





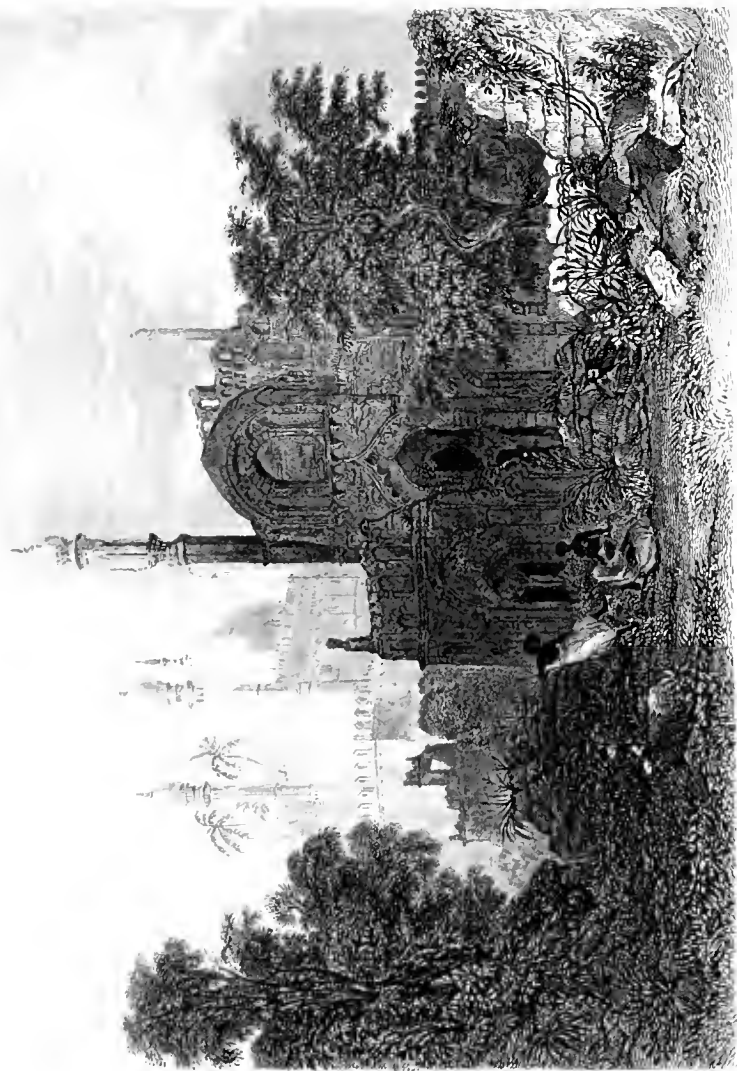


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View of the Great Temple, Suva.



promise, a lie extorted by modesty or necessity, and sins which are the result of peculiar temptations, incidental to the avocations or circumstances of individuals. The more heinous sins, which involved excommunication, the same author enumerates as murder, idolatry, fraud, apostacy, blasphemy, and fornication. Of these, idolatry is called by Cyprian the *summum delictum*, the highest of all crimes, the blasphemy against the Holy Ghost. Augustine mentions that there were some in his time who limited the greater sins to three only—adultery, idolatry, and murder. These alone demanded public penance, but all others, they alleged, might be easily compensated for by giving of alms. In inflicting the censures of the church, due care was uniformly taken that the crimes charged were overt acts, and not sins which were merely cherished in the heart, without being carried into outward act.

Ecclesiastical censures were usually inflicted upon offending clergymen in the ancient church with greater severity than upon others. For, while all other offenders might, by submitting to public penance, recover the privileges which they had lost, it was otherwise with the clergy, who, when they had fallen into crimes which were a scandal to their profession, were straightway deposed from the sacred office. In some very flagrant cases, they were also excommunicated, but with this peculiarity, that though by repentance they might be restored to the communion of the church, they were not thereby restored to the office of the ministry, but could only communicate as laymen. Some canons did not require them to do public penance in the church; others obliged them to submit to that part of discipline also. The crimes which were considered as inferring degradation from the clerical office, appear to have been theft, murder, perjury, fraud, sacrilege, fornication, adultery, and such like gross and scandalous offences. Another offence which was viewed as calling for deposition from the ministry, was that of falling away in time of persecution, and, so careful was the early church in watching over the purity of its clergymen, that drinking and gaming of every kind were prohibited under the same penalty of deprivation. The taking of usury, also, was punished with deposition.

CENSER, a vessel employed in offering incense in the service of the Jewish tabernacle and temple. The censers of the Jews were generally of brass, but sometimes of gold, and their precise form can only be guessed at from the appearance of the censers represented on the Egyptian monuments, which are simply small cups with lids such as could be carried in the hand. A censer was used by the ancient Greeks and Romans in their sacred rites under the name of *ACERRA* (which see). The censer is used both in the Greek and Romish Churches in their sacred services, but the form of it, and its suspension by chains, suggests rather the heathen than the Jewish censer. Two words are found in the Hebrew Bible which are both of them rendered censer in the

authorized version. The first, *mechateh*, is used to describe the censers of Aaron, and of Korah and his company. They appear to have been composed of brass or copper. The same word is also applied to the censers of gold afterwards made by Solomon. But the censer which king Uzziah held in his hand while he attempted to burn incense in the house of the Lord, as we find recorded in 2 Chron. xxvi. 19, is described by an entirely different word from the former, being *mekatheret*, which appears to have been an implement used by idolaters, as the prophet Ezekiel says (viii. 11) that the seventy apostate Jews engaged in idolatrous worship had each of them his censer (*mekatheret*) in his hand. This might be perhaps an inferior kind of censer appropriate to the priests, and common to them all. It is not, however, certain that the *mechateh* was peculiar to the high priest, as we find it used by the sons of Aaron (Lev x. 1), and also by 250 companions of Korah.

CENTENARIUS (Lat. *centum*, a hundred), an officer in ancient monasteries, who presided over a hundred monks.

CENTEOTL, the great or primitive goddess of the Mexican mythology, who was destined to put an end to the human sacrifices which were offered at Mexitli, and to re-establish the simple offerings of the first-fruits of harvest. She was the originator of agriculture, and taught the art to mortals.

CENTIMANES (Lat. *centum*, a hundred, and *manus*, a hand), a name given to Briareus, Gyges, and Cottus, three giants in ancient Roman mythology, who were possessed each of a hundred hands. They assisted Jupiter in overthrowing the Titans.

CENTURIES (MAGDEBURG), a celebrated ecclesiastical history, compiled by a society of Lutheran divines, known by the name of the Magdeburg Centuriators. It was published between the years 1559 and 1574, in thirteen volumes folio, each volume containing one century. The name of the entire work was derived from the city where the first part of their history was finished, and from the chronological mode in which they conducted their undertaking. The individual who chiefly presided over the preparation of the work was the learned Flacius Illyricus. The history is divided into periods of centuries, in which the authors undertake to give a complete view of the aspect which the church presented, in a series of chapters, amounting to sixteen, with numerous subdivisions. Everything connected with the propagation and persecutions of Christianity, is set forth century by century in three distinct chapters. This is followed by a statement of the articles of doctrine taught by ecclesiastical writers, with extracts from their works upon forty heads of doctrine, constituting a whole body of divinity. The succeeding chapters are devoted to a description of heresies, the rites and ceremonies of religion, schisms, councils, the lives of eminent persons, miracles and prodigies, the affairs of the Jews, religions foreign to the church, and finally, the political condition of the

world. "The learning and industry of the Centuriators," says Dr. Welsh in his 'Elements of Church History,' "have never been disputed. Their work has been considered as a storehouse by Protestant divines in succeeding times. In Germany it superseded all farther inquiry into church history for upwards of a century, and its influence in determining the mode in which historians direct their inquiries, has been more or less felt even to our own days. Very serious objections, however, may be made to this great undertaking. Notwithstanding the multitude of subjects which the authors proposed to illustrate, some of the most interesting in the field of historical investigation are wholly omitted; and by the mode of division, all interest in the work as a continued narrative is necessarily destroyed. The natural relations which connect different subjects are wholly disregarded, and, it must be added, that the prejudices of the authors sometimes misled them into error." It cannot be denied that the arrangement followed by the Magdeburg Centuriators is objectionable, but Mosheim having constructed his church history on the same plan, has done more than any other author to render the division into centuries popular in Britain and even on the continent. Dr. Welsh, who disapproves of the plan in the strongest manner, says, "It is as if we were to study the geology of a country, not by examining continuously the natural position of the strata, but by determining the spaces for observation by concentric circles at the distance of mile-stones." A new edition of the 'Magdeburg Centuriators' was commenced in 1757 at Nuremberg, but was carried only to the sixth volume in 4to. An edition, somewhat abridged, was published by Lucius at Basil, 1624, thirteen volumes in three, large folio. This edition is most current among the Reformed, though disapproved by the Lutherans. Caesar Baronius, a father of the oratory, at the instigation of Philip Neri, founder of the Society of the oratory, undertook to confute this history, in a work of twelve volumes folio, each volume likewise embracing one century. His work is entitled 'Annales Ecclesiastici,' and was published at Rome between the years 1588 and 1607, and afterwards at Mentz, with the approbation of the author. The latest, most splendid, and most complete edition, was published with the corrections of Antony Pagi, a French Franciscan, and the continuation of Odoric Raynald, at Lucca, 1733—1756, in thirty-eight volumes folio. Raynald's continuation reaches to the year 1565. James de Laderchi, likewise a father of the oratory, extended the annals to the year 1572. Henry de Sponde, or Spondanus, bishop of Pamiers, likewise composed a continuation of Baronius to the year 1640, in three volumes folio. Abraham Bzovius, also a Polish Dominican, continued Baronius to the year 1572, in eight volumes folio.

**CEPHALONOMANCY** (Gr. *kephale*, the head, and *manteia*, divination), a species of divination practised occasionally among the ancient Greeks

with an ass's head, which they broiled upon coals, and, after muttering a few prayers, mentioned the person's name whom they suspected of the crime in question. If the jaws moved and the teeth chattered, they thought the guilt was sufficiently discovered.

**CEPHISSUS**, the divinity of the river Cephissus.

**CERBERUS**, the many-headed dog of ancient mythology which guarded the entrance of Hades. According to Hesiod, he had fifty heads, but later writers assign him only three heads, while some poets call him hundred-headed, and many-headed. The employment of this fabulous monster was to admit the shades into the infernal regions, while he prevented their return to the abodes of the living.

**CERDONIANS**, a Gnostic sect of the second century, who derived their name from Cerdo, a teacher from Antioch in Syria, who held to the purely Dualistic Gnosis. According to Irenæus, he taught at Rome that the God of the Jews is to be carefully distinguished from the God of the Christians. Epiphanius alleges that Cerdo affirmed that Christ was not born, but had only the appearance of a body, that he denied the resurrection of the dead, and rejected the Old Testament. He seems to have been one of the first who recommended the celibate life. Marcion, one of the most noted leaders of the Gnostics, is universally believed to have borrowed a considerable number of the peculiar doctrines of his system from the instructions of Cerdo. See **MARCIONITES**.

**CEREMONIES**, outward acts employed in Divine service to impress the mind of the worshipper, and, by an appeal to the outward senses, to convey important truths to the intellect and the heart. From the intimate connection which subsists between the physical constitution of man and his intellectual and moral nature, ceremonies have ever formed a necessary part of religious worship in all ages and countries. From the earliest period, while the promise of a Mediator was given to restore man to the favour and friendship of God, we find at the same time the ceremony of sacrifice instituted, in which was embodied the great principle, that without shedding of blood there is no remission. In the whole of the varied and interesting observances of the Jewish ritual, were embodied the grand abstractions of the Christian system, which were thus brought to bear with peculiar force on the minds of the people. Visible symbols or signs, in fact, through the whole course of the Jewish history, were the medium of communication between heaven and earth. Even posterior to the advent of our Lord, we find that the same mode of instruction appears to have been adopted: and the condition of the Jews at that time rendered its adoption the more expedient. So rude and uncultivated were they; to such a degree had they lost sight of the spirituality of the moral, and the great end of the ceremonial law, that simple external signs were absolutely necessary to convey

any religious ideas to their minds. They, at least the great mass of them, trusted to their sacrifices and external offerings for the pardon of sin, thus substituting the letter for the spirit, the type for the antitype. In these circumstances, our Lord resorted to a mode of instruction admirably adapted to the exigencies of the case—we refer to the employment of parables. Accustomed as the Jews of those days were to think of religion as consisting merely of external observances, and employed as they were in sedulously tithing mint, and anise, and cummin, to the neglect of the weightier matters of the law, parabolic instruction was the simplest and easiest mode of leading their minds away from such a false view of divine truth, to the spiritual perception of it. Their ceremonies were originally intended to point their thoughts to a higher and nobler economy. When our Lord, therefore, appeared upon earth, with the express design of introducing a new dispensation, there was a beautiful propriety in his adopting a mode of teaching, which combined somewhat of the material nature of the old with the spirituality of the new scheme. Under a plain and possible story, finely wrought in all its details, the Divine teacher revealed some sublime doctrine, or enforced some necessary duty; and many, no doubt, who listened with interest, would remember with advantage the doctrine in the one case, and the duty in the other, long after the narratives themselves were forgotten.

This adaptation of the truth to our physical nature appears to have been carefully kept in view in the institution of the standing ordinances of the church. In the sacramental symbols an impressive exhibition is made to our bodily senses of some of the most important and interesting truths of the Christian system, and not only are these truths significantly represented, they are also impressively sealed upon the believing children of God. In other words, by the sensible display given in the solemn ordinances of baptism and the supper, ample provision is made for the emblematic exhibition of the *truths* as well as the *actings* of God in reference to His people. Both were held forth under a figure in the ancient economy; all that referred to the plan of reconciliation was sensibly taught in the mission and mediation of the God-man, Christ Jesus. The full development of the plan, however, in its application to individual believers, was yet to be made known. The general principles, if we may so speak, of the scheme of salvation were fully taught in the Bible, but the application of these principles to believers separately could only be represented by some standing memorial. Hence the institution of the sacramental ordinances in which, by external symbols, the leading truths of the gospel were set forth, both in their abstract meaning and in their practical bearing upon individual Christians.

But while certain standing ceremonies have been instituted in the Christian church, the question has

been often proposed, whether the church is authorized in instituting ceremonies which were not originally either enjoined or practised by our Lord and his apostles. One thing is certain, that the conduct of the Jews, in this respect, in the days of our Lord, met with his explicit and decided disapproval. Thus, he plainly declares, in reference to all ceremonies of merely human invention, Matth. xv. 9, "But in vain they do worship me, teaching for doctrines the commandments of men." By the word "doctrines" in this passage, Jesus points to certain significant ceremonies, such as the Pharisaical washing of hands, cups, tables, and other outward emblems by which it was designed to teach and signify holiness. All sacred ceremonies of man's devising, then, are plainly to be condemned as an addition to the Word of God which is forbidden no less than a taking away from it. In the Old Testament church there was an almost complete uniformity in the ritual observed in the worship and service of God. And in the early Christian church, although there was not an uniformity in all particulars among all the churches, for instance in the point of fasting, some fasting on the Sabbath, others not; some taking the Lord's Supper fasting, others not; although likewise there was a great difference between the custom of one church and another in the time and manner of celebrating the Lord's Supper, and in other particulars, still there was a remarkable uniformity in the primitive church, even in many things belonging to church government and form of worship. The danger attendant on the introduction of unscriptural and unwarranted ceremonies into the church is strikingly seen in the history of the Church of Rome, which has originated many innovations, not only indifferent in themselves, but very absurd and injurious to religion. Dr. Middleton, in his 'Letters from Rome,' has very strikingly pointed out the conformity between the Pagan and Romish ceremonies, exemplifying it in the use of incense, holy water, the placing of lamps and candles before the shrines of saints, votive gifts round the shrines of the deceased, and other similar ceremonies. In 1646, a history of ancient ceremonies was published by M. Ponce, tracing the rise, growth, and introduction of each rite into the church, and its gradual abuses as they appeared. Many of them he traces to Judaism, but still more to heathenism.

It may be interesting to the reader to notice the gradual progress of innovation in the ceremonies of Christian worship. We learn from Eusebius that even so late as the third and fourth centuries there was considerable variety in the mode of conducting religious worship among Christians. Some difference of opinion, indeed, seems to have existed as to the precise manner in which certain rites had been observed in apostolic times; for when a contest arose in the second century between the Eastern and Western Christians respecting the day on which Easter should be observed, Eusebius informs us that

the former maintained that John was the author of their custom, and the latter that Peter and Paul were the authors of theirs. Again, the Greek and Latin churches, at a later period, disputed whether leavened or unleavened bread should be used in the Lord's Supper; and both of them contended, that their respective opinions were warranted by the practice of the apostles. From the peculiar aspect which the Christian church presented in its primitive state, the converts being drawn partly from the Jews, and partly from the heathens, it is quite plain that the apostles permitted some diversity in the outward ceremonies, according as the Jewish or the Pagan converts predominated in particular churches. Various writers contend, that, in the earliest ages of Christianity, both the Jewish and the Christian Sabbaths were held sacred; and it is not improbable that this may have been the case in those churches which were composed chiefly of converts from Judaism. Besides, Thursday and Friday, but especially the latter, were observed as days of fasting and prayer, consecrated to the remembrance of the sufferings of Christ, and of what preceded them. On these days, meetings were held for prayer and fasting till three o'clock in the afternoon. These arrangements, however, were not obligatory upon any one, but observed by each member of the church according to his special necessities and inclinations. In the Eastern Church the Jewish and the Christian Sabbaths were distinguished from the Station days, as Thursday and Friday were termed, by the exclusion of fasts, and by the standing position in prayer. But in the Western, and especially in the Roman church, the Jewish Sabbath was held as a fast-day.

The opposition which was early manifested between the communities composed of Jewish, and those composed of Gentile Christians, had an important influence in modifying the ceremonies of religious worship. The churches in which Jewish converts prevailed retained, along with the whole Jewish ceremonial law, all the Jewish festivals, though they gradually assigned to them a Christian import. On the contrary, among the churches of Gentile Christians there were probably from the first no yearly festivals whatever. Controversies very early arose between the Church of Asia Minor and the Church of Rome, as to the time of keeping Easter, the former alleging that the fourteenth day of the month Nisan ought to be regarded as the day of Christ's passion on whatever day of the week it might occur; the latter maintaining that a Friday should always be consecrated to the memory of Christ's passion, a Sunday to the memory of Christ's resurrection. The dispute was carried on for a long period with the utmost bitterness on both sides. In the end of the third century, so sharp did the contest become, that Victor, bishop of Rome, published a sentence of excommunication against the churches of Asia Minor on account of this trifling point of dispute. Another annual religious festival, which was

introduced at an early period into the Christian church, was the Pentecost or Whitsunday, observed in commemoration of the descent of the Holy Spirit on the apostles. The period which elapsed between Easter and Whitsuntide was also regarded as in some sense sacred. There was no fasting during this interval; prayers were made in the standing, and not in the kneeling posture; and in many of the churches there seems to have been a daily service, at which the communion was celebrated. The days on which martyrs died (see BIRTH-DAYS) were also held sacred from an early period. In the second century they were everywhere observed; and they are often mentioned by Tertullian and Cyprian.

Twice a-year, namely, at Easter and Whitsuntide, baptism was publicly administered in the ancient Christian church. The candidates for it were immersed wholly in water, with invocation of the Sacred Trinity, after having repeated the creed and renounced their sins and transgressions. The baptized were signed with the cross, anointed, commended to God by prayer and imposition of hands, and finally directed to taste some milk and honey. The eucharist was celebrated chiefly on the Lord's Day with a portion of bread and wine consecrated with prayer. The wine was mixed with water, and the bread was divided into small pieces. Portions of the consecrated bread and wine were usually sent to the sick and absent. It is even affirmed, that in very early times the eucharist was given to infants. AGAPE (which see) or love-feasts were also partaken of by the primitive Christians.

Public worship was observed originally in the room of some private member of the church. Gradually, as circumstances required, the place was fitted up in a manner suited to the object. An elevated seat was constructed for the reading of the Scriptures and the delivering of the sermon; a table was set for the distribution of the Lord's Supper, which so early as the time of Tertullian received the name of altar. As the communities increased in numbers and wealth, buildings were erected specially for Divine service. This appears to have been the case even in the third century. In the time of the outward prosperity of the church, under the reign of Diocletian, many splendid churches had already arisen in the large cities.

The introduction of images was opposed to the whole spirit of the Christian system, but the converts from paganism who had been accustomed to such modes of worship, were the first to make images of Christ; as for example, the Gnostic sect of the Carpocratians, who placed images of the Redeemer beside the busts of Plato and Aristotle. It was not in the first instance in the church, but in the family, that religious images came into use among the Christians. Accustomed to observe everywhere around them the objects of the Pagan mythology, they were naturally anxious to substitute other emblems more agreeable to their religious and moral

sentiments, as for example, a shepherd carrying a lamb on his shoulder, to represent our Redeemer rescuing the repentant sinner; a dove the symbol of the Holy Spirit, or an anchor the token of Christian hope. Religious emblems passed from domestic use into the churches, as early probably as the third century; for the council of Elvira in A. D. 303 forbade "the objects of worship and adoration to be painted on the walls." The visible representation of the cross must have early found its way among the Christians, both in their domestic and ecclesiastical life. This token was used by them on almost every occasion. It was the sign of blessing when they rose in the morning, and when they retired at night, when they went out, and when they came in. Such is the tendency of our fallen nature to confound the symbol with the idea which it represents, that we can scarcely be surprised that even so early as the third century the sign of the cross should have been abused to purposes of superstition. The use of incense was introduced about the same time into many Christian churches, probably in imitation of a prevailing custom of the heathens in their religious worship. From the same source seem to have arisen exorcisms, the multiplication of fasts, and the aversion to matrimony. After the manner of the pagan mysteries, the eucharist was so far dispensed in secret, that neither penitents nor catechumens were allowed to be present at its dispensation. This holy ordinance was commonly administered every Lord's Day, as well as on other festival days; and in times of persecution daily.

In the course of the third century some innovations were introduced in the ceremonies attendant on the sacrament of baptism. Exorcism came to be practised as a necessary part of the ordinance, that the soul of the candidate for baptism might be delivered from the bondage of Satan, and introduced into the service of God. Another ceremony, also hitherto unknown to the church, was added to the baptismal rite. The persons baptized returned home decorated with a crown and a white robe. Great importance was now attached to the practice of fasting. The Latins kept every seventh day as a fast, but the Greek and Oriental Christians refused to imitate them in this point.

No sooner had Constantine the Great renounced paganism, and recognized Christianity as the established religion of the Roman Empire, than he hastened to erect gorgeous churches which he adorned with pictures and images. These buildings for Christian worship were consecrated with great pomp and imposing rites, borrowed in great measure from the ancient pontifical code of the Romans. The ceremonies which were introduced at this time into the ordinary service of the church, and which tended to approximate it to the heathen worship, are thus briefly noticed by Mosheim:—"The prayers had declined very much from their primitive simplicity and solemnity, and became turgid and bombastic. Among

the public hymns the Psalms of David were now received. The public discourses among the Greeks especially were formed according to the rules for civil eloquence, and were better adapted to call forth the admiration of the rude multitude who love display than to amend the heart. And that no foolish and senseless custom might be omitted in their public assemblies, the people were allowed to applaud their orators as had been practised in the forum and in the theatres; nay, they were instructed both to applaud and to clap their preachers. Who could suppose that men professing to despise vain glory, and who were appointed to show to others the emptiness of all human things, would become so senseless?

"The first day of the week, on which Christians were accustomed to meet for the worship of God, Constantine required by a special law to be observed more sacredly than before. In most congregations of Christians five annual festivals were observed, in remembrance namely of the Saviour's birth, of his sufferings and death for the sins of men, of his resurrection, of his ascension to heaven, and of the descent of the Holy Ghost upon his ministers. Of these festivals that of the fourteen days sacred to the memory of Christ's return to life was observed with much more ceremony than the rest. The Oriental Christians kept the memorial of the Saviour's birth and of his baptism on one and the same day, namely, the sixth day of January, and this day they called Epiphany; but the western Christians seem always to have consecrated the twenty-fifth day of December to the memory of the Saviour's birth; for what is reported of the Roman bishop, Julian I. that he transferred the memorial of Christ's birth from the sixth of January to the twenty-fifth of December, appears to me very questionable. The untoward success of the age in finding the dead bodies of certain holy men increased immensely the commemorations of the martyrs. Devout men would have readily consented to the multiplication of festivals, if the time that Christians consumed in them had been employed to advance them in true holiness; but the majority spent the time rather in idleness and dissipation and other vices than in the worship of God. It is well known among other things what opportunities of sinning were offered to the licentious by the Vigils, as they were called, of Easter and Whitsuntide.

"It was believed that nothing was more effectual to repel the assaults of evil spirits and to propitiate the Deity than fasting. Hence it is easy to discover why the rulers of the church ordained fasts by express laws, and commanded as a necessary duty what was before left at discretion. The Quadragesimal or Lent fast, as it was called, was considered more sacred than all the rest, though it was not as yet fixed to a determinate number of days. But it should be remembered that the fasts of this age differed much from those observed by Christians in preceding ages

Anciently those who undertook to observe a fast abstained altogether from food and drink; in this age many deemed it sufficient merely to omit the use of flesh and wine, and this sentiment afterwards became universal among the Latins.

"For the more convenient administration of baptism sacred fountains or baptisteria were erected in the porches of the temples. This sacred rite was always administered, except in cases of necessity, on the vigils of Easter and Whitsuntide, with lighted wax candles and by the bishop, or by the presbyters whom he commissioned for that purpose. In some places salt, a symbol of purity and wisdom, was put into the mouth of the baptized; and everywhere a double anointing was used, the first before and the other after the baptism. After being baptized the persons appeared clad in white gowns during seven days."

From the days of Constantine a marked change was observed in the whole aspect of Christian worship. A pompous ceremonial took the place of the ancient simplicity. Various ornaments were added to the sacerdotal garments, in order to increase the veneration in which the clergy were held. The temples were fitted up with unbounded magnificence, adorned with images of the apostles and saints, but more especially with an image of the Virgin Mary holding the infant Jesus in her arms. Altars and reliquaries of solid silver were procured in various places, and no expense was spared to supply the churches with sacred utensils of the most costly description.

This obvious departure from primitive simplicity, however, was not limited to the external ceremonies of the church, but extended also to its worship and discipline. Thus the agapæ or love-feasts, which had formed in early times one of the most striking evidences of the harmony and mutual kindness which prevailed among Christians, were found in the fourth century to have so far degenerated in their character, that it was necessary to prevent them from being held in churches. The strictness of the ancient discipline towards ecclesiastical offenders was now greatly relaxed. The more heinous delinquents, it is true, were still liable to public censures. But the practice of voluntary confession before the church of private offences and secret sins, had for some time fallen into desuetude; and in most places, both of the East and West, private confessions before a priest had been substituted in place of public confessions before the church.

In the sixth century, the differences chiefly arose in respect of rites and ceremonies between the Greek and Latin churches. The Nestorian and Eutychian heresies in particular, gave origin to various forms which were designed to characterize the contending sects. In the Western Church, Gregory the Great, signalized his pontificate by the introduction of a number of ceremonies which were altogether new. To him is generally admitted to be due the inven-

tion of the canon of the mass, or at least he must be accorded the honour of having wholly remodelled the old canon. He discriminated also the different times, occasions, and places of public worship, and framed a service for each. Hence the vast multiplications of liturgical formulas in the Roman Church. It was in the time of Gregory too, that churches both in the East and West were erected in great numbers, in memory, and to the honour, of the saints. The number of festivals and saints' days were almost as numerous as the churches. At the period at which we have now arrived, the festival began to be celebrated of the Purification of the Virgin Mary.

The ceremonies of the Greek church were not a little increased in number by the enactments of the Trullan council, which was held at Constantinople A. D. 692, and which, as being supplemental to the fifth and sixth general councils, is commonly called *Concilium Quinisextum*. Nor were the Roman pontiffs of the seventh century behind in making additions to the ceremonies of the church. Pope Honorius instituted a festival in honour of the wood of the cross on which our Lord was crucified; and Pope Boniface also consecrated the Feast of All Saints. The churches were now adorned in a more luxurious and magnificent style than they had been even in the time of Constantine. The confessional of St. Peter at Rome was covered with pure silver, and the great doors at the entrance of the church were overlaid with the same precious metal.

Christianity thus gradually lost the simplicity which had characterized it in apostolic times, and dwindled down into a system of external ceremonies. The multiplication and regulation of these became the chief object of solicitude, and to effect this, both the doctrines and duties of religion were almost wholly neglected. The mass of the Romanists was now looked upon as the principal part of divine worship. One addition after another was made to its already cumbrous ceremonial, and Pope Gregory III. seems to have converted the whole into a series of superstitious observances. Charlemagne directed his efforts to the abolition of various superstitious rites, abolishing the worship of images, limiting the number of holidays, rejecting the consecration of bells with holy water, and introducing several other useful and important regulations. But while thus endeavouring to effect some improvements in the observances of the church,—this emperor remained devotedly attached to the Roman pontiffs, and exerted his influence in inducing all the churches of the Latin Christians to adopt the entire ritual of the Romish worship.

So complicated at length did the public rites of religion become, that in the ninth century works began to be published, having for their sole object the explanation of divine offices, as religious ceremonies were in that age termed. The minuteness with which these treatises detailed the various particulars

of the cumbrous ritual, shows the exaggerated importance attached to the mere externals of religion. Churchmen were chiefly employed in regulating the cumbrous forms of worship. Hence the splendid furniture of the temples, the numerous wax-candles burning at noon-day, the multitudes of pictures and statues, the decorations of the altars, the frequent processions, the splendid dresses of the priests, and masses appropriate to the honour of saints. Every new saint which was added to the calendar, called for the appointment not only of a new feast-day, but of new forms of worship, and new religious rites. But while the worship of the saints thus rose into prominence, that of the Virgin Mary came every day to occupy a more conspicuous place in the ritual of the Romish church. Masses were celebrated, and flesh abstained from on Saturdays in honour of Mary; the daily office of St. Mary was introduced, which was afterwards confirmed by Urban II.; the rosary now came into use, consisting of fifteen repetitions of the Lord's Prayer, and one hundred and fifty Ave Marias; the crown of St. Mary also was invented, which consisted of six or seven repetitions of the Lord's Prayer, and sixty or seventy Ave Marias, according to the age, ascribed by different authors to the Holy Virgin.

Although Rome had thus for centuries been adding to the number of the rites of Christian worship, the innovations which she had introduced were very slow in being adopted in many parts of the Latin world. Spain, in particular, showed itself for a long period most reluctant to part with its ancient liturgy, called the Mozarabic or Gothic, and to adopt that of Rome. Gregory VII., however, in the eleventh century, succeeded in persuading the Spaniards to lay aside their long-cherished prejudices, and to fall in with the arrangements of the Romish ritual. The Greek church was at this period as completely overrun with superstition as the Latin, and, accordingly, both its public and private worship received various additions to its outward rites and ceremonies, not only by decrees of councils, but by the mere personal recommendations of individual patriarchs. Among the Latins a new festival was instituted A. D. 1138, in honour of the immaculate conception of the Virgin,—a doctrine which, though opposed by Bernard and others, was now extensively believed in the Romish church. Pictures and ornaments of various kinds were found in almost all the churches. Even the doors were covered over with paintings of saints and angels. New churches were consecrated with sprinkling of holy water and other superstitious ceremonies. More than one altar was now found in the same church, for in the twelfth century we find mention made of the high altar. In many churches the altars were ornamented with gold, silver, precious stones, and costly pictures. Expensive lamps and candles were kept burning before the images of saints, which were only to be extinguished for three days preceding Easter. The eucharist was still ad-

ministered in both kinds, but Clement III. decreed that only unleavened bread should be used, and that the wine should be mixed with water. The doctrine of transubstantiation having now become a received dogma of the Latin church, the adoration of the host followed as a natural consequence. This practice seems to have been first introduced by Guido, a Cistercian monk, whom the Pope had created a cardinal, and despatched as his legate to Cologne. It was naturally succeeded by other rites designed to do honour to the consecrated bread. Splendid caskets were constructed in which God, in the form of bread, might reside, and be carried from one place to another. Processions were formed to convey the host to the houses of the sick. In addition to these numerous rites connected with the transubstantiated bread, a new festival was instituted in honour of the body of Christ as present in the holy supper. This festival was imposed by Urban IV. upon the whole church in A. D. 1264, but in consequence of the death of that pontiff soon after signing the decree, it was not universally observed by the Latin churches until Clement V. in A. D. 1311 confirmed the edict of Urban.

A very important addition was made to the public ceremonies of the church towards the close of the thirteenth century, by the institution of the year of jubilee by Boniface VIII., who decided that every hundredth year all who should confess and lament their sins, and devoutly visit the church of St. Peter and St. Paul at Rome, should receive plenary remission of their sins. Finding that this new festival brought both honour and gain to the church of Rome, some future pontiffs limited it to shorter periods than a century. Thus Clement VI. repeated the jubilee in A. D. 1350, and both Gregory XI. and Urban VI. wished to reduce the interval to thirty-three years, the supposed years of our Lord's age at his crucifixion; but were prevented by death from accomplishing their design. Boniface IX. first attained the object. Paul II. ordered that the festival should be kept every twenty-five years. Yet death, in his case, also compelled him to resign the benefit of the alteration to his successor, Sixtus IV. One pope after another seems, as darkness gradually covered the church, to have been anxious to signalize his reign by some addition to the ceremonies of religion. Innocent V. instituted festival days in commemoration of the spear which pierced the Saviour's side, of the nails which fastened him to the cross, and of the crown of thorns which he wore in the judgment-hall. Among many other superstitious rites, John XXI. added the angel's salutation to Mary to the prayers in common use.

True spiritual religion had now almost wholly disappeared, and given place to a gorgeous system of external worship calculated only by parade and glitter to gratify the senses of an ignorant multitude. The worship of the Virgin was substituted for that of Jesus, and legends were framed to enhance the

estimation in which she was held. Indulgences were openly sold to enrich the coffers of an avaricious priesthood. Mimic shows were got up; trifling ceremonies were devised; incense and holy water were used in profusion, and the worship of the professing Christian church was nothing more than a rarsee show. The discourses of the few priests who were capable of preaching, consisted of an account of pretended miracles, ridiculous fables, and silly legends strung together without method and without skill. The authority of holy mother church was loudly proclaimed, the influence of the saints with God, the dignity, glory, and all-prevailing efficacy of the prayers of the Virgin Mary, the surpassing value of relics, the indescribable utility of indulgences, the awful torments of purgatory, such were the principal themes on which the clergy descanted in their addresses to the people. No wonder that in these circumstances a deplorable ignorance of divine things everywhere prevailed, and superstition, united with gross corruption of morals, characterized the great mass of the population of so-called Christendom.

It was when matters had reached this crisis that, in the sixteenth century, the Reformation took place in Germany, which speedily extended itself over the other countries of Europe, leading to a change in the rites and ceremonies of the church, as well as in many points of doctrine. The Protestant party held, that all the innovations which the Romanists, in the course of time, had introduced into the church, ought to be rejected as of merely human invention. Many of these rites, however, were retained by the Reformed Church, chiefly on the ground that they were matters of comparative indifference, not affecting the character of the church as a Christian body. In England, accordingly, when the Reformed religion had been adopted as the established religion of the country, the Puritans complained that so much of the leaven of Antichrist should still be permitted to remain in the Church of Christ. For example, they wished the abolition of all saints' days, and the prohibition of the sign of the cross, more especially in the sacrament of baptism. They were opposed to the employment of sponsors in baptism while the parents were still living. They disapproved of the Apocrypha being read or expounded in public worship. They called for the abolition of various rites and customs, which they regarded as unscriptural, such as kneeling at the sacrament of the Lord's Supper, bowing at the name of Jesus, giving the ring in marriage, the prohibition of marriage during certain times of the year, and the licensing it for money, as also the confirmation of children by episcopal imposition of hands. The Puritans, while they objected to these and other rites belonging to the Romish system, held also that all human traditions are superfluous and sinful; that only the laws of Christ are to be practised and taught, and that mystical and significant ceremonies in religion are unlawful. Queen Elizabeth was herself

violently opposed to the Puritans during the whole of her reign, but several persons belonging to her court, and even some of her most eminent ecclesiastics, were favourable to them, and approved of their opposition to the Romish ceremonies. Accordingly some continued to wear the prescribed clerical vestments, and others laid them aside; some administered the sacrament kneeling, and others standing, or even sitting; some baptized in a font with the sign of the cross, and others in a basin without it. This unseemly and unsettled state of things continued for some years, whilst the Puritan party was increasing in numbers and in influence. The queen at length interfered, and in 1565 directed her ecclesiastical commissioners to devise some means of bringing about an exact uniformity. Upon this, a book called 'Advertisements,' was set forth by Archbishop Parker, containing orders for preaching, administering the sacraments, and the dress of ecclesiastical persons: to which were added certain protestations, to be made, promised, and subscribed by all for the future admitted into the church. The queen did not give her authority to these Advertisements till some years after; but she issued a proclamation requiring conformity in the use of the vestments, under penalty of prohibition from preaching, and deprivation, which the archbishop in several instances carried into effect. The London ministers were cited before him, and thirty-seven out of ninety-eight refused to promise compliance with the ordained ceremonies; whilst the younger students at Cambridge were so infected with the Puritan doctrines, that the famous Thomas Cartwright, and 300 more, threw off their surplices in one day, within the walls of one college.

The suspended clergymen, finding that renewed applications to the queen and her ministers were ineffectual, in 1566 published a treatise in their own vindication; in which they alleged, that neither the prophets of the Old Testament, nor the apostles of the New, were distinguished by their garments; that such a distinction was not introduced into the Christian Church until long after the appearance of Antichrist; that the habits to which they objected had been connected with idolatry and sorcery, were an offence to weak Christians, and an encouragement to papists; that they were only human appointments, and even if they had been indifferent, the imposition of them was an infringement of Christian liberty. And, finally, the suffrage of foreign divines was cited, who all condemned them, though they were not willing to hazard the dawning Reformation solely on their account.

As none of the points were conceded to the Puritans, in 1566 they came to the resolution of separating from the parish churches, and assembling in private houses, or wherever they could enjoy their own form of worship. They debated, however, as to whether they should retain any of the Common Prayer; or, since they were parted from the English Church, whether they should not set up a new

order of service more conformable to the Scriptures and the practice of foreign divines. The latter was decided upon, and the established liturgy was entirely laid aside. The ceremonies of the Church of England have continued down to the present day, in much the same condition as they were in the reign of Elizabeth, and the controversy between that church and Dissenters turns upon the single point of the twentieth article, "That the church hath power to decree rites and ceremonies,"—a point which is strenuously denied by all Dissenters, though the same article guards this power claimed for the church against abuse, by asserting, "Yet it is not lawful for the church to ordain anything that is contrary to God's Word written; neither may it so expound one place of Scripture that it be repugnant to another." The caution thus introduced is without avail, since the church herself is to be the judge of what is or is not opposed to the Word of God. The great safety of any church is simply to adhere to the arrangements of Christ and his apostles in the Scriptures, and thus to trench in nothing upon the simplicity of primitive Christianity.

**CEREMONIES (MASTERS OF THE)**, attendants on the Pope, usually six in number, two of them being called assistants, and the other four supernumeraries. Their duty is to regulate all pontifical functions, acquaint the cardinals with their duties, and issue orders to all persons belonging to the court. They have admission into the conclave, and likewise into the congregation of rites, but only one goes to the ceremonial congregation. Whenever the Pope sends any cardinal *à latere* out of Rome, he deposes one of the supernumerary masters of the ceremonies to wait upon him. These officials are generally clothed in purple cassocks, with black buttons and facings, and sleeves trailing on the ground, but in the papal chapel they wear a red cassock like the rest of the cardinals, and rochets like the prelates. When they appear in this ceremonial habit, they do not give precedence to any of the Pope's officers or domestics, with the exception of the major-domo, the master or first gentleman of the bedchamber, and the chief cup-bearer.

**CERES**, one of the principal female divinities of the ancient Romans, which they derived from the Greeks, by whom she was termed **DEMETER** (which see). She was the daughter of Saturn and Vesta, and the mother of Proserpine. Ceres was accounted the goddess of fruits, who first taught men the art of husbandry, and is usually represented as a tall majestic woman with yellow hair, crowned with ears of corn, bearing in her right hand poppies and wheat, and in her left a lighted torch. The reason of this last emblem is to be found in the legend, that when her daughter Proserpine was stolen by Pluto, she sought her with lighted torches through the whole world, until she learned from Arethusa that she had been carried by Pluto to the infernal regions. The distressed mother made her complaint to Jupiter,

who, moved with compassion, allowed Proserpine to live half the year with her mother in the heavens, and the other half with her husband in the regions below. The worship of Ceres seems to have reached the Romans through Sicily. The first temple to this goddess was dedicated at Rome in B. C. 496, and a festival (see next article) was instituted with games in honour of her, over which a Greek priestess presided, to indicate that the worship of Ceres was borrowed from the Greeks. Ceres, though a foreign divinity, soon rose to great importance among the Romans, the decrees of the senate being deposited in her temple, which was committed to the special care of the *adiles*. In his work on the 'Nature of the Gods,' Cicero defines the name of Ceres as given from her power of bearing fruits, thus showing that by this goddess was represented the earth. The greater Eleusinian mysteries, which were observed in the autumn, were dedicated to Ceres, and the lesser to her daughter Proserpine. (See **ELEUSINIAN MYSTERIES**.) Bulls were sacrificed to Ceres on those festal occasions; libations were made to her of their blood, which they poured upon the earth, the prolific lap of the patron goddess, and their flesh was burnt upon her numerous altars. In the **AMBARVALIA** (which see), a sow, a sheep, and a bull, were sacrificed to Ceres, and hymns sung in her honour. Ceres was honoured at Catania in Sicily, as she was at Rome.

**CEREAIA**, a festival anciently celebrated at Rome in honour of **CERES** (see preceding article), generally on the ides of April, though some think a few days earlier. To represent Ceres wandering in search of Proserpine, women clothed in white dresses ran up and down with lighted torches in their hands. During the festival games were celebrated in the Circus Maximus, to which none were admitted unless clothed in white.

**CERIDWEN**, a goddess of the ancient Cymri, corresponding to the Ceres of the Romans, or Demeter of the Greeks.

**CERINTHIANS**, one of the earliest of the Gnostic sects, which derived its name from its founder Cerinthus, who is said to have been a contemporary of the apostle John. He was the first who taught that system of Judaizing Christianity, which gradually ripened into Gnosticism. Epiphanius represents him as by birth a Jew, and according to Theodoret, he received his training in the school of Alexandria. Early writers inform us, that he resided at Ephesus while John was in that city, and Irenæus tells a story of John having met Cerinthus in a public bath at Ephesus, and that on seeing the heretic, he instantly fled out, saying that he was afraid the bath would fall upon so noted an enemy of the truth and kill him.

The most varied accounts have been given of the doctrines of Cerinthus, according as the writers are disposed to attach more prominence to the Gnostic or to the Judaizing element. Irenæus inclines chiefly

to the former view, and Caius, a presbyter at Rome, and Dionysius, bishop of Alexandria, incline to the latter. Neander regards Cerinthus as best entitled to be considered as the intermediate link between the Judaizing and the Gnostic sects. He was in fact one of the first who framed a regular system of heresy after the apostolic times. Being himself a Jew, it was natural that his starting point should be decidedly Jewish. Accordingly, he sets out with the doctrine that between God and the world there exists a countless number of intermediate angels or spirits, of various ranks and degrees. By their instrumentality the world was originally created, and all its concerns were arranged and presided over by one who was placed at the head of the angels, and who, though himself ignorant of the character of God, represented him in the superintendence of this lower world, and more especially as the ruler of the Jewish people, and the being through whom the Supreme God revealed himself to them. The view which Cerinthus gave of the constitution of the Person of Christ, approached somewhat to the sentiments of the Ebionites, at least in so far as concerned the denial of the supernatural conception of Christ. He believed Jesus Christ to be simply a Jewish man, sprung of Joseph and Mary, and so remarkable for his piety and purity that he was selected to be the Messiah. The commencement of his higher destiny, when he became invested with Divine attributes, was, according to the Cerinthian system, to be dated from the hour of his baptism by John the Baptist, when the Spirit descended upon him in the form of a dove. The Spirit of the Messiah, which now entered into Jesus, was the true heavenly Christ himself, by whom he was miraculously endowed with the knowledge of the Supreme God, and invested with the supernatural power of working miracles. The man Jesus was the organ through whom the heavenly Christ manifested himself to men, but being superior to all suffering, no sooner was the man Jesus given into the hands of men to be crucified and slain, than the Christ or the Logos left him, and returned to the Father. Epiphanius alleges that Cerinthus denied the resurrection of Jesus, but this assertion is supported by no other writer. Cerinthus held that the Jewish Law was in a certain sense binding upon Christians. He taught also that there would be a resurrection of the body, and that the righteous would enjoy a millennium of happiness in Palestine, where the man Jesus having conquered all his enemies, through the power of the heavenly Christ united to him, would reign in the glorified Jerusalem over all his saints. Caius and Dionysius attribute carnal views on this subject to Cerinthus, which it is very unlikely that he ever held. Epiphanius charges him with rejecting Paul because of that apostle's renunciation of circumcision, but it is far from probable that he rejected the whole of the Epistles of Paul, though he may have objected to some of them. It is an ancient opinion, that the apostle John wrote

his Gospel mainly with a view to refute Cerinthus, but many theological critics are opposed to the idea. Epiphanius says, that Cerinthus was head of the faction which rose at Jerusalem against the apostle Peter, on account of some uncircumcised persons with whom that apostle had eaten; and also that he was one of the leaders in the disturbance raised at Antioch in Syria, contending for the necessity of circumcision. He is said to have been endowed with a prophetic spirit, and to have published many prophecies and revelations throughout Phrygia and Pisidia. He began to propagate his heresy towards the close of the first century.

**CEROFERARII** (Lat. *cera*, wax, *fero*, to carry), taper-bearers in the Church of Rome, whose office it is to walk before the deacons with a lighted taper in their hands. (See **ACCENSORII**.) Similar officers are found in the Greek church.

**CEROMANCY**, a species of divination practised among the ancient Greeks by means of wax, which they melted and let drop into water within three definite spaces, and by observing the figure, distance, situation, and connection of the drops, foretold future events, or answered any question proposed. See **DIVINATION**.

**CESARINS**, a religious order which arose in the thirteenth century, in consequence of various abuses having crept into the order of St. Francis. The abuses complained of, however, having been reformed, the order of the Cesarins ceased to exist.

**CESSATION**, an act of discipline in the Church of Rome, styled technically *cessatio a divinis*, when for any notorious injury or disobedience to the church, a stop is put to all divine offices and the administration of sacraments, and Christians are deprived of church burial. An *interdict* differs from a *cessation*, in that during the former divine service may be performed in such churches of any place interdicted, the doors being shut, as are not expressly under the interdict, and even may be celebrated solemnly on certain high festivals, but in a *cessation*, no religious service can be performed solemnly; the only liberty allowed is in order that the consecrated host may be renewed, to repeat every week a private mass in the parish churches, the doors being shut; taking care also not to ring the bell, or to admit more than two persons to administer in it. Moreover, it is lawful during the cessation to administer baptism, confirmation, and penance, to such persons as desire it, provided they are not excommunicated, or under an interdict. The viaticum or extreme unction may also be administered, but then the prayers which are said before and after that administration must not be repeated. Cessation may be incurred by a whole diocese, a city, a village, or one or more churches.

**CESSION**, a term used in the Church of England, when a church is void in consequence of the incumbent of any living being promoted to a bishopric.

**CESTUS**, the girdle of Venus, the goddess of

**Love** among the ancient Romans. It was said to have this property, that whatever female wore it would become lovely in the eyes of him whom she wished to please. Venus used it to win the affections of Mars, and Juno borrowed it from her when she wished to attract the regards of Jupiter.

**CHACAM**, the name given in some countries to the chief or presiding rabbi among the modern Jews, who holds a spiritual, and to some extent a civil, authority over a country or large district. He has the power of inflicting ecclesiastical censures, excommunications, and anathemas, the consequences of which are believed to extend beyond the present life. He takes cognizance of all violations of the Sabbath, all disregard of the fasts or festivals, all marriages, divorces, and commercial contracts, and all cases of adultery or incest. He hears and determines appeals against decisions of inferior rabbis within his district, and decides all difficult questions of the law. The chacam preaches three or four sermons in a year. The name chacun, or wise man, or doctor, is usually applied to the chief rabbi among the Spanish and Portuguese Jews.

**CHAITYA**, the name applied among the Buddhists to all objects proper to be worshipped. Such objects Gotama Budha declared to be of three kinds. The first class includes the relics of his body, which were collected after his cremation. The second includes those things which have been erected on his account or for his sake, which the commentators say, mean the images of his person. And the third includes the articles he possessed, such as his girdle, his alms-bowl, the robe he put on when he bathed, the vessel from which he drank water, and his seat or throne. All these are called *Chaityas*, on account of the satisfaction or pleasure they produce in the mind of those by whom they are properly regarded.

**CHAKIA-MOUNI**, a name adopted by Budha according to the legendary accounts given by the Mongol books, which are only translations from the Thibetan or Sanscrit. The narrative differs considerably from the Singhalese version of the story which has been already noticed under the article **BUDHA (GOTAMA)**. The Mongolian legend is as follows. Soutadanna, a chief man of the house of Chakia, of the caste of the Brahmins, reigned in India over the powerful empire of Magadha. He married *Mahamaya*, the great illusion, but did not consummate his marriage with her. While still a virgin, she conceived by divine influence, and on the fifteenth day of the second month of spring she gave birth to a son, whom she had carried three hundred days in her womb. A king, an incarnation of Indra, baptized the young god in a divine water. The child received the name of Arddha-Chiddi, and was instantly recognized as a divine being, while it was predicted that he would surpass in holiness all preceding incarnations. Every one adored him as the god of gods, a title which in Mongolian is *Tingri-in-Tingri*. The utmost care having been lavished

upon his childhood, he was committed at the age of ten to the care of an eminent sage under whose instruction he acquired a knowledge of poetry, music, drawing, the mathematics and medicine. He made such rapid progress in knowledge that he puzzled his teacher with various perplexing questions. Without the slightest assistance he acquired the knowledge of fifty different languages with their peculiar characters, and thus he was supernaturally fitted to fulfil his great mission, the enlightenment of the world, and the diffusion of the knowledge of religion among all nations. At the age of twenty he married a virgin of the race of Chakia, by whom he had a son named *Bakholi*, and a daughter. Soon after he left his wife and family, and resolved to give himself to a life of contemplation. Having mounted a horse accordingly, which was brought him by an angel from heaven, he fled to the kingdom of Oudipa on the banks of the Naracara. There he assumed the priestly office, cut off his hair, and took the dress of a penitent, and exchanged his name for Gotama, that is, one who obscures the senses. After having spent six years in the desert, far from the abodes of men, and accompanied only by five favourite disciples, he set out to exercise his apostleship. Having reached **BENARES** (which see), the holy city, he mounted the throne, taking the name of **CHAKIA-MOUNI**, or the penitent of Chakia.

Having given himself up for a time to preparatory meditations, the great sage made public proclamation at Benares of the new system of doctrine. His instructions are contained in a collection of 108 large volumes, known by the generic name of Gandjour or verbal teaching. They treat chiefly of the metaphysics of creation, and the frail and perishable nature of man. The best edition of this great work is that of Pekin, being in four languages, Thibetan, Mongolian, Mantchoo, and Chinese. No sooner were the new doctrines made public, than Chakia-Mouni met with the keenest and most determined opposition from the priests of the ancient religious creeds of India, but challenging them to open controversy, he obtained a complete triumph over them, in honour of which a festival was instituted, which is held during the first fifteen days of the first month.

Chakia-Mouni laid down as the foundation of his religious system certain established principles of morality. These he reduced to four: 1. The power of pity resting upon immoveable bases. 2. The avoidance of all cruelty. 3. An unlimited compassion towards all creatures. 4. An inflexible conscience. Then follows the decalogue or ten special prescriptions and prohibitions. 1. Not to kill. 2. Not to rob. 3. To be chaste. 4. Not to bear false witness. 5. Not to lie. 6. Not to swear. 7. To avoid all impure words. 8. To be disinterested. 9. Not to avenge one's self. 10. Not to be superstitious. The new prophet pretended to have received these precepts by revelation from heaven; and when he died at the age of eighty, they began to spread

throughout all Asia, as a divine code of morality designed to regulate the actions of men. Before bidding a last farewell to his disciples, the sage predicted that his doctrine would prevail for five thousand years; that at the expiry of that period there would appear another Budha, another man-god, predestined to be the teacher of the human race. Till that time, he added, my religion will be exposed to constant persecution, my followers will be obliged to quit India, and to retire to the highest mountains of Thibet, a country which will become the palace, the sanctuary, and the metropolis of the true faith.

Such is the Mongolian legend of the history of the famous founder of **BUDHISM** (which see), a system which, being first devised in Hindustan, crossed the Himalaya, and became the predominant religion of Thibet, Bokhara, Mongolia, Burmah, Japan, Ceylon, and to a great extent even of the vast empire of China. The Brahmans regard Budha as an *avatar* or incarnation of Vishnu.

**CHALASSA**, an idol worshipped by the ancient Arabians. It was destroyed in the tenth year of the Hegira.

**CHALCIECUS**, a surname given to Athena at Sparta, as the goddess of the brazen house, her temple in that city being built of brass, and containing also her statue of brass. A festival was instituted in honour of Athena under this surname. See next article.

**CHALCIECIA**, a festival celebrated every year at Sparta, in honour of Athena, as the goddess of the brazen house. A procession of young men in full armour repaired to her temple, where sacrifices were offered.

**CHALDEANS (RELIGION OF THE ANCIENT)**. See **BABYLONIANS (RELIGION OF THE ANCIENT)**.

**CHALDEANS**. See **NESTORIANS**.

**CHALDEAN CATHOLIC CHURCH**. This church, which acknowledges subjection to the Papal See, comprehends, according to the 'Annals of the Propagation of the Faith,' the Patriarchate of Babylon, the Archbishoprics of Diarbekr, Jizeirah, Morab, Aderbijan, and the Bishoprics of Mardin, Sirid, Amadia, Salmas, and Karkut, with ten bishops, and one hundred and one priests. The number of the Chaldean Catholics is said to be reduced to 15,000. For a long period the Romanists have been making great efforts to gain converts, more especially among the Nestorians on the banks of the Euphrates and the Tigris. So far back as 1681, a patriarch was ordained by Pope Innocent XI., over such of the Nestorians as had seceded to Rome, under the title of Mar Yoosif or Joseph, Patriarch of the Chaldeans. The seat of this functionary was at Diarbekr until the year 1778, when this line of patriarchs was discontinued on the submission of Mar Elias of Elkosh, one of the two regular patriarchs of the Nestorians to the papal jurisdiction. The Chaldean Catholics are usually styled by the Pope Chaldean Christians, a title which belongs to the rest of their

countrymen, as much if not more than to them. The books of the Chaldean Catholic Church are written in the ancient Syriac language, and are the same with those of the Nestorians, with the exception of such modifications as have been introduced to render them conformable to the creed of Rome. All the clergy except the metropolitan bishop and the patriarch are allowed to marry before ordination, but not after it. The American missionaries at Mosul, and among the Nestorians, have succeeded in gaining several converts from the Chaldean Catholics, and although Papal influence has been used with the Pasha to interrupt, and if possible, defeat the labours of these devoted heralds of the cross, they still persevere in propagating the truth, and in building up a Protestant church amid all the opposition and even persecution to which they are exposed.

**CHALDEE PARAPHRASES**, or **TARGUMS**, a name given to translations of the Old Testament into the Chaldee tongue. When the Jews were carried captive into Babylon, they naturally lost some part of their own language, and acquired a knowledge of the Chaldee which was spoken in the land of their exile. Thus there appear to have been three dialects of the Chaldee. 1. The language spoken in the Babylonish empire. 2. The Syriac, spoken by the people of Syria. 3. The Jewish dialect, approaching more to the original Hebrew. Hence the necessity for Chaldee Paraphrases, on account both of the Jews in Chaldea, and also of those in Judea, many of whom had lost all knowledge of the original Hebrew. Accordingly, in the service of the synagogue, a passage was first read in the Hebrew Scriptures, and then translated to the people into the Chaldee dialect. In this way numbers of translations were formed, which in course of time yielded to a few of acknowledged superiority, which were generally adopted both for public and private use. The most celebrated of these are the Targums or Paraphrases of Onkelos, and of Jonathan Ben Uzziel; the former being a version of the five books of Moses, and the latter a version of Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets. The Targum of Onkelos is undoubtedly the most ancient now extant. It is rather a version than a paraphrase, being rendered from the Hebrew word for word, and with great exactness. It has always been preferred by the Jews to all other Targums, and being set to the same musical notes with the Hebrew Text, it is thus fitted to be read in the same tone with it in the public assemblies. The Targum of Jonathan resembles that of Onkelos in purity of style, but is much more of the nature of a paraphrase, particularly his version of the later Prophets. The Jews allege that he was the favourite disciple of Hillel, and lived before the time of our Lord. They hold him in so high estimation, that they consider him as equal even to Moses himself.

Besides these two celebrated Targums, there is another Targum on the Law, which is called that of Jerusalem. It is not a continued paraphrase as the rest are, but only a commentary on some passages here and there as the author thought the text required an explanation, and sometimes whole chapters are passed over. It is written by an unknown hand, and the time when it was composed is uncertain, but it is conjectured to have been written after the third century. There are also Targums on all the other books of the Old Testament, excepting Daniel, Ezra, and Nehemiah, which may possibly have been lost.

CHALICE, the cup in which the wine used in the eucharist is administered. In the early ages of the church it was generally composed of the most simple materials, for example, of glass or wood. According to Irenæus, supported by Epiphanius, the impostor Marcus, of the second century, used a glass cup in the celebration of the Lord's Supper, and the custom seems to have continued for several centuries. But when the simplicity of primitive Christianity gave way before a carnal system of ceremonies, more costly materials came to be employed in the dispensation of the Supper. Hence we find gold and silver cups mentioned in the inventory of churches in the sixth and seventh centuries.

The use of the chalice, or communicating in both kinds, is denied by the Church of Rome to the laity, who are allowed to communicate only in one kind; the right of communicating in both kinds being reserved only for the officiating priest. This practice has not the slightest sanction from the Word of God. Our blessed Lord, when first instituting the sacrament of the supper, administered both the bread and the wine to all his disciples, using these remarkable words in reference to the cup, "Drink ye all of it." He neither dispensed the sacrament nor authorized its dispensation under one form only. This indeed has been generally conceded by Romish doctors and councils, and even by the council of Trent itself, which acknowledges our Lord's administration of each species in the original institution. And yet these theologians and councils urge the propriety of half-communication, alleging that all to whom the cup at the time of institution was presented were not laymen but priests; and the use of the wine by the clergy affords no example for its distribution to the laity. But unfortunately for this argument, it applies to the bread equally with the wine, so that if it be valid, both ought to be denied to the laity. Half-communication seems to have been utterly unknown in the first ages of the church. "One bread," says Ignatius, "is broken, and one cup distributed to all." "The deacons," says Justin Martyr, "give to every one present to partake of the blessed bread and wine." Chrysostom too is equally explicit, "One body and one cup is presented to all." According to Jerome, "the priests who administer the communion, divide the Lord's blood among the

people." These authorities, extending through the four first centuries, might be corroborated by the evidence of many others.

The first who practised half-communication were the Manicheans, who abhorred wine, and it is worth noticing that Pope Leo in A. D. 443 commanded this heretical sect to be excommunicated, on account of the denial of the cup,—a practice which his Holiness accounted sacrilege. Pope Gelasius in A. D. 495 spoke in the strongest and most condemnatory terms of this Manichean practice. Pope Urban in A. D. 1095, presiding in the council of Clermont, which consisted of two hundred and thirty-eight bishops, declared that "no person, except in cases of necessity, is to communicate at the altar, but must partake separately of the bread and wine." Pope Paschal, so late as A. D. 1118, issued enactments to the same effect. "Our Lord himself," says he, "dispensed the bread and the wine, each by itself; and this usage we teach and command the holy church always to observe." By the confession of Bellarmine, Baronius, and Lyra, the ancient church celebrated this institution in both kinds. And even the council of Trent declares, that "both elements were often used from the beginning of the Christian religion; but in process of time this usage was changed for just and weighty reasons." It is an important fact, that in denying the cup to the laity, the Church of Rome differs from all other Christian churches, Eastern and Western, at the present day. The only sect of antiquity who are known to have practised half-communication were the Manicheans, from whom the Latin church seem to have adopted it. The former held wine in abhorrence, accounting it the gall of the Dragon; the latter held, and still hold, the sacramental wine in such veneration, as to account it unfit to be used by any other than a priest, and that too only when engaged in sacred service.

Nor was the use of the chalice withheld all at once from the laity. The practice was introduced gradually and by slow successive steps. At so early a date as the end of the sixth century, the custom seems to have found its way into some churches, of dipping the bread in the wine before presenting it to the communicant. This erroneous practice had become frequent in the eleventh century; and the council of Clermont condemned it as an unscriptural mode of communion. A second step in the same direction was taken by the introduction of the strange device of suction. Pipes or quills, generally of silver, were annexed to the chalice, through which the communicant was required to suck the wine, or as it was imagined, the blood of the Redeemer. The design of this absurd process was to prevent the spilling of the sacred fluid, which by the words of consecration was thought to become possessed of a Divine character.

So late as the twelfth century, the denial of the chalice to the laity is admitted, even by Romish

authors, to have been unknown. In the following century, however, the practice begins to make its appearance. Father Bonaventura, who died in 1274, mentions its introduction into some churches, and his testimony is supported by that of Aquinas. It was first enacted into a law two hundred years later by the council of Constance, and this enactment was renewed and confirmed by the council of Basil in 1437. The matter was discussed at great length in the council of Trent in 1562 amid great variety of opinion. Twenty-nine voted for the restoration of the cup, and thirty-eight against it. Fourteen were for deferring the decision, and ten for sending a delegation to Germany to investigate the subject. Twenty-four were in favour of referring the question to the Pope, and thirty-one to the prelates. At length the dispute terminated in the production of canons, which approved in the strongest manner of half-communion, and a discretionary power of granting or refusing the cup to the laity was vested in the Roman pontiff. The utmost difference of opinion now manifested itself throughout the whole of Europe. The Spaniards and Italians were violently opposed to the restoration of the sacramental cup, and France, Germany, Bohemia, Poland, and Hungary contended as keenly in its favour. The Trentine decree is now universally admitted to be the rule of the church throughout the Roman Catholic world.

**CHALINITIS** (Gr. *chalinos*, a bridle), a surname of **ATHENA** (which see), derived, it is supposed, from that goddess having tamed Pegasus, the winged horse, and given him to Bellerophontes.

**CHALKEIA** (Gr. *chalx-kos*, brass), a festival of great antiquity, celebrated at Athens at first in honour of Athena, when it received the name of Athenaia. Afterwards it was kept in honour of Hephaestus, and being celebrated only by artisans, especially smiths, it was called *Chalkeia*.

**CHAMMANIM**, temples in honour of the sun, which the ancient Hebrews erected in imitation of the Syrians and Phœnicians. These buildings are frequently referred to in the Old Testament; but the authorized version translates the Hebrew word by the general term "images." The word *chammanim* thus rendered, is found in Lev. xxvi. 30; 2 Chron. xxxiv. 4; Is. xvii. 8; xxvii. 9; Ezek. vi. 4.

Considerable variety of opinion prevails as to the precise object to which the *chammanim* refers. Rabbi Solomon Jarchi says, that they were idols which they set upon towers, and he alleges that the name *chammanim* was given to them because they were exposed to the sun. Jurieu argues that the word being generally joined in the Old Testament with groves and altars, must be understood as referring not to images, but places appropriated for the idolatrous worship of the sun. He agrees accordingly in opinion with Aben-Ezra, that they were "arched houses, built in honour of the sun, and in the form of a chariot." These, therefore, may have been the

chariots of the sun which Josiah is said to have burnt, and may be the same with the fire-temples of the ancient Persians, "in the midst of which," says Strabo, "is an altar upon which the magi keep an immortal fire, upon a heap of ashes." Maundrell, in his journey from Aleppo to Jerusalem, mentions that he saw the remains of several of these enclosures in Syria.

**CHAMSI**, called also **Solares**, a small sect mentioned by Hyde, in his 'History of the Ancient Religion of the Persians,' as inhabiting a certain district of Mesopotamia. He describes them as amounting to not more than a thousand souls, having no priests nor doctors, and no places of meeting, except caves, where they perform their religious worship, the mysteries of which are kept so secret, that they have not been discovered even by those who have been converted to the Christian religion. Being compelled by the Mohammedans to declare themselves members of some Christian communion, they chose the Jacobite sect, baptizing their children, and burying their dead according to the customs of these Christians. They believe in the propitiatory death of Christ. Some have supposed the Chamsi to have been a branch of the **ELCESAITES** (which see), a heretical sect of Christians in the second century.

**CHAMYNE**, a surname of **DEMETER** (which see), in Elis.

**CHANCEL**. See **BEMA**.

**CHANCELLORS**, laymen deputed to hear certain secular causes in name of the bishops. In ancient times the clergy were allowed even by emperors and kings to exercise jurisdiction in certain civil matters, such as marriages, adultery, wills, &c., which were decided by them in their consistory courts. In process of time individuals were selected to act as assistants or substitutes of the bishops in this department of their duty. The first mention of chancellor by name occurs in the Novel of Heraclius in the seventh century, where twelve chancellors are stated to be allowed in the great church of Constantinople. The *cancellarii* or chancellors in the civil courts were not judges, but officers attending the judge in an inferior station, and called *cancellarii*, because they stood *ad cancellos*, at the rails or barriers, which separated the *secretum* from the rest of the court. The ecclesiastical chancellors, however, occupied the position of assistants or advisers in giving judgment and were generally experienced in civil and canon law. There appear to have been no chancellors in England until the reign of Henry II. At length a chancellor became an indispensable officer to a bishop, who was bound to elect one, and if he refused, the archbishop could appoint one. When chosen, a chancellor derives his authority not from the bishop, but from the law, and his jurisdiction extends throughout the whole diocese, and to all ecclesiastical matters.

**CHANCELLOR (THE POPE'S)**. This func-

tionary, who claims for his office an antiquity as far back as the time of Jerome, wrote formerly, in the Pope's name, all the rescripts, doubts, and scruples with respect to faith, which bishops and others proposed to him. Till the pontificate of Gregory VIII., in A. D. 1187, this office had always been conferred on a bishop or cardinal; but this Pope, who had himself filled the office of chancellor, conferred it upon a canon of St. John of Lateran, who assumed the title of the Pope's vice-chancellor, as did also five or six other canons of the same church, who exercised it after him. But Boniface VIII. restored it to the college of cardinals, still retaining the subordinate title of vice-chancellor, though the duties were undoubtedly those of a chancellor. This dignity is purchased, and is held for life. The jurisdiction of the cardinal vice-chancellor, as he is called, extends to the issuing out of all apostolical letters and bulls, and also to all petitions signed by the Pope, except those expedited by brief, under the fisherman's ring.

**CHANCERY** (THE POPE'S), a court at Rome, which is sometimes styled the apostolic chancery, and which consists of thirteen prelates, being a regent and twelve referendaries, who are called registers of the High Court, and are clothed each in a long purple robe. The court at which the Pope is understood to preside assembles thrice a-week, viz. on Tuesdays, Thursdays, and Saturdays, in the vice-chancellor's palace. The registers of this court draw up the minutes of all bulls from the petitions signed by the Pope, and collate them after they are written in parchment. Those bulls which collate to benefices are issued only on the payment of certain fees proportionable to the value of the benefices. John XXII., though he did not invent the regulations and fees of the apostolic chancery, is admitted, by Romish writers, to have enlarged them, and reduced them to a more convenient form.

**CHANDRA**, the goddess of the moon among the Hindus. She is also called *Somvar*, and presides over Monday.

**CHANG-KO**, a goddess worshipped by the Chinese.

**CHANT**, a word which, in its most extended meaning, is used to denote the musical performance of all those parts of the liturgy of the Church of England which are permitted by the rubric to be sung. Dr. Hook draws the following distinction between singing and chanting: "Chanting does not apply to the performance of those metrical versions of the Psalms, the use of which in parish churches, though legitimate, as sanctioned by authority, is not contemplated by the rubric. Neither does it apply to those musical arrangements of the Canticles and of the Nicene Creed, used in collegiate churches, and technically called 'services.' The chant properly signifies that plain tune, to which the prayers, the litany, the versicles and responses, and the Psalms, and where services are not in use, the canticles, are

set in quires and places where they sing. In the chant, when properly and fully performed, both the minister and the choir bear their respective parts. The minister recites the prayers, and all the parts of the service which he is enjoined to say alone, (except the lessons,) in one sustained note, occasionally varied at the close of a cadence: and the choir makes the responses in harmony, sometimes in unison. But in the Psalms and Canticles both the minister and choir join together in the chant, without distinction; each verse being sung in full harmony." In the principal cathedrals the prayers have always been chanted, and down to a recent period the same practice has been uniformly followed, wherever choral foundations existed. From Ambrose of Milan was derived a chant called the *Ambrosian chant*. From Gregory the Great, who was the great patron of sacred music in the sixth century, originated the famous *Gregorian chant*, a plain system of church music, which the choir and the people sung in unison. There are two modes of chanting in present use in the Church of England, the single and the double chant. The former, which is the more ancient of the two, is an air consisting of two parts; the first part terminating with the point or colon (:) which uniformly divides each verse of the Psalms or Canticles in the English Prayer Book; the second part terminating with the verse itself. The double chant is an air consisting of four strains, and consequently extending to two verses, a species of chanting which does not appear to be older than the time of Charles II. The chanting of the Psalms is said to have been derived from the practice of the Jewish church.

**CHANTRY**, a little chapel or particular altar in a cathedral church, built and endowed for the maintenance of a priest to sing masses, in order to release the soul of the donor out of purgatory. These prayers being chanted, the place was called a chantry, and the priest a chanter. There were many chantries in England before the Reformation, and any man might build a chantry without the leave of the bishop. The doctrine of purgatory does not seem to have been admitted in England before the thirteenth century, and, accordingly, the erection of chantries cannot be traced farther back than that period. In the last year of the reign of Henry VIII. the chantries were given over into the hands of the king, who had power to issue commissions to seize those endowments. Those which escaped this arrangement were given to his successor, Edward VI., in whom they became vested, and from that time none could build a chantry in England without the royal license.

**CHANTERS**. See **CHORISTERS**.

**CHAOS**, the oldest of the gods, according to Hesiod, and from him sprang the earth; Tartarus, that is, the inner abyss in or under the earth; and Amor, or the lovely order and beauty of the world. The same author informs us, that Chaos brought forth

Erebus, or gloominess, and Nox, or night, and from these two sprang air and day, that is, when light was divided from the darkness, and both together formed one day; which corresponds very closely with the Mosaic description in the Book of Genesis. The Chaos of Hesiod is unformed matter, "without form and void," as Moses terms it. Some Pagan nations consider it to have been the result of the ruin of a former world, which had perished by fire. The very term chaos, which has come to us from Greece through the Romans, is thought by M. Rougemont to be of Semitic origin, and to be derived from *cahah*, which signifies to be extinguished. This derivation proceeds upon the idea, that the chaotic state preceded the formation of the earth in its present aspect, and was itself the ruined condition of a former world destroyed by fire. On this subject Professor Sedgwick remarks: "The Bible instructs us that man and other living things have been placed but a few years upon the earth; and the physical monuments of the world bear witness to the same truth. If the astronomer tells us of myriads of worlds not spoken of in the sacred records, the geologist in like manner proves (not by arguments from analogy, but by the incontrovertible evidence of physical phenomena) that there were former conditions of our planet, separated from each other by vast intervals of time, during which man and the other creatures of his own date had not been called into being. Periods such as these belong not, therefore, to the moral history of our race, and come neither within the letter nor the spirit of revelation. Between the first creation of the earth, and that day in which it pleased God to place man upon it, who shall dare to define the interval? On this question Scripture is silent, but that silence destroys not the meaning of those physical monuments of his power that God has put before our eyes, giving us at the same time faculties whereby we may interpret them, and comprehend their meaning." Chaos, according to the ancient cosmogonies, denoted the empty, infinite space which existed before the creation of the world, and out of which gods, men, and the whole universe arose. Ovid, however, describes it as the confused mass out of which all things arose. Thus, in the beginning of his 'Metamorphoses,' he says:

"Before the appearance of the earth and sky  
Which covereth all things, Nature  
Throughout the universe had but one form,  
Which men have named Chaos—'Twas a  
Raw and shapeless mass—a heap of Nature's  
Disordant seeds wildly huddled together."

What was the precise state of the chaotic mass before the fiat of the Creator it is impossible to say. But no sooner did the Spirit of God brood upon the face of the waters than a world of beauty and order straightway sprang into existence.

CHAPEL, a building erected for Divine worship. The name is derived from *capella*, which primarily

means a certain kind of hood, and refers to an ancient custom of the kings of France, who, when they took the field against their enemies, carried with them St. Martin's *capella* or hood, which was kept in a tent as a precious relic, the place in which it was deposited being termed *capella*, and the priests, to whose charge it was committed, *capellani*. In the fifth century, the name of *capelle* or chapels was applied to oratories or private churches, which were built about that time in France, and afterwards became common in the West. Constantine the Great seems to have been the first who introduced this kind of private worship. Eusebius merely says, that he converted his palace, as it were, into a church, being accustomed to hold meetings in it for prayer and reading the Scriptures. Sozomen, however, affirms still more plainly, that Constantine had erected a chapel in his palace; and that it was also his custom to set apart in war a particular tent for Divine worship, which certain of the clergy were appointed to conduct. It appears also that several persons of note followed the example of the emperor, and had chaplains in their houses. Hence the decree of the second Trullan council, that no clergyman should baptize or celebrate the Lord's Supper in a private chapel without the consent of the bishop. After the Crusades, many places where sacred relics were preserved received the name of chapels. In England there are various kinds of chapels; 1. Domestic chapels built by noblemen, that their families and households may engage together in private worship. 2. College chapels connected with the different universities. 3. Chapels of Ease for the accommodation of parishioners who may reside at an inconvenient distance from the parish church. 4. Parochial chapels, which, though Chapels of Ease, have a permanent minister or incumbent. 5. Free chapels, such as were founded by kings of England, and made exempt from episcopal jurisdiction. 6. The burial places of people of rank, which are attached to churches, are sometimes termed chapels. 7. The places of worship built by Methodists and Protestant Dissenters generally in England, are usually termed chapels, though the name is denied to them by the Anglo-Catholics of the Church of England.

CHAPELS (UNION), a name given to those places of worship in which the service of the Church of England is performed in the morning, and the service of Dissenters in the evening. Such buildings were intended to unite both parties.

CHAPELLE ARDENTE, or *castrum doloris*, a form sometimes followed in the Romish church in the case of masses for the dead, when the deceased happens to be a person remarkable for his rank or virtues. A representation of the deceased is set up with branches and tapers of yellow wax, either in the middle of the church, or near the tomb of the deceased, where the priest pronounces a solemn absolution of the dead.

CHAPLAIN, the minister or incumbent of a

**CHAPEL** (which see). Although, in the days of Constantine, the emperor himself and a few of his nobles may have had private chaplains, the practice seems not to have been generally followed for a long period. At length, however, in the Byzantine empire, the emperor and empress were permitted to have private chaplains in their palace. Hence the origin of court preachers. "Whether tempted," says Neander, "by this example, or induced by the necessity arising from the migratory character of their court, the Frankish princes selected certain clergymen to accompany them, and perform the service of the church. At the head of these ministers was an arch-chaplain, and this body of clergy exercised, by their constant and close intercourse with the prince, an important influence on the affairs of the church. The example of the prince was followed by other great men. Nobles and knights appointed private chaplains, and placed particular priests in their castles. This practice was attended with very injurious consequences. The clergy thus employed and protected, threatened to make themselves independent of the bishop's inspection. The result was that the proper services of the parish church lost their dignity: they were attended only by the peasantry; the rich and poor had now their distinct worship of God. The knights, moreover, often selected for their chaplains worthless men, mere rambles, who contented themselves with the most mechanical repetition of the liturgy, and were ready to become the instruments of any vice or folly. Even serfs were sometimes appointed by their masters to this office, and though chaplains were still expected to perform the most menial duties. Both religion and the clerical character were disgraced by these abuses. Numerous regulations were introduced to oppose them, and secure the respect due to the public service of the church."

In England the Queen has forty-eight chaplains, four of whom are in attendance each month, preach in the royal chapel, read service in the family and to the Queen in her private oratory, and say grace in the absence of the clerk of the closet. In Scotland, the Queen has six chaplains, whose only duty at present is to pray at the election of peers for Scotland to sit in parliament.

According to a statute of Henry VIII. the persons vested with the power of retaining chaplains, together with the number each is allowed to qualify, are as follow:—an archbishop, eight; a duke or bishop, six; marquis or earl, five; viscount, four; baron, knight of the garter, or lord chancellor, three; a duchess, marchioness, countess, baroness, the treasurer or comptroller of the king's house, clerk of the closet, the king's secretary, dean of the chapel, almoner, and master of the rolls, each of them two; chief justice of the king's bench, and warden of the cinque ports, each one. All these chaplains may purchase a license or dispensation, and take two benefices, with cure of souls. A chaplain must be

retained by letters testimonial under hand and seal, for it is not sufficient that he serve as chaplain in the family. The name of chaplain is given also to ministers who officiate in the army and navy, in jails, public hospitals, and workhouses.

**CHAPLET**, an instrument of devotion used by Roman Catholics, Greeks, Armenians, and other Eastern communions. It consists of a string of beads by which they count the number of their prayers. Ecclesiastical antiquaries are considerably divided as to the origin of chaplets. They seem to have had no existence, however, earlier than the twelfth century, when they are said to have been introduced by the Dominicans, who claim the merit of inventing this supposed aid to devotion as belonging to their founder, St. Dominic, to whom also is traced the honour of originating the Inquisition. The Mohammedans are allowed to have borrowed the use of chaplets from the Hindus, and the Spaniards, among whom St. Dominic laboured, may have received them from the Moors. These bead-strings were in common use in the thirteenth century, and then, as now, they consisted of fifteen decades of smaller beads for the Hail Mary, with a large one between each ten for the Paternoster. It was not, however, till the fifteenth century that the rosary, as chaplets came to be called, started into very high estimation in the Roman Catholic world. Alain de la Roche, a Dominican friar, pretended to have had an interview with the Virgin Mary, in the course of which she communicated the peculiar virtues of this implement of devotion. The story is thus related by Southey, in his '*Vindiciæ Ecclesiæ Anglicanæ*:' "The prodigious virtues of the rosary were manifested at Carcassonne, where there dwelt so active and pertinacious a heretic, that Dominic, not being able to convert him by reasoning, (and as it appears, not having at that time the efficacious means of fire and faggot at command,) complained to the Virgin what mischief this monster was doing to the cause of the faith; upon which a whole host of devils was sent into the heretic to punish his obstinacy, and give the saint an opportunity of displaying his power. The energumen was in a dreadful state; and well he might be; for when, in the presence of the people, he was brought before Dominic for help, and the saint throwing a rosary round his neck, commanded the foul fiends, by virtue of that rosary, to declare how many they were, it appeared that they were not less than fifteen thousand in number: the heretic had blasphemed the rosary, and for every decade of that sacred bead-string, a whole legion had entered him. Grievously, however, as he was tormented, the devils themselves were not less so, when being thus put to the question, they were compelled to answer all that the saint asked. Was what he preached of the rosary false, or was it true? They howled in agony at this, and cursed the tremendous power which the confessed. . . . Whom did they hate most . . . Whom but Dominic himself, who was their

worst enemy on earth! . . . Which saint in heaven did they fear most, and to which might prayers with most confidence be addressed, and ought the most reverence to be paid? So reluctant were they to utter the truth in this case, that they entreated he would be pleased to let them reply in private; and when he insisted upon a public answer, they struggled with such violence, that fire issued from the eyes, mouth, and nostrils of the miserable demoniac. Touched with compassion at the sight, Dominic adjured the Virgin by her own rosary to have mercy upon him. Immediately heaven opened, the blessed Virgin herself, surrounded with angels, descended, touched the possessed with a golden wand, and bade the fiends make answer. Bitterly complaining of the force which was put upon them, they exclaimed at last,—Hear, O ye Christians! this Mary, the mother of God, is able to deliver her servants from hell: one supplication of hers is worth more than all the prayers of all the saints; and many have had their sins, unjustly so we think, forgiven them, for invoking her at the point of death. If she had not interposed we should ere this have destroyed Christianity; and we confess and proclaim that no one who perseveres in her service and in the use of the rosary can perish."

The same Dominican monk was favoured with another visit from the Virgin, complaining of the neglect into which her rosary had fallen: "By the *Ave Marias* it was, she said, that this world had been renovated, hell emptied, and heaven replenished; and by the rosary, which was composed of *Ave Marias*, it was that in these latter times the world must be reformed. She had chosen him as her dearest and most beloved servant, to proclaim this, and exhort his brethren to proclaim it, and she promised to approve their preaching by miracles. With that, in proof of her favour, she hung round his neck a rosary, the string whereof was composed of her own heavenly hair; and with a ring made of that same blessed hair, she espoused him, and she blessed him with her virgin lips, and she fed him at her holy bosom."

The historians of the Crusades allege, that Peter the Hermit first taught the soldiers the use of chaplets, which he himself had invented. But the greater number of Romish writers attribute the discovery to St. Dominic, who appears, at all events, to have been the originator of the ROSARY (which see), a large chaplet consisting of one hundred and fifty beads. Chaplets are in use in China among the worshippers of Fo or Budha. The devotees of this sect wear a chaplet about their necks or round their arms, consisting of one hundred middle-sized beads, and eight considerably larger. At the top, where Roman Catholics fix their crucifix, they have one very large bead made in the fashion of a gourd. The Chinese probably were in the habit of using these bead-strings long before they were known in Christendom. The Japanese, also, say their prayers

upon a chaplet or rosary. Each sect has one peculiar to itself. The chaplet of one sect consists of two circles, one over the other. The first or uppermost consists of forty beads, and the lowest of thirty. The Budsoists in Japan are obliged to repeat their prayers one hundred and eight times over, because the Bonzes assure them that there are as many different sins which render a man polluted and unclean, and each devotee ought to be provided with a prayer for his spiritual defence.

CHAPLETS (MARRIAGE). The crowning of the married pair with garlands, was a marriage rite peculiar to many nations professing different forms of religion. Tertullian inveighs against it with all the zeal of a gloomy Montanist; but it is spoken of with approbation by the fathers of the fourth and fifth centuries, from whom it appears that the friends and attendants of the bridal pair were adorned in the same manner. These chaplets were usually made of olive, myrtle, amaranth, rosemary, and evergreens, intermingled with cypress and vervain. Chaplets were not worn by the parties in the case of a second marriage, nor by those who had been guilty of impropriety before marriage. In the Greek church the chaplets were imposed by the officiating minister at the altar. In the Western church it was customary for the parties to present themselves thus attired.

CHAPTER. See BIBLE.

CHAPTER (CATHEDRAL), the governing body of a cathedral. It consists of the dean with a certain number of canons or prebendaries, heads of the church. This body corresponds to the ancient senate of the early presbyters, who assisted the bishop in his ecclesiastical government. During the lifetime, and still more on the death, of the bishop, the cathedral chapter formerly took a part in the administration of affairs in the diocese. The most important concerns, according to the canon law, shall not be undertaken by the bishop without consultation with the chapter. From this governing body certain members were chosen to examine the candidates for ordination, and the priests as to their care for the souls under their charge. The chapter is styled by the canon law *concilium* and *senatus episcopii*. As they formed a corporation, they acquired property, and became independent of the bishop, whom they had also in England, as elsewhere, the power of choosing. The old English cathedrals had, generally speaking, a common property, from which the expenses of the fabric and other necessary outgoings were defrayed, and from which also the dean and resident officers and canons received a daily portion according to their time of residence, the dean's share being double that of a canon. The new cathedrals have a corporate property from which are paid the stipends and expenses. The revenues of twenty-six cathedrals and two collegiate churches in 1852 amounted to £313,005 2s. 9d. Out of this sum the amount divided between the members of the chapters in the same year was

£160,713, and about one-sixth part of the revenue is now paid to the Ecclesiastical Commissioners. The greater part of the revenues of the chapters is derived from fines paid on the granting or renewal of leases.

The chapters, as has been already noticed, at a former period possessed the power of electing bishops. Henry VIII., however, assumed this right as a prerogative of the crown. Their authority no longer extends over the diocese during the life of the bishop, but in them is vested the whole episcopal authority during the vacancy of the see.

CHAPTERS (THE THREE), (Lat. *capitula*, heads), three subjects condemned by a decree of Justinian passed A. D. 544, commonly called Justinian's creed. The obnoxious points were (1.) The person and writings of Theodorus, bishop of Mopsuestia, whom the decree pronounced a heretic and a Nestorian. (2.) The writings of Theodoret, bishop of Cyrius, in so far as they favoured Nestorianism, or opposed Cyril of Alexandria and his twelve anathemas. (3.) An epistle said to have been written by Ibas, bishop of Edessa, to one Maris a Persian, which censured Cyril and the first council of Ephesus, and favoured the cause of Nestorius. To understand the dispute about the Three Chapters, it must be remembered that the orthodox doctrine on the person of Christ was opposed to the Nestorians on the one hand, who disavowed the two natures of Christ, and the Eutychians or Monophysites on the other hand, who confounded them together. In opposing these two extremes, the orthodox were somewhat divided, some leaning to the one party, and others to the other party. Those who, in their zeal against the Nestorians, approached near to the Monophysites, were ready to condemn the Three Chapters, while they were defended by those who were inclined to favour the Nestorians. To this latter party belonged Theodorus, Theodoret, and Ibas. In this controversy the Oriental church took a very lively interest, but in the Western church where both the Nestorian and Eutychian controversies had prevailed to no great extent, the Three Chapters were felt to be of little consequence. It was a bold step in Justinian, on the ground simply of his civil authority as emperor, to issue a decree condemning the Three Chapters, but having rashly taken the step he resolved to persevere in it. The church was agitated long and severely on the subject, and at length the opinions held forth in the Creed of Justinian having received ecclesiastical sanction, the doctrine on the person of Christ, as consisting of two natures in one person, became the settled opinion of the Catholic Christian church, and has continued so to this day.

CHARAK PUJAH, one of the most popular festivals in Eastern India. It is held in honour of Shiva, in his character of Maha Kali; or time, the great destroyer of all things. The consort of Shiva is Parvati, under the distinction, and appropriate

form of Maha Kali. In course of time, accordingly the goddess Kali has come to occupy a most conspicuous place in the annual festival of the Charak Pujah. She is of all the Hindu deities the most cruel and revengeful. Dr. Duff informs us that, according to some of the sacred legends, she "actually cut her own throat, that the blood issuing thence might spout into her mouth;" and images of this horrid spectacle are to be seen this day in some districts of Bengal. This blood-thirsty divinity is the protectress and special guardian of the *Thugs*, who profess to plan and to execute their sanguinary depredations under her auspices. The festival of Charak Pujah also, though held in honour of her lord, as the great destroyer, is embraced as an occasion of adoring Kali as his destructive energy. It is described in the following graphic and glowing style by Dr. Duff in his 'India and India Missions:'

"The festival itself derives its name of *Charak Pujah* from *chakra*, a discus or wheel; in allusion to the circle performed in the rite of *swinging*, which constitutes so very prominent a part of the anniversary observances. An upright pole, twenty or thirty feet in height, is planted in the ground. Across the top of it, moving freely on a pin or pivot, is placed horizontally another long pole. From one end of this transverse beam is a rope suspended, with two hooks affixed to it. To the other extremity is fastened another rope, which hangs loosely towards the ground. The devotee comes forward, and prostrates himself in the dust. The books are then run through the fleshy parts of his back, near the shoulders. A party, holding the rope at the other side, immediately begins to run round with considerable velocity. By this means the wretched dupe of superstition is hoisted aloft into the air, and violently whirled round and round. The torture he may continue to endure for a longer or shorter period, according to his own free-will. Only, this being reckoned one of the holiest of acts, the longer he can endure the torture, the greater the pleasure conveyed to the deity whom he serves; the greater the portion of merit accruing to himself; and, consequently, the brighter the prospect of future reward. The time usually occupied averages from ten minutes to half an hour. And as soon as one has ended, another candidate is ready,—aspiring to earn the like merit and distinction. And thus on one tree from five to ten or fifteen may be swung in the course of a day. Of these swinging posts there are hundreds and thousands simultaneously in operation in the province of Bengal. They are always erected on the most conspicuous parts of the towns and villages, and are surrounded by vast crowds of noisy spectators. On the very streets of the native city of Calcutta, many of these horrid swings are annually to be seen, and scores around the suburbs. It not unfrequently happens that, from the extreme rapidity of the motion, the ligaments of the back give way, in which case the poor devotee is tossed to a

distance, and dashed to pieces. A loud wail of commiseration, you now suppose, will be raised in behalf of the unhappy man who has thus fallen a martyr to his religious enthusiasm. No such thing! Idolatry is cruel as the grave. Instead of sympathy or compassion, a feeling of detestation and abhorrence is excited towards him. By the principles of their faith he is adjudged to have been a desperate criminal in a former state of being; and he has now met with this violent death, in the present birth, as a righteous retribution, on account of egregious sins committed in a former!

"The evening of the same day is devoted to another practice almost equally cruel. It consists in the devotees throwing themselves down from the top of a high wall, the second storey of a house, or a temporary scaffolding, often twenty or thirty feet in height, upon iron spikes or knives that are thickly stuck in a large bag or mattress of straw. But these sharp instruments being fixed rather loosely, and in a position sloping forward, the greater part of the thousands that fall upon them dexterously contrive to escape without serious damage. Many, however, are often cruelly mangled and lacerated; and in the case of some, the issue proves speedily fatal.

"At night, numbers of the devotees sit down in the open air, and pierce the skin of their foreheads; and in it, as a socket, place a small rod of iron, to which is suspended a lamp, that is kept burning till the dawn of day, while the lampbearers rehearse the praises of their favourite deity.

"Again, before the temple, bundles of thorns and other fire-wood are accumulated, among which the devotees roll themselves uncovered. The materials are next raised into a pile, and set on fire. Then the devotees briskly dance over the blazing embers, and fling them into the air with their naked hands, or toss them at one another.

"Some have their breasts, arms, and other parts, stuck entirely full of pins, about the 'thickness of small nails, or packing needles.' Others betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim, in a sitting posture, so that, when the wheel rolls round, their heads point alternately to the zenith and the nadir.

"But it were endless to pursue the diversity of these self-inflicted cruelties into all their details. There is one, however, of so very singular a character, that it must not be left unnoticed. If the problem were proposed to any member of our own community to contrive some other distinct species of torture,—amid the boundless variety which the most fertile imagination might figure to itself, probably the one now to be described would not be found. Some of these deluded votaries enter into a vow. With one hand they cover their under lips with a layer of wet earth or mud; on this, with the other hand, they deposit some small grains usually of

mustard-seed. They then stretch themselves flat on their backs,—exposed to the dripping dews of night, and the blazing sun by day. And their vow is, that from that fixed position they will not stir, will neither move, nor turn, nor eat, nor drink,—till the seeds planted on the lips begin to sprout or germinate. This vegetable process usually takes place on the third or fourth day; after which, being released from the vow, they arise, as they doatingly imagine and believe, laden with a vast accession of holiness and supererogatory merit."

Such scenes as these form a most impressive though painful commentary on the declaration of Sacred Scripture, "The dark places of the earth are full of the habitations of horrid cruelty." What a contrast to the spirit which the gospel everywhere inculcates! See HINDUISM, KALI, SHIVA.

CHARAN DASIS, one of the Vaishnava sects among the Hindus. It was instituted by Charan Das, a merchant of the Dhugar tribe, who resided at Delhi in the reign of the second *Alengir*. Their doctrines of emanation are much the same as those of the Vedanta school, though they correspond with the Vaishnava sects in maintaining Brahm, or the great source of all things, to be *Krishna*. They renounce the *Guru*, and assert the pre-eminence of faith above every other distinction. They differ from the other Vaishnava sects, in requiring no particular qualification of caste, order, or even sex for their teachers; and they affirm that they originally differed from them also in worshipping no sensible representations of the deity, and in excluding even the Tulasi plant and the *Sālagrām* stone from their devotions; though they admit that they have recently adopted them, in order to maintain a friendly intercourse with the followers of Rāmānand. Another peculiarity in their system is, the importance they attach to morality, while they do not acknowledge faith to be independent of works. They maintain that actions invariably meet with punishment or reward. Their Decalogue is as follows: (1.) Not to lie. (2.) Not to revile. (3.) Not to speak harshly. (4.) Not to discourse idly. (5.) Not to steal. (6.) Not to commit adultery. (7.) Not to offer violence to any created thing. (8.) Not to imagine evil. (9.) Not to cherish hatred. (10.) Not to indulge in conceit or pride. These precepts, however, do not exhaust their system of morality. They enjoin upon their followers also to discharge the duties of the profession or caste to which they belong, to associate with pious men, to put implicit faith in the *Guru* or spiritual preceptor, and to adore *Hari* as the original and indefinable cause of all, and who, through the operation of *Māyā*, created the universe, and has appeared in it occasionally in a mortal form, and particularly as Krishna.

The followers of *Charan Dās* consist of two classes, the clerical and the secular. The latter are chiefly of the mercantile order; but the former lead a mendicant and ascetic life, and are distin-

guished by wearing yellow garments, and a single streak of sandal down the forehead, a necklace and rosary of *Tulasi* beads, and a small pointed cap, round the lower part of which they wear a yellow turban.

The authorities of the sect are the Sri Bhāgavat and Gītā. Their chief seat is at Delhi, where there is a monument to the memory of the founder. This establishment consists of about twenty resident members. There are also five or six similar Mat'hs at Delhi, and others in the upper part of the Doab, and their numbers are said to be rapidly increasing.

CHARENTON (THE DECREE OF), a celebrated decree of the Reformed Church of France, passed in the second synod of Charenton A. D. 1631, by which a way was opened up for the professors of the Lutheran religion to hold sacred and civil communion with the Reformed. The words of the decree, as given in Quick's 'Synodicon in Gallia Reformata,' were these: "The province of Burgundy demanding whether the faithful of the Augsburg Confession might be permitted to contract marriages in our churches, and to present children in our churches into baptism, without a previous abjuration of those opinions held by them contrary to the belief of our churches, this Synod declareth, that inasmuch as the churches of the Confession of Augsburg do agree with the other Reformed churches in the principal and fundamental points of the true religion, and that there is neither superstition nor idolatry in their worship, the faithful of the said Confession, who, with a spirit of love and peaceableness, do join themselves to the communion of our churches in this kingdom, may be, without any abjuration at all made by them, admitted unto the Lord's table with us, and as sureties may present children unto baptism, they promising the Consistory that they will never solicit them, either directly or indirectly, to transgress the doctrine believed and professed in our churches, but will be content to instruct and educate them in those points and articles which are in common between us and them, and wherein both the Lutherans and we are unanimously agreed." Before this attempt in France at a union between the Lutheran and Reformed churches, the same object was sought to be accomplished in England by James I., who, in 1615, tried to reconcile the two parties through the instrumentality of Peter du Moulin, a celebrated divine among the French Reformed. These well meant efforts, however, both in France and England, failed to accomplish the desired result.

CHARGE, an address delivered by a bishop in Episcopal churches at a visitation of the clergy belonging to his diocese; and in Presbyterian churches an address delivered to the minister on the occasion of his ordination to the pastoral office.

CHARI DEI (Lat. Beloved ones of God), a name alleged by Tertullian to have been sometimes

applied to believers in the early Christian church, because their prayers and intercessions were powerful with God to obtain freedom for others as well as for themselves. Accordingly, that eminent father exhorts penitents to fall down at the feet of these favourites of heaven, and to implore them to make intercession with God for them.

CHARILA, a heathen festival, anciently observed among the inhabitants of Delphi, once in every nine years. The circumstances which led to its institution at first, are related by Plutarch to the following effect. The Delphians having been visited with a famine, they proceeded with their wives and children to the gate of the king, entreating his assistance. Being unable to supply the wants of the whole of the inhabitants, he distributed meal and pulse only to the better sort. Among the applicants was a little orphan girl, who earnestly entreated a share of the royal bounty, but instead of granting her relief, the king beat her with his shoe, and drove her from his presence with every insult and indignity. The girl, though a destitute orphan, felt the affront deeply, and unable to brook the insulting treatment, hastily untied her girdle and hanged herself with it. After this the famine is said to have increased, and brought along with it extensively prevailing disease; whereupon the king consulted the oracle of Apollo, which declared that the death of the virgin Charila must be expiated. After long search as to the meaning of the reply of the oracle, the Delphians discovered that the virgin Charila was the orphan whom the king had beaten with his shoe, and, therefore, as the oracle directed, certain expiatory sacrifices were established, which were to be performed every nine years. The mode of their celebration was in accordance also with the occasion of their appointment. The king, who presided at the festival, distributed meal and pulse to all who applied, whether strangers or citizens. When all had received their portion, an image of the virgin Charila was brought in, when the king smote it with his shoe, and then the chief of the Thyades conveyed it to a lonesome and desolate place, where a halter being put about its neck, they buried it in the same spot where Charila was interred.

CHARIS (Gr. grace), the personification of grace and beauty among the ancient Greeks. The *Charites* or Graces are said by Hesiod to have been the daughters of Zeus and Eurynome or Eanomia, one of the Oceanides; or as others affirm, of Dionysus and Aphrodite. They were three sisters, named respectively *Aglaia*, *Thalia*, and *Euphrosyne*. See GRACES.

CHARISTIA (Gr. *charis*, grace), a solemn feast among the ancient Romans, to which only immediate relatives and members of the same family were invited, for the purpose of arranging amicably any disputed matter, and effecting a reconciliation among friends who might happen to be at variance. This

feast was celebrated on the 19th of February, and it is referred to by Ovid in his *Fasti*.

**CHARITY (CHARTER OF)**, the name which Pope Stephen gave to the constitutions which he drew up for the regulation and guidance of the Cistercian monks, when he united their monasteries into one body. See **CISTERCIANS**.

**CHARITY OF OUR LADY (ORDER OF THE)**, an order of monks founded towards the end of the thirteenth century. It originated in the erection of an hospital for the sick and poor in the diocese of Chalons in France. The order was confirmed by Boniface VIII. in A.D. 1300, and flourished for a time, but becoming disorderly and corrupt, it gradually dwindled away, and soon became extinct.

**CHARITY OF OUR LADY (NUNS HOSPITALERS OF THE)**, an order of nuns founded at Paris in 1624, by Francis de la Croix. The religious of this hospital were obliged by vow to administer to the necessities of poor and sick females. They were distinguished by a dress of grey serge. The constitutions of this order were drawn up by the Archbishop of Paris in 1628, and approved by Pope Urban VIII. in 1633.

**CHARITY OF ST. HIPPOLYTUS (RELIGIOUS HOSPITALERS OF THE)**, an order founded in 1585 in Mexico, by Bernardin Alvarez in the pontificate of Gregory XIII. This charitable Mexican founded an hospital for the poor, dedicating it to the honour of St. Hippolytus the martyr. Bernardin drew up constitutions for the government of the order, which received the approbation of the Pope. Afterwards some others of the same kind were built, and being united, they formed a congregation under the name of the Charity of St. Hippolytus.

**CHARMS**. See **AMULETS**.

**CHARMER**, one who makes use of charms. The Jews understand by the word as employed in Deut. xviii. 11, a person that practises magic by the use of certain words and sounds, as well as signs and ceremonies, which they allege have been appointed by the devil to accomplish what is beyond the power of man; to charm a serpent, for example, so as to prevent it from stinging or inflicting any injury. In ancient times they spoke in verse or rhyme, and hence the word "charmer" is translated by the Septuagint, "one that sings his song." To this sort of superstition the Jews were at one time very much addicted, and when they threw away their own charms, they substituted for them the words of Scripture. Thus they pretended to cure wounds by reading from the Law, Exod. xv. 26. "I will put none of these diseases upon thee." A charmer was generally thought to have intercourse with evil spirits under whose influence he acted. Ludolph translates the word that we interpret "charmer," by the words "gathering together in company." The allusion is supposed to be to an ancient kind of enchantment, by which various kinds of beasts were brought together into one place, distinguished by the Rabbins

into the great congregation and the little congregation, the former implying that a great company of the larger sort of beasts were assembled together, and the latter an equally great company of the smaller sort of beasts, such as serpents, scorpions, and the like. Charmers of various kinds have been found in many nations, both in ancient and in modern times. Shaw, Bruce, Lane, and others, who have been in the Levant, testify to the prevalence particularly of serpent-charmers. The most famous serpent-charmers of antiquity were the *Psylli*, a people of Cyrenaica, whose power Pliny ascribes to a peculiar odour about their persons, which the serpents abhorred. The most potent form of words used in India against serpents, is said by Roberts to be, "Oh! serpent, thou who art coiled in my path, get out of my way; for around thee are the mongoos, the porcupine, and the kite in his circles ready to take thee." In Egypt, as Mr. Lane informs us, the following words are used to attract serpents from their hiding-places, "I adjure you by God, if ye be above, or if ye be below, that ye come forth: I adjure you by the most Great name, if ye be obedient, that ye come forth; and if ye be disobedient, die! die! die!" In all heathen nations, but particularly in Southern and Western Africa, charmers are found to exercise a remarkable influence over the minds of the people. The **FETISH** (which see) of many Negro tribes is regarded with the utmost veneration. The whole religious history of our race, indeed, in so far as it is uninfluenced by Divine revelation, shows a striking tendency to contemplate most of the objects and phenomena of external nature in the light of charms, viewing them as possessed of life and power. On this subject, Mr. Gross remarks, in his ingenious work on the Heathen Religion, "The wind moans or howls; the stream leaps or runs; the tree nods or beckons; the rains are tears, which heaven, in sorrow or in anger, sheds upon the earth; and the fantastic cloud-forms are so many ghostly warriors, ominously hovering over the human domicile. Besides, the fire bites: its flames are tongues, which—like the serpent-looks of Medusa—encircle and devour their victim. Hail is the algid missile of some shaggy or sullen frost king, the Joetun Rime, for example, in Scandinavian mythology. The earth is a mother, producing and nourishing an innumerable progeny, and hence called Ceres, or Alma Nostra. Here we find not only impersonation, but also apotheosis; and the reason is, that man, more sentient than rational, is restricted in the unfolding process of his inner life, to the intercourse with the objects of sense, unable as yet to rise to abstract ideas. 'You remember,' writes the author *On Heroes, Hero-Worship and the Heroic in History*, 'that fancy of Aristotle's, of a man who had grown to maturity in some dark distance, and was brought, on a sudden, into the upper air to see the sun rise. What would his wonder be,' says the philosopher, 'his rapt astonishment at the sight we daily witness with indiffer

ence! With the free, open sense of a child, yet with the ripe faculty of a man, his whole heart would be kindled by the sight, he would discern it well to be godlike, his soul would fall down in worship before it. Now, just such a childlike greatness was in the primitive nations. The first Pagan Thinker among rude men, the first man that began to think, was precisely the child-man of Aristotle. Simple, open as a child, yet with the depth and strength of a man. Nature had, as yet, no name to him; he had not yet united under a name the infinite variety of sights, sounds, shapes, and motions, which we now collectively name universe, nature, or the like, and so with a name dismiss it from us. To the wild, deep-hearted man, all was yet new, unvailed under names or formulas: it stood naked, flashing in on him there, beautiful, awful, unspeakable. Nature was to this man, what to the Thinker and Prophet it for ever is, *preternatural*. This green, flowery, rock-built earth, the trees, the mountains, rivers, many-sounding seas; that great deep sea of azure that swims overhead: the winds sweeping through it; the black cloud fashioning itself together, now pouring out fire, now hail and rain: what is it? Ay, what? At bottom we do not yet know; we can never know at all. It is not by our superior insight that we escape the difficulty; it is by our superior levity, our inattention, our want of insight. It is by *not* thinking that we cease to wonder at it. Hardened around us, increasing wholly every notion we form, is a wrappage of traditions, hearsays, mere *words*. We call that fire of the black thunder-cloud "electricity," and lecture learnedly about it, and grind the like of it out of glass and silk: but *what* is it? What made it? Whence comes it? Whither goes it? Science has done much for us; but it is a poor science that would hide from us the great, deep, sacred infinitude of Nescience, whither we can never penetrate, on which all science swims as a mere superficial film. This world, after all our science and sciences, is still a miracle; wonderful, inscrutable, *magical*, and more to whomsoever will *think* of it."

CHARON, a son of Erebus, regarded among the heathen nations of antiquity as the ferryman of the infernal regions, employed in carrying in his boat the shades of the dead across the Styx, and other rivers of the lower world. For this service Charon was supposed to receive from each an obolus, and, accordingly, it was customary to put a coin of that value into the mouth of every dead body before burial.

CHAROPS, a surname of Hercules, under which he had a statue erected to him on the spot where he was said to have brought forth Cerberus from the infernal regions.

CHARTOPHYLACES, officers in the early Christian church, identical with the CRIMELIARCHS (which see). The name given also to grand officials in the Greek church.

CHARTREUX (ORDER OF). See CARTHUSIANS.

CHIASIBLE, CHASUBLE, or CASULA, the outermost dress which was formerly worn by the priest in the service of the altar. It was in a circular form, with an aperture to admit the head in the centre, while it fell down so as completely to envelope the person of the wearer. In the Romish church it is cut away at the sides, so as to expose the arms, and leave only a straight piece before and behind. The Greek church, which retains it in its primitive shape, calls it *Phaelonion*. That which is worn by the Greek Patriarch is embellished all over with triangles and crosses, from which it sometimes received the name of *Polystaurium*. The phaelonion or cloak is supposed to be the garment which Paul left at Troas, and hence, as is alleged, his peculiar anxiety that it should be brought him, it being an ecclesiastical robe.

CHASCA, the name of the planet Venus, under which it was worshipped among the ancient Peruvians.

CHASIDIM (Heb. *saints*), a modern Jewish sect originated in 1740 by a Polish Jew, named Rabbi Israel Baal Schem, who taught first in Poland, and afterwards in Podolia. They recognize the Cabala as the foundation of their doctrines and practices. They discipline themselves with fasting and other austerities, abstain from animal food, and in general from all earthly enjoyments. Baal Schem was revered by his followers as the representative of the Deity upon earth, whose commands they were bound implicitly to obey. He bore the title of Tzadik, or the righteous, a name which the sect still retain instead of that of Rabbi. The founder died in 1760 and after his death his three principal disciples, who were also his grandsons, were elected chiefs of three divisions of the Chasidim, and its unity being once broken, the sect was split up into a number of separate communities or associations. Meanwhile the number of adherents had increased from ten to forty thousand. Israel Baal Schem is said, in the books of the Chasidim, to have been taken up into heaven, there to live in the society of angels, acting as mediator with God, and reconciling to Him every Jew who brings up his children in the doctrines of the Chasidim. "The dignity of Tzadik," as we are informed by Da Costa, "continued high in esteem long after the death of Israel Baal Schem; not only was its possessor venerated as holy, but his whole family shared in the deference paid to him, and all his relations were looked upon as saints among the Jews. His books, his clothes, his furniture, and especially his tomb, were considered as preservatives from sin, and instrumental in its expiation. To serve the Tzadik gave a right to eternal life hereafter,—to converse with him was to be in a state of beatitude here upon earth."

The Chasidim have separate synagogues, and use the prayer-book of the Spanish Jews. They reverence the Talmud less, and the *Sohar* more than the other Jews, and the grand object which they profess

to seek after is a perfect union with God. Much of their time is spent in contemplation and in prayer, during which they use the most extraordinary contortions and gestures, jumping, writhing, howling, until they work themselves up into a state of intense excitement approaching to madness. As a preparation for their devotions they are said to make a liberal use of mead, and even of ardent spirits, with the view of inducing cheerfulness. Messrs. Bonar and M-Cheyne visited a synagogue of the Chasidim at Tarnopol, and witnessed a dance in honour of the law, which they thus describe: "At first they danced two and two, then three or four all joined hand in hand; they leaped also as well as danced, singing at the same time, and occasionally clapping hands in a manner that reminded us of the Arab dance and song in the East. A few seemed quite in earnest, with a wild fanatical expression in their countenances, while others were light and merry." Dr. McCaul, in his 'Sketches of Judaism and the Jews,' mentions some of the religious customs of the Chasidim. "Their chief means of edification," he says, "is the spending the Sabbath-day with the Tzadik. On Friday afternoon and evening, before the approach of the Jewish Sabbath, waggon-loads of Jews and Jewesses, with their children, pour in from all the neighbourhood from a distance of thirty, forty, or more miles. The rich bring presents and their own provisions, of which the poor are permitted to partake. The chief entertainment is on Saturday afternoon at the meal which the Jews call the third meal, during which the Tzadik says Torah, that is, he extemporises a sort of moral-mystical-cabbalistical discourse, which his followers receive as the dictates of immediate inspiration. For the benefit of those who are too far removed to come on the Saturday, the Tzadik makes journeys through his district, when he lodges with some rich member of the sect, and is treated with all the respect due to one who stands in immediate communication with the Deity. He then imposes penances on those whose consciences are burdened with guilt, and dispenses amulets and slips of parchment with cabbalistic sentences written on them to those who wish exemption from sickness and danger, or protection against the assaults of evil spirits." The sect of the Chasidim seems to have been an offshoot from the *Sabbathists*, who also originated in Poland, and like the Chasidim, its doctrines are derived partly from the *Talmud* and partly from the *Cabbala*. They declare themselves, indeed, as originally Talmudist Jews, and their Liturgy is that of the *Sephardim*, while their hymns and poems are of Cabbalistic tendency. At last the entire discrepancy between the tenets of the Chasidim and the Talmud became evident, when in 1755, a certain Meschullam, a member of the sect, publicly burnt a copy of the Talmud in the midst of the Jewish quarter of a city in Podolia. The Talmudist rabbins in Poland, however, had before this time discovered that the Chasidim were opposed to

their authority, and had excommunicated them as a heretical sect. See *SABBATHAISTS*.

CHASSAN, the reader or chanter in a modern Jewish synagogue.

CHASTE BRETHREN AND SISTERS, a name which the APOSTOLICI (which see) of the twelfth century assumed to themselves, in consequence of their preference of celibacy to marriage.

CHASTITY, a virtue worshipped among the ancient heathens, two temples being dedicated to the worship of this deity at Rome; the one entered only by ladies of patrician rank, and the other being designed for ladies of plebeian birth. In both temples no matron was permitted to offer sacrifice unless she had an unblemished character, and had been but once married; such matrons being honoured with the crown of chastity. This goddess is usually represented under the figure of a Roman matron wearing a veil, and in the modest attitude of putting it over her face.

CHAZINZARIANS, a sect which arose in Armenia in the seventh century, deriving their name from the Armenian word *chazus*, a cross, because they were accused of worshipping the cross. They held an annual feast in honour of the dog of their false prophet Sergius.

CHEIMAZOMENI (Gr. *tossed as in a tempest*), a name given sometimes by Greek writers to *demoniacs* or *energumens*, who were possessed with an evil spirit. The modern Greeks also have in their *Enchologium* a prayer for those that are tossed with unclean spirits. Some learned men, however, think that the *Cheimazomeni* were such penitents as, from the heinousness and aggravation of their crimes, were not only expelled out of the communion of the church, but cast out of the very *atrium* or court, and porch of the church, and put to do penance in the open air, where they stood exposed to the inclemency of the weather.

CHEIRODOTUS. See *DALMATICA*.

CHEIROMANCY (Gr. *cheir*, the hand, and *man-teia*, divination), foretelling future events in the history of an individual from the appearance of the hands.

CHEIRON, one of the centaurs of ancient fabulous mythology, to whom the Magnesians, until a very late period, offered sacrifices. He was alleged to have been killed by a poisoned arrow shot by Heracles, and afterwards placed by Zeus among the stars.

CHEIROSEMANTRA, the wooden board which is struck by a mallet among the Greeks to summon the people to church. This is the usual call to worship both among the orthodox and heretics in the East, in consequence of the prohibition of bells by the Turks, who imagine that their sound drives away good spirits.

CHEIROTHESIA (Gr. *cheir*, the hand, and *tithe-mi*, to put or place), a word used in the original Greek of the New Testament to indicate ordination.

though it literally signifies IMPOSITION OF HANDS (which see). To the cheirothesia in the ordination of office-bearers, the Episcopalians attach a very great importance.

**CHEIROTONIA** (Gr. *cheir*, the hand, and *teino*, to stretch out), a word used in the original Greek of the New Testament to indicate the election of office-bearers in the Christian church. The act of election was performed either by casting lots or by giving votes, signified by elevating or stretching out the hands. To the latter mode of election, the word *cheirotomia* refers. It is sometimes translated "ordain" in the authorized version. Thus Acts xiv. 23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Hence the two words *cheirothesia* and *cheirotomia* being both translated ordination, in one instance at least, the Congregationalists found an argument thereupon in favour of both election and ordination being vested in the Christian people. Presbyterians, on the other hand, allege that the two words are essentially distinct, and that the *cheirotomia* by the Christian people ought not to hinder the *cheirothesia* or laying on of hands by the Presbytery. See **ORDINATION**.

**CHEL**, one of the courts of the second temple of Jerusalem. The Hebrew expositors define it to be a space of ten cubits broad, encompassed with a wall, between the mountain of the house and the courts, so that it may justly enough be called the enclosure or outer verge of the courts. The ascent from the mountain of the house into the *Chel* was by twelve steps, or six cubits, every step being half a cubit in elevation; and the *Chel* being ten cubits broad, it was level with the wall of the court of the women. The wall by which the *Chel* was enclosed was not so high as the other walls about the temple, and there were many passages through this wall into the *Chel*, one before every gate that led into either of the courts; and on each side of the passage was a pillar on which was a notice written in Greek and Latin, warning strangers not to enter into that place, but to beware of treading upon holy ground. When the Jews were subject to the Syro-Grecian kings, this bar against strangers was scornfully broken through in thirteen places: but the Jews repaired the breaches, and ordered that thirteen prayers should be offered against the heathen kingdoms, if a stranger presumed to approach to any of the places where the breaches had been made.

**CHEMARIM** (Heb. *the black ones*), an order of priests of Baal, who probably derived their name from the black garments which they wore when sacrificing, or as others think, because they painted their faces black. The word only appears once in the English translation, viz. Zeph. i. 4, "I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name

of the Chemarims with the priests." Lowth considers the chemarim to have been an order of superstitious priests appointed to minister in the service of Baal, and who were his peculiar chaplains. In Hosea x. 5, the Hebrew word *chemarim* is used to denote the priests who officiated in the service of the golden calves set up by Jeroboam at Dan and Bethel. The Jews still use the word, and apply it in derision to Christian ministers, because they officiate in black robes.

**CHEMOSH**, an idol of the Moabites sometimes confounded with Baal-Peor or Balphegor. It is supposed to be derived from an Arabic word signifying swift, and hence Chemosh has been thought, like Baal, to be an emblem of the sun. According to Strabo and Ammianus Marcellinus, this god is considered as identical with Apollo, to whom they give the name of Chomeus, and who is also considered as representing the sun. It is very probable, therefore, that Chemosh was the great solar god of the Moabites. Solomon, as we are informed 1 Kings xi. 7, erected an altar to this deity on the Mount of Olives. No information is given in Scripture as to the precise form of the idol Chemosh, but if it resembled Baal, it must have been of the ox species, and the rites of worship of a riotous and immoral character. So much do the Moabites appear to have been identified with the worship of this national god, that they are described in Num. xxi. 29, as the sons and daughters of Chemosh. Jerome says, the image of Chemosh was placed in a temple upon Mount Nebo. Jurieu regards him as a representation of Noah, who is also identical with *Comus*, the god of feasts.

**CHERA**, a surname of **HERA** (which see).

**CHEREM**, the second degree of excommunication among the Jews, and commonly called the greater excommunication. The offence was published in the synagogue, and at the time of the publication of the curse, candles were lighted, but when it was ended they were extinguished to denote that the excommunicated person was deprived of the light of heaven. His goods were confiscated; his male children were not admitted to be circumcised; and if he died without repentance, by the sentence of the judge a stone was cast upon his coffin or bier, to show that he deserved to be stoned. He was not mourned for with any solemn lamentation, nor followed to the grave nor buried with common burial. The sentence of *cherem* was to be pronounced by ten persons, or in the presence at least of ten persons. But the excommunicated person might be absolved by three judges, or even by one, if he should happen to be a doctor of the law. The vow called *cherem* among the Hebrews, or the accursed thing, is nowhere enjoined by Moses, nor does he mention in what respects it was distinguished from other vows, but takes it for granted that this was well known. The species of *cherem* with which we are most familiar was the previous devoting to God of hostile

cities against which the Israelites intended to proceed with the utmost severity. The intention of pronouncing the *cherem* was to excite the people to war. In such cases all the inhabitants were doomed to death, and it was not allowed to take any portion of plunder. The beasts were slain; all other things were ordered to be consumed with fire, and what could not be burned, as for example, gold, silver, and other metals, were deposited in the treasury of the sanctuary. When the city was destroyed, a curse was pronounced, as in the case of Jericho, upon any man who should attempt to rebuild it.

CHERUBIM, mysterious representations frequently mentioned in Sacred Scripture. Much discussion has taken place among the learned as to the real nature of these creatures, and a great variety of opinion still exists upon the subject. The very etymological meaning and derivation of the word *Cherub* is at this day a matter of doubtful disputation. The most prevalent opinion for a long period, and that which has been revived of late years by Mr. Elliott, in his *Horæ Apocalyptica*, regards them as simply angelic natures, but whether it is the name of a distinct class of celestial beings, or is intended to designate the same order as the *Seraphim*, cannot be with certainty determined. Michaelis held that they were a sort of thunder-horses of Jehovah, somewhat similar to the horses of Zeus in the ancient heathen mythology of the Greeks; while Herder, and several other German writers of more recent times, maintained them to have been merely fabulous monsters, like the dragons of ancient story, who were supposed to guard certain treasures. It was a kindred idea of Spencer in his erudite work, '*De Legibus Hebræorum*,' that the cherubim were of Egyptian origin, and designed to be an imitation of the monster-shapes which so much abounded in the ancient religion of Egypt, and which were thence transferred to Assyria and Babylon. It is unfortunate, however, for this theory, that figures having the precise form of the Hebrew cherubim are not to be found in the representations on the Egyptian monuments, and so general is the occurrence of compound figures in the mythology of all the nations of antiquity, that there is no special reason for assigning their origin to Egypt exclusively, rather than to India, or Persia, or China. Other men of great erudition, among whom may be mentioned Philo, Grotius, and Bochart, followed in more recent times by Rosenmüller and De Wette, regard the cherubim as having been symbols of the Divine perfections, or representations of the attributes of the Godhead.

The cherubim in Eden, referred to in Gen. iii. 29, seem to have differed from those in the hidden sanctuary of the temple; the former, like the cherubim in Ezekiel and Revelation, having the appearance of life in the highest state of activity, and therefore well termed "the living ones," while the latter were fixed inanimate objects represented with wings overshadowing the mercy-seat. The place which the

cherubim may have held in the primitive worship of Eden, is alleged by Dr. Fairbairn, in his instructive work on the Typology of Scripture, to have been as follows: "Their occupation of Eden must have afforded a perpetual sign and witness of the absolute holiness of God, and that as connected with the everlasting life, of which the tree in the midst of the garden was the appropriate food. This life had become for the present a lost privilege and inheritance to man, because sin had entered and defiled his nature; and other instruments must take his place to keep up the testimony of God, which he was no longer fitted to maintain.

"But while in this respect the cherubim in Eden served to keep up the remembrance of man's guilt, as opposed to the righteousness of God, the chief purpose of their appointment was evidently of a friendly nature—a sign and emblem of hope. They would not of themselves, perhaps, have been sufficient to awaken in the bosom of man the hope of immortality, yet, when that hope had been brought in by other means, as we have seen it was, they came to confirm and establish it. For why should the keeping of the tree of life have been committed to them? They were not its natural and proper guardians; neither was it planted to nourish the principle of an undying life in them; they were but temporary occupants of the region where it grew, and being ideal creatures, whatever they kept, must obviously have been kept for others, not for themselves. Their presence, therefore, around the tree of life, with visible manifestations of divine glory, bespoke a purpose of mercy toward the fallen. It told, that the ground lost by the cunning of the tempter, was not finally abandoned to his power and malice, but was yet to be re-occupied by the beings for whom it was originally prepared; and that in the meantime, and as a sure pledge of the coming restoration, Heaven kept possession of it by means specially appointed for the purpose. Eden thus had the appearance of an abode, though for the present lost, yet reserved in safe and faithful keeping for its proper owners, against the time when they should be provided with a righteousness qualifying them for a return to its pure and blessed privileges; and there was set before the family of man a standing pledge, that the now forfeited condition of immortality would be restored.

"It would not be difficult, we conceive, for the first race of worshippers, with the aptness they possessed for symbolical instruction, to go a step farther than this, and derive one lesson more from the appearance of the cherubim in Eden. While these could not fail to be regarded as witnesses for God's holiness, in opposition to man's sin, and signs of God's purpose to rescue from the power and malice of the tempter what had been lost; they would also very naturally suggest the thought, that the fulfilment of that purpose would even more than recover what was lost. These ideal creatures, which were

placed for a season in paradise in man's room, united in their compound structure powers and faculties super-additional to those which were now possessed by man, or had ever been his—combining with man's intelligence, the capacity for productive labour and usefulness peculiar to the ox, the might and dominion of the lion, the winged speed and far-seeing penetration of the eagle. The garden of God, and the tree of life, as emblems of hope to the church, being now in the keeping of creatures possessed of such a singular combination of qualities, was surely fitted to awaken the conviction, that a higher place and destiny was to be won for man in the new creation; and that when the lost inheritance should be recovered, and the restitution of all things should take place, the nature of man should be endowed with other gifts and faculties for the service of God, than it originally possessed. Eden was not only maintained in its primeval honour after the fall, but it seemed rather to have gained by that unhappy event; higher beings kept possession of its treasures, brighter manifestations of divine glory hung around its approach; clearly indicating to the eye of faith, that the tempter should be more than foiled, and that what tended in the first instance to defeat the purpose, and deface the blessed workmanship of God, should be ultimately overruled in his providence, for ennobling and beautifying this territory of creation."

The cherubim in the most holy place of the Jewish tabernacle and temple, are thus described in the Mosaic Law, Exod. xxv. 18, 19. "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof." Nothing more is known of these figures than that they were winged creatures. Grotius supposes them to have resembled a calf in figure, while Spencer and Bochart imagine them to have borne the image of an ox. Others again allege them to have been compound figures like those in Ezekiel and Revelation, having each of them the figure of a man, a lion, an ox, and an eagle. The attitude, however, in which they are represented, as looking down upon the mercy-seat, is scarcely consistent with the idea of a four-faced creature. From the account given of the cherubim by Moses, we learn, that they were two in number, stationed one at each end of the mercy-seat or propitiatory which covered the ark. The Shechinah, or visible manifestation of the Divine glory, was revealed from between the cherubim, and on this account they are termed "cherubim of glory." Those in the tabernacle were of beaten gold, but those in the temple of Solomon, which were much larger, were composed of the wood of the olive-tree. The faces of these cherubim looked one to another, to signify, as the Jews allege, their mutual harmony and love, and both looked toward the cover

of the ark, to show that they were keepers of the Law, which was deposited under the mercy-seat. Their wings were stretched on high, to indicate that they were ready to fly to execute the Divine commands. Their wings were expanded over the ark, so as to form a seat, which was called the throne of God.

One of the most difficult points in theological literature is to ascertain the symbolical meaning and design of the cherubim, whether as found in Eden, or as represented in the tabernacle and temple. Bähr, whom Dr. Fairbairn has chiefly followed in his discussion on this subject, declares the cherub to be "a creature, which, standing on the highest grade of created existence, and containing in itself the most perfect created life, is the best manifestation of God and the divine life. It is," he continues, "a representative of creation in its highest grade, an ideal creature. The vital powers communicated to the most elevated existences in the visible creation, are collected and individualized in it." Hengstenberg has attempted to establish a similarity between the Hebrew cherubim and the Egyptian sphinxes, alleging the only difference to be, that in the cherubim the divine properties were only indirectly symbolized, so far as they came into view in the works of creation, whilst in the sphinx they were directly symbolized. No small discussion has taken place on the point, whether the cherubim adumbrated a human or an angelic order of beings. Dr. Fairbairn, following in the steps of Bähr, says on this point: "Its essential character consists in its being a creature; it is the image of the creature in its highest stage, an ideal creature. The powers of life, which in the actual creation are distributed among the creatures of the first class, are collected and concentrated in it. All creation is a witness of the powers of life that are in God, and consequently the cherub, in which the highest powers of life appear as an individual property, by means of its four component parts, is a witness, in the highest sense, of the creative power which belongs to the invisible God—of the majesty, (or power to rule and judge,) the omnipresence and omniscience, and finally the absolute wisdom of God. As such a witness, it serves for the glorification and honour of God, nay, it is the personified living praise of God himself; and on this account the object of the ceaseless activity of the four living creatures in the Apocalypse is made to consist in the perpetual praise and adoration of God: 'They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts (living creatures) give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things and for thy pleasure they are, and were created.'"

Other writers, however, instead of regarding the cherubim as testifying to the attributes of God as displayed in creation, view them rather as symbolizing the Divine glory as displayed in redemption. Thus Mr. Holden remarks: "In attempting to explain the hieroglyphic meaning of the cherubim, it is easy for a luxuriant imagination to transgress the bounds of sobriety and reason; but some spiritual instruction they were doubtless meant to convey; and the proto-evangelical promise, that the seed of the woman should bruise the head of the serpent, combined with the reflected light from subsequent revelations, points out the mystery of redemption as the leading object of the celestial vision. The free communication with the tree of life was forbidden to the fallen, rebellious creature, and the only access to it that now remained was through the mediatorial office of a Redeemer, who has remedied the evil originating from the fall. This was typically discovered in the glorious and cherubic appearance at the entrance of the garden of Eden, an appearance not intended to drive our first parents from the tree of life in terror, but to inspire them with hope, to demonstrate to them that the Divine mercy was still vouchsafed to man, though now fallen, and to be an emblematical representation of the covenant of grace."

Parkhurst and the Hutchinsonian school hold a kindred opinion, declaring the cherubim to be "emblematical of the ever-blessed Trinity in covenant to redeem man." Professor Bush again considers them as a symbol of holy men, and in his view the cherubic symbol in its ultimate scope, pointed forward to that condition of regenerate, redeemed, risen, and glorified men, when they shall have assumed an angelic nature. Following out this idea, he goes on to observe: "Were the cherubim men—men standing in covenant relation with God—men possessed of renewed spiritual life, and thus enjoying the divine favour—then may we not conclude, that this unique combination of forms represents some marked and definable attributes in the character of those whom the symbol adumbrates? What then are the distinguishing traits in the character of the people of God, which may be fitly represented by emblems so unique? How shall the hieroglyphic be read? The face of the ox reminds us of the qualities of the ox, and these, it is well known, are patient endurance, unwearied service, and meek submission to the yoke. What claims has he to the title of a man of God who is not distinguished by these ox-like attributes? The lion is the proper symbol of undaunted courage, glowing zeal, triumph over enemies, united with innate nobleness, and magnanimity of spirit. The man, as a symbol, we may well conceive as indicating intelligence, meditation, wisdom, sympathy, philanthropy, and every generous and tender emotion. And, finally, in the eagle we recognise the impersonation of an active, vigilant, fervent, soaring spirit, prompting the readiest and swiftest execution of the

divine commands, and elevating the soul to the things that are above."

Dr. Candlish, in his *Contributions towards an Exposition of the Book of Genesis*, advances a somewhat similar view of the cherubim to that which has been advanced by Professor Bush, and which seems to be more ingenious than correct. His view is stated in these words: "They are not angelic, but human symbols, in some way associated with the church, especially viewed as redeemed, and significant of its glorious power and beauty, as presented before the throne of God and of the Lamb. The very same character may be ascribed to the living creatures of Ezekiel's visions, and to the cherubim, wherever they are mentioned in the Old Testament. They typify and shadow the complete church, gathered out of all times and nations, and from the four corners of the world, in attendance on her Lord and Saviour, in his redeeming glory. In the holy place of the tabernacle and the temple, the mercy-seat sprinkled with atoning blood—the cherubim bending over and looking upon it—the glory of the Lord, the bright Shechinah light, resting in the midst,—fitly express in symbol the redemption, the redeemed, and the Redeemer; believers, with steadfast eye fixed on the propitiation, whereby God is brought once more to dwell among them; Jehovah meeting, in infinite complacency with the church which blood has bought, and blood has cleansed. So also, when faith beholds God as the God of salvation, he appears in state with the same retinue. Angels, indeed, are in waiting; but it is upon or over the cherubim that He rides forth. It is between the cherubim that He dwells. The church ever contemplates Him as her own, and sees Him rejoicing over her in love."

It is impossible to enumerate the great variety of opinions which have been entertained in reference to the symbolical meaning of the cherubim. Philo imagined that they were emblems of the two hemispheres, and Athanasius of the visible heavens. Both ancient and modern writers, indeed, have differed so widely in their views on this subject, that, after all that has been written upon it, even by men of the most extensive erudition, we must be contented to regard the matter as still involved in mystery and doubt.

CHERUBICAL HYMN, a sacred ode, held in high estimation in the ancient Christian church, and still embodied in the liturgy of the Church of England. Its original form was in these words, "Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory, who art blessed for ever. Amen." Ambrose of Milan refers to this hymn under the name of *Trisagion*, telling us, that in most of the Eastern and Western churches, when the eucharistic sacrifice had been offered, the priest and people sung it with one voice. Jerome also speaks of it as having been sung as a confession of the Holy Trinity. Towards the middle of the fifth century

the form used by the church was in these words,

Holy God, Holy Mighty, Holy Immortal, have mercy upon us;" the three expressions of adoration being intended to apply to the Three Persons of the Trinity. This form is sometimes ascribed to Proclus, bishop of Constantinople, and Theodosius the Younger; and it continued to be used until the time of Anastasius the emperor, who, or as some say, Peter Gnapheus, bishop of Antioch, caused the words to be added, "that was crucified for us;" the design of this addition being to introduce the heresy of the Theopaschites, who maintained that the Divine nature itself suffered upon the cross. To avoid this error, the hymn was afterwards amended in the time of the emperor Zeno, and made to read thus:—"Holy God, holy Mighty, holy Immortal, Christ our King, that wast crucified for us, have mercy upon us." These additions introduced great confusion into the Eastern churches, while the Western churches refused to receive them, and some of the European provinces that they might apply it, as of old, to the entire Trinity, expressly used the words, "Holy Trinity, have mercy on us." The cherubical hymn was regarded as forming a necessary part of all communion services. It occurs in the English Prayer Book, a little before the prayer of consecration in the Communion Office. Dr. Hook supposes it to be derived from the apostolic age, if not from the apostles themselves.

CHIBBUT HAKKEFER, the beating of the dead, which, the Jewish Rabbis allege, is performed in the grave by the angel Duma and his attendants, who hold in their hands three fiery rods, and judge at once the body and the soul. This is alleged to be the fourth of the seven judgments which are inflicted upon men after death, and which are said to be referred to in the threatening, Lev. xxvi. 28, "Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins."

CHICOCKA, a deity among the natives of Loando in Western Africa, who is believed to be the guardian of their dead. His statue, composed of wood, is erected in the neighbourhood of their burying grounds, and he is believed to prevent the bodies from being clandestinely removed, or the dead from being insulted, or compelled to work, hunt, or fish.

CHILD-BIRTH. See BIRTH.

CHILIASTS. See MILLENNARIANS.

CHIMERA, a monster in ancient Greek mythology, which breathed out fire, and was said to have been sprung from the gods. Her body exhibited in front the appearance of a lion, behind that of a dragon, and in the middle parts that of a goat. Hesiod represents her as having three heads, and Virgil places her at the entrance to the infernal regions. The fable of the Chimera is probably founded on a volcano of that name, near Phaselis in Lycia.

CHIMERE, the upper robe worn by a bishop, to which the lawn sleeves are generally attached. When

assembled in convocation, the bishops wear a scarlet chimere over the rochet, which was indeed the usual dress of bishops until the time of Elizabeth, when it was changed for black satin, as being more befitting the episcopal dignity and gravity.

CHIMHOAM, the guardian deity, among the Chinese, of their provinces, cities, and courts of judicature. There are temples erected to his honour throughout the whole empire. The mandarins, when they enter upon any important office, are obliged in the first place to do homage to the Chimhoam of the particular city or province which is committed to their care, and having taken a formal oath that they will faithfully discharge the trust reposed in them, they consult the guardian deity about the most effectual mode of executing the duties of their office. This act of homage must be repeated twice a-year.

CHINA (RELIGION OF). See BUDDHISTS, CONFUCIANS, TAOISTS.

CHINA, a deity worshipped on the coast of Guinea, in Western Africa. An annual procession in honour of this god takes place about the latter end of November, when the rice is sown. The people having assembled at midnight, at the place where the idol is kept, they take it up with great humility and reverence, and walk in procession to the appointed station where sacrifice is to be offered. The chief priest marches at the head of the assembly, and before the idol, bearing in his hand a long pole with a banner of silk fastened to it. He carries also several human bones, and some rice. When the procession has reached the appointed place, a quantity of honey is burnt before the idol; after which each one presents his offering. The whole assembly then offer up earnest prayer for a prosperous harvest; at the close of which they carry back the idol in solemn silence to its ordinary place of residence. This deity is represented by a bullock's or a ram's head carved in wood; and sometimes it is formed of paste, composed of the flour of millet, kneaded with blood, and mixed with hair and feathers.

CHINES, idols formerly worshipped by the Chinese. They were constructed in the form of a pyramid, and curiously wrought. Some allege that they contained a kind of white ants, that lie hid in their small apartments. So much did the Pagan Chinese stand in awe of these idols, that they were accustomed when they purchased a slave, to carry him before one of the Chines, and after presenting an offering of rice, and other kinds of food, they prayed to the idol, that if the slave should run away, he might be destroyed by lions or tigers. This ceremony so alarmed the poor slaves, that they seldom ventured to abscond from their masters, even although subjected to the most cruel treatment. One of these pyramidal temples is said to exist outside the walls of Foncheou, the capital of the province of Fokien.

CHIPPUR (Heb. *pardon*), a name given by the Hebrews to the great day of atonement, because on

that day the sins of the whole people were understood to be expiated or pardoned. See ATONEMENT (DAY OF)

**CHISLEU**, or **KISLEV**, the third month of the civil, and the ninth of the ecclesiastical year, according to the Jewish calendar. It contains thirty days, and corresponds to part of our November and December. It is during this month that the winter prayer for rain commences. Various Jewish festivals occur in the course of it. Thus, besides the feast of new moon, on the first day of the month, there is a feast on the third in memory of the idols which the Asmoneans cast out of the temple. On the seventh is held a fast which was instituted because Jehoiakim burned the prophecy of Jeremiah which Baruch had written. Dr. Prideaux places this fast on the twenty-ninth day of the month, but Calmet supposes it to have been on the sixth, and that on the following day a festival was celebrated in memory of the death of Herod the Great, the cruel murderer of the children of Bethlehem. On the twenty-fifth day of Chisleu commenced the feast of dedication, which was kept for eight days as a minor festival in commemoration of the dedication of the altar after the cleansing of the temple from the pollution of Antiochus by Judas Maccabeus.

**CHITONE**, a surname of **ARTEMIS** (which see).

**CHITONIA**, a festival celebrated in ancient times in honour of *Artemis*, under the surname of **CHITONE** (which see), and in an Attic town of the same name. The same festival was also celebrated among the Syracusans.

**CHIUN**, the name of an idol among the Canaanites and Moabites. It is referred to in only one passage of Sacred Scripture, viz. Amos v. 26, "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." This passage is quoted by the martyr Stephen, with a somewhat different reading, evidently derived from the Septuagint, which makes no mention of Chiun, Acts vii. 43, "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon." Dr. Clarke supposes Chiun to be a literal corruption of Rephan, a change, however, which is not sanctioned by a single MS. or version of the Old Testament. It has been thought, with some degree of probability, that the translators of the Septuagint, writing in Egypt, had rendered the word Chiun by Rephan or Remphan, which in Coptic is used to denote the planet Saturn. Vossius supposes both Remphan and Chiun to signify the moon.

**CHLOE**, a surname of **DEMETER** (which see), as presiding over the green fields. Under this surname she was worshipped at Athens in a temple near the Acropolis.

**CHLOIA**, a festival celebrated at Athens in ancient times in honour of **DEMETER CHLOE** (see preceding article). It was held in spring when the

blooming verdure began to appear, and amid much rejoicing a ram was sacrificed to the goddess.

**CHLORIS**, the spouse of *Zephyrus*, and the goddess of flowers among the ancient Greeks, identical with *Flora* among the Romans.

**CHOR**, a name given to the **BEMA** (which see) of primitive Christian churches, from the singing of the service by the clergy. The Bema is now usually termed chancel, in speaking of parish churches, and choir when speaking of cathedrals or collegiate churches. Congregations usually assemble in the choirs of cathedrals, while the clergy occupy the stalls on each side.

The word choir is also used to signify a body of men set apart to perform all the services of the Church in England. The whole body corporate of a cathedral, form, properly speaking, the choir. But the term is more commonly restricted to denote the body of men and boys who perform the service to music. The choir is usually divided into two parts, stationed on each side of the chancel, in order to sing alternately the verses of the psalms and hymns, each side answering to the other.

**CHOREPISCOPI**, or **CHOR-BISHOPS**, a name given in ancient times to country bishops, the word being probably derived from *chora*, which in Greek signifies the country. The existence of these church officers must be traced back to a very remote period, as there can be little doubt that, in many districts, Christianity very early made progress in the open country; and wherever Christians were found in sufficient numbers to form separate ecclesiastical communities, they would naturally choose their own pastors or bishops, who were, of course, quite as independent as the presiding officers in the city churches. In the fourth century they seem to have begun to be spoken of by a distinct name, that of chor-bishops, as separate from and in conflict with the city bishops. The chor-bishop presided over the church of a principal village, and to him a certain number of village churches, which had their own pastors, were subject. It is not improbable that some of these clerical dignitaries had abused their authority, as we find, in the fourth century, synods decreeing that the chor-bishops should only have power to nominate and ordain ecclesiastics of the lower grade without consulting the city bishop. The council of Sardica and the council of Laodicea at length wholly forbade the appointment of chor-bishops, and the latter council ordained that, in place of the country-bishops, visitors should be appointed who should take the general oversight of the country churches. But at a later period chor-bishops were still to be found in the churches of Syria and in the West. No small discussion has taken place among ecclesiastical writers as to the precise nature of the authority possessed by the chor-bishops, some maintaining that they were simply presbyters dependent on the city bishops, others that they held an intermediate place between presbyters and bishops and others still, that they exer-

cised the full episcopal authority. The last opinion is most probably the correct one; and in the independent exercise of their office, they came into collision with the city bishops, who, of course, were not long in seeking and finding an excuse, for, in the first instance, curtailing, and afterwards altogether abolishing the office.

**CHOREUTÆ**, a heretical sect who maintained that the Christian Sabbath ought to be kept as a fast.

**CHORISTERS**, singers in a **CHOIR** (which see). Those attached to cathedrals in England are provided with education free of cost. They have annual stipends varying between £27 per annum at Durham, and £3 6s. 8d. in the least wealthy cathedrals, with other small allowances; and in many cases an apprentice fee on quitting the choir of £10, £20, or £30. In the case of the old cathedrals, the precentor, or one of the canons, was charged by the old statutes with the care of their education; but in the new cathedrals, the musical teaching of the choristers is assigned to the organist or one of the lay clerks, who are, in many cases, scholars of the Grammar School, while we do not find any provision for their superintendence by a canon, as in the case of the old cathedrals.

**CHORKAM**, the most exalted of celestial regions, according to the doctrines of **HINDUISM** (which see), and at which, if a soul of a higher caste arrives, it shall undergo no farther transmutations.

**CHOUBRET**, a festival among the Mohammedans in India, which begins with fear and sorrow, and ends with hope and joy. On this occasion they commemorate the examination of departed souls by good angels, who write down all the good actions which they have done in this life, while the evil angels record with equal minuteness all their bad deeds. (See **DEAD, EXAMINATION OF**). This record they believe is perused by God, and accordingly they are afraid, and utter a few prayers, examine themselves, and give alms. But flattering themselves that their accounts will be settled in their favour, and that their names will be written in the Book of Life, they conclude the solemnities of the *choubret* with illuminations, and bonfires, and rejoicings of various kinds.

**CHOURIA VANKCHAM**, the order of the sun, a name given to one of the two principal orders of the rajahs among the Hindus. They are regarded as the offspring of the sun, or, in other words, their souls are believed to have formerly dwelt in the very body of that luminary, or to have been, in the opinion of some of them, a luminous portion of it.

**CHRISM**, oil consecrated by the bishop, and used in the Romish and Greek churches in the administration of baptism, confirmation, ordination, and extreme unction. There are two kinds of chrism; the one a composition of oil and balsam, which is used in baptism, confirmation, and orders; the other is plain oil consecrated by the bishop, and used in anointing catechumens and in extreme unction. The use of chrism is referred to by very ancient Christian writers as having

been used first in confirmation, and at a later period in baptism. The author of the Constitutions speaks of two kinds of oil. The one is called mystical oil, and the other mystical chrism, and he gives a distinct form of consecration for each of them. The one was applied before the party went into the water, and might be performed by a deacon, and the other after the party had come out of it again, and could only be performed by a bishop. According to Bishop Pearson, the use of chrism came into the church shortly after the time of the apostles. No mention of it is made, however, until the third century, when it is referred to by Origen and Tertullian, in speaking of confirmation. From a very remote period chrism has been used at baptism both by the Greek and Latin churches, with this difference however, that the Greeks anoint the body all over, the Latins only the top of the head. Confirmation is termed chrism by the Greek church, when they anoint the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet, signing them with the cross, the priest saying each time, "The seal of the gift of the Holy Ghost." The preparing and sanctifying of the chrism in the Eastern church is an annual work, occupying several days, and the ceremony can only be performed during Passion week. The Nestorians condemn the use of chrism, and substitute in its place olive-oil alone, alleging that the latter is peculiarly suitable, not only because the olive is an emblem of peace, but also because, as the leaves of this tree do not wither and fall off, so those anointed with the holy olive-oil shall not wither in the day of judgment, nor fall away into hell. The following is the usual mode of preparing and consecrating chrism in the Greek church, "The ingredients are no less than twenty in number; and each of them has previously received a separate episcopal benediction. On the Monday they are sprinkled with holy water, and put into a large cauldron. The priests pour in wine and oil in such quantity that the mixture may continue boiling for three days, and in such proportion that there may be always a certain fixed depth of the wine below the oil. During the entire process, deacons stand by stirring the mixture with long rods; while a number of priests are in attendance, who in succession keep up the reading of the Gospels, recommencing at Matthew should they reach the conclusion of John. On the Wednesday, the perfumed oils are added; and on the Thursday the bishop consecrates the whole with the sign of the cross; after which it is deposited in urns and distributed throughout the cities of the patriarchate. This ceremony can be performed only in one place for any one branch of the church. Thus, for the Russo-Greek church it always takes place in the Patriarchal Hall at Moscow. In describing this room and the curiosities which it contains, Dr Henderson says: 'The most remarkable object in this splendid exhibition of sacred utensils was a large dragon, made of mother-of-pearl, which still contains

some of the oil brought from Constantinople on the introduction of Christianity into Russia in the tenth century. It is preserved with great care, so that when only a few drops are taken from it, as on the present occasion, their place is supplied by some of that which had been prepared at a former period, *by which means its perpetual virtue* is supposed to be secured."

The ceremony of preparing and consecrating chrism in the Romish church takes place with the utmost pomp on holy Thursday. On the morning of that day, three jars, full of the purest oil, are placed in the Sacarium, and there carefully kept; one for the oil of the sick; another for the oil of catechumens; and the third, a larger one, for the chrism; and this last must be covered with white cere-cloth, but the other two with cere-cloth of a different colour. At the office for the consecration of the chrism there ought to be present, besides the pontiff and his assistants, twelve priests, seven deacons, seven subdeacons, acolyths, and others, all in white vestments. A procession is formed, which marches to the altar, an incense-bearer first, and next to him two taper-bearers. On reaching the altar the mass is proceeded with. Then follows the making of the holy oils, commencing with the oil for the sick. This process being finished, the officiating priests and deacons go in procession to bring forth the chrismal oil, and the oil of catechumens. For the rest of the ceremony we avail ourselves of the description of Foye, in his 'Romish Rites, Offices, and Legends.'

"They return with the jars in the following order: first, an incense-fumer, fumigating; then a subdeacon, bearing the cross between two acolythes, carrying blazing tapers; next two chanters singing: O Redeemer, accept the song of those hymning thyself. After whom, are the subdeacons and deacons, two and two; then a deacon, carrying a vessel full of balsam; next, two deacons carrying the two jars, having clean napkins hanging down from their necks before their breasts, and holding the jars embraced with the left arm, and wrapped in the extremities of their napkins,—yet so as that they may be seen from the middle upward; the deacon, carrying the oil for the holy chrism, being on the right; next follow the twelve priests, two and two.

"Having arrived in this order within the presbytery, the Pontiff, taking off his mitre, rises: and, having the jar of chrismal oil before him on the table, and the balsam, first of all hallows the balsam, praying thus:

"O Lord, the progenitor of all creatures, who by thy servant Moses didst command the sanctifying of ointment, to be made of mixed aromatic herbs, we most humbly beseech thy mercy; that, by a large bestowment of spiritual grace, thou infuse the plenitude of thy sanctification into this ointment, the produce of the rooted trunk. Be it spiced unto us, O Lord, with the joyousness of faith; be it a perpetual chrism of priestly unction; be it most meet for

the imprinting of the heavenly banner; that whosoever, being born again of holy baptism, shall be anointed with this liquor, may obtain the most plenary benediction of their bodies and souls, and be aggrandized for ever by the conferred reward or beatified faith.

"Then taking his mitre, and yet standing, he blends, on the paten, the balsam with a small portion of the chrismal oil, taken out of the jar, saying:

"Let us pray our Lord God Almighty, who by a wonderful economy hath inseparably united to true manhood the incomprehensible Godhead of his only-begotten and co-eternal Son, and by the co-operating grace of the Holy Ghost, anointed him above his fellows with the oil of gladness; that man, composed of a two-fold and singular substance, though destroyed by the fraud of the devil, might be restored to the everlasting inheritance from which he had fallen: to this end, that he hal+low, with the perfection of the Holy Trinity, these created liquors or diverse species of creatures, and by hallowing, sanc+tify them, and grant, that blended together, they become one; and that whosoever shall be outwardly anointed of the same, be so inwardly anointed, as to be freed from all soil of corporal matter, and joyfully made partaker of the heavenly kingdom.

"This ended, the Pontiff sits, retaining his mitre, and breathes fully three times in the form of a cross over the mouth of the chrismal jar, still wrapt in the napkin. Next, the twelve vested priests come up in order, making a reverence to the sacrament on the altar, and to the Pontiff; and standing before the table, one by one, they successively breathe, in the same way as the Pontiff had done, over the mouth of the jar, in the form of a cross. Then, making a reverence again as before, they return to their places—Which being done, the Pontiff rises, and standing in mitre, reads the chrismal exorcism, saying:

"I exorcise thee, thou creature of oil, by God the Father Almighty, who made heaven and earth, the sea, and all that therein is; that all the might of the adversary, all the host of the devil, and all the incursion, and all the spectral power of Satan be rooted out, and put to flight from thee; so that thou be to all that shall be anointed of thee, for the adoption of sons by the Holy Ghost. In the name of God the Fa+ther Almighty, and of Jesus + Christ his Son our Lord, who with him liveth and reigneth (as) God, in the unity of the same Holy + Ghost.

"Then putting off his mitre, and holding his hands stretched out before his breast, he says the Preface. The second, or petitionary part, is as follows:

"Therefore, we beseech thee, O holy Lord, &c that thou vouchsafe to sancti+fy with thy benediction the fatness of this creature, and blend therewith the might of the Holy + Ghost, the power of Christ thy Son co-operating, from whose holy name it has received the name chrism . . . that thou stablish this creature of chrisia for a sacrament of

perfect salvation and life to those that are to be renewed by the baptism of spiritual laver; that the corruption of their first birth being absorbed by the infusion of this hallowed unction, the holy temple of every one of them be redolent with the odour of the acceptable life of innocence; that, according to the sacrament of thy appointing, being indued with Royal and Priestly, and Prophetic dignity, they be clothed in the robe of an undeciled gift; that it (the chrism) be to those that shall be born again of water and the Holy Ghost, the chrism of salvation, and make them partakers of eternal life, and crowned with heavenly glory.

"This preface ended, the Pontiff puts back into the chrismal jar the mixture of balsam and oil, blending it with the same, and saying:

"Be this mixture of liquors atonement to all that shall be anointed of the same, and the safeguard of salvation for ever and ever. R. Amen.

"Then the deacon having taken away from the jar the napkin and silk-cover, the Pontiff taking off his mitre, and bowing his head, salutes the chrism, saying: HAIL, HOLY CHRISM.

"This he does a second, and a third time, raising his voice each time higher and higher: after which he kisses the lip of the jar. Which being done, each one of the twelve priests advances successively to the table, and having made a reverence to the sacrament that is on the altar, and to the Pontiff sitting in mitre, kneels before the jar three times, each time at a different distance, saying at each kneeling, in a higher and higher tone, Hail, holy Chrism. And then reverently kisses the lip of the jar."

If any of the old chrism remains when the new is made, it is put into the church lamps to be burned before the sacrament; and whatever remains in the pyxes or capsules is consumed in fire with its silk, and then the pyxes are replenished with the new chrism.

**CHRISMA** (Gr. *unction*), a name sometimes given in the ancient Christian church to the ordinance of baptism, as denoting the unction or anointing of the Holy Spirit. Gregory Nazianzen makes reference to this title.

**CHRISOME**, a white garment, which in ancient times was used in the office of baptism, the priest putting it upon the child while he uttered these words, "Take this white vesture for a token of innocence."

**CHRIST** (Gr. *christos*, anointed), one of the names or titles applied in Sacred Scripture to the Son of God, the second Person of the blessed Trinity, as the Anointed One, consecrated by Jehovah to be the Saviour of His people. The term is equivalent in meaning to the **MESIAH** (which see) of the Old Testament, and has an obvious reference to the holy anointing under the Law, by which certain persons were consecrated or set apart to particular offices. (See **ANOIDTING**.) Jesus is said, Ps. xlv. 7, to have been "anointed with the oil of gladness above his

fellows," an expression which implies that he was anointed above those who possessed a fellowship with him in the exercise of similar offices, as types of himself. Thus Aaron was anointed high priest, Saul was anointed king; Elisha was anointed prophet; Melchisedec, king and priest; Moses, priest and prophet; David, king and prophet. Yet none was ever anointed to the exercise of all these together, in one comprehensive union, except the Christ of God. In him alone were combined the offices of a prophet, a priest, and a king, in their highest and holiest exercise, and to these he was anointed with the Holy Ghost sent down from heaven. At his baptism the Spirit descended upon him like a dove, and in one of the Jewish synagogues we find that he declared, applying the language of Isaiah to himself, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He became Jesus as the Saviour for the sake of his people, and as the Saviour he was anointed, or became Christ, that he might accomplish their salvation. The copious anointing with the Holy Ghost became apparent in every word that he spoke, and in every action that he did. Whatever was consecrated with oil under the Jewish economy was regarded as holy, and being thus consecrated to God, whatever touched it was also holy. And so it is with the Christ, the Holy One of God. He is not only holy in himself, but he communicates of his Holy Spirit to all his people. He is their glorious and exalted Head, and the anointing wherewith he is anointed, flows down to the very humblest and meanest of his members. The Apostle Paul speaks of believers as the anointed of God, and in this respect Christ and his people are one. They have an unction from the Holy One, and they know all things. (See next article.)

**CHRISTIANS**, a name given to the followers of Christ, as being, like himself, anointed ones. They were first called by this name at Antioch in A. D. 44. It has been often supposed that to the designation of Christians an allusion is made in Is. lxxv. 15, where it is declared, that they shall "leave their name," that of Jews, "for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." The corresponding name of Anointed, however, was early applied to God's believing people. Thus Psalm cv. 15, "Touch not mine anointed, and do my prophets no harm." They were Christians, or anointed, through faith in their Saviour, by the unction of the Holy One. The name of Christians is applied to all who profess their belief in Christ, and subjection to his authority. But the Christian in reality is alone anointed with the Holy Ghost, who sets the soul apart for the service of God, brings the soul by faith into the presence of God, enjoins him to walk continually as

in that presence, admits him to communion and love with the Father and Son, enables him to live under a habitual feeling of the gracious privileges conferred upon him, renews the mind after the image of Christ, causes it to rejoice in the holy and righteous will of Jehovah, and inspires a gracious longing and waiting for the purity as well as peace of the kingdom of glory.

The name Christian appears to have been unknown except by remote allusion before its introduction at Antioch. The various names by which the followers of Christ were distinguished previous to that time are thus referred to by Mr. Hall of Leicester. "Among themselves the most usual denomination was, Brethren. Acts xxviii. 13, 14, 'And we came the next day to Puteoli, where we found brethren.' 'If any man,' saith St. Paul, 'that is called a brother be a fornicator, or covetous, or an idolater, with such an one no not to eat.' They were styled 'believers.' Acts v. 14, 'And believers were the more added to the Lord, both of men and women.' They were denominated 'disciples.' Acts xxi. 16, 'There went with us also certain of the disciples of Casarea, and brought with them Mnason of Cyprus, an old disciple, with whom we should lodge.' Their enemies, by way of contempt, styled them Nazarenes: thus, Tertullus accuses Paul of being 'a ringleader of the sect of the Nazarenes.' Of similar import to this was the appellation of Galileans, and the terms heresy, or sect, meaning by that a body of men who had embraced a religion of their own, in opposition to that established by the law. And this appellation of Galileans was continued to be employed by the enemies of Christ as a term of reproach as late as the time of Julian, who reigned about the middle of the fourth century, and used it incessantly in his invectives against Christians. The followers of Christ were also styled 'men of this way:'—And I persecuted *this way* unto the death."

The question has been raised, Whether the appellation Christian was of human or of divine origin. The Scriptures are silent on the point, so that it is impossible to speak with certainty on the subject. Benson, Doddridge, and others, incline to the opinion that it was assumed by a divine direction. Mr. Hall follows in the same track, arguing the matter thus: "It is not at all probable an appellation so inoffensive, and even so honourable, originated with their enemies; they would have invented one that was more opprobrious. But supposing it to have been assumed first by the disciples themselves, we can scarcely suppose they would have ventured to take a step so important as that of assuming an appellation by which the church was to be distinguished in all ages, without divine direction; especially at a time when the extraordinary gifts of the Spirit were so common, and in a church where prophets abounded. For 'there were in the church that was at Antioch certain prophets and teachers; as Barnabas,

and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.' Is it to be supposed that they would assume a new appellation without recourse to the prophets for that direction; or that, supposing it to have had no other than a human origin, it would have been so soon and so unanimously adopted by every part of the Christian church? This opinion receives some countenance from the word here used, 'and the disciples were called (*chrematisai*) Christians first in Antioch,' a term which is not in any other instance applied to the giving a name by human authority. In its genuine import, it bears some relation to an oracle. Names, as they are calculated to give just or false representations of the nature of things, are of considerable importance; so that the affixing one to discriminate the followers of Christ, in every period of time, seems to have been not unworthy of divine interposition." Neander, however, accounts for its application to believers in a very different way. "As the term Christ," he says, "was held to be a proper name, the adherents of the new religious teacher were distinguished by a word formed from it, as the adherents of any school of philosophy were wont to be named after its founder." Once introduced, the term Christian soon came into general use. When Peter wrote his first epistle, it seems to have been a familiar name; for he thus speaks, 1 Pet. iv. 16, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf;" and James refers to it as a highly honourable appellation, Jam. ii. 7, "Do not they blaspheme that worthy name by the which ye are called?" In the times of persecution it was accounted enough to put the question, Art thou a Christian? and if it was answered in the affirmative, the severest tortures were considered to be justly inflicted, while the martyr gloried even at the stake in the confession, "I am a Christian."

Christians form the society of the faithful, or the subjects of that spiritual kingdom which God hath established in the earth, under the administration of his Son Jesus Christ. All who belong to this spiritual community, commonly known by the name of the church, are agreed in maintaining the fundamental doctrines of the Bible. "The essential element, however, of true and saving faith," as Dr. Welsh well observes, "may appear in a great diversity of forms, and be mixed up in various combinations with other conditions of the religious character. The perception of what is of vital moment, may be connected with apprehensions more or less clear and consistent of other truths. A prominence may be given to one class of subordinate truths to the comparative neglect of others. In some instances, the truths of revelation may find their way at once to the belief and practice, with little or no acquaintance on the part of those who receive them with the philosophy of the evidence by which they are supported,

and with scarcely any attempt to trace their mutual connections, or their relations to the truths of other systems. In other instances, where they may operate with equal power, their character and the theory of their energy may be made the subject of speculative consideration. And not being delivered in the Scriptures in a systematic manner, and the language in which they are conveyed often admitting of different interpretations, they may be moulded into various scientific forms. They may be progressively developed in the advancement of true science, or they may be distorted by partial exhibition, or they may be vitiated by an admixture of the errors of a false philosophy. Accordingly, the views of Divine truth vary from age to age, whether considered in the faith of individuals, in the symbols of churches, or in the systems of philosophical theologians. Alterations are sometimes made in the creeds and confessions of churches. And even in cases where profession of adherence continues to be made to the same ecclesiastical standards, there are often fluctuations in the living mind of the spiritual community. New principles of exegesis,—the attempt to accommodate the ecclesiastical system to the newly discovered truths of philosophy,—the experience of influential individuals bringing into greater prominence views that had not been recognised as essential,—the progress of error demanding a dogmatical declaration of what had previously been left undefined,—these, and other causes, lead continually to alterations or modifications of the internal character of the church."

The diversities to which Dr. Welsh here refers, though all of them quite consistent with a firm adherence to the fundamental principles of the gospel, have given rise to numerous sects and communities which form branches of the catholic Christian Church. The divisions which thus prevail in the great Christian community have sometimes been adduced as an argument against the truth of that system of Christianity which they all of them profess to believe. This objection has been current among the opponents of Divine truth, both in ancient and in modern times. It is sufficient, however, to reply, that in the great fundamental doctrines of the religion of the Bible, all sects professing Christianity are found to be generally agreed. The differences which exist are chiefly on minor and unimportant points; and these differences are not more than the well-known differences in the mental constitutions of individuals warrant us to expect. Perfect uniformity in doctrine and practice would have been inconsistent with that free agency which belongs to every member of the human family. The very diversity of sentiment, therefore, which is found among professing and even real Christians, is an argument for, and not against, the Divine origin of our holy faith.

CHRISTEMPORIA (Gr. selling of Christ), a name sometimes given in the ancient Christian church to SIMONY (which see).

CHRISTEN, a word often used as denoting "to baptize," from the belief which prevails in the Romish church, and even among many Protestants, that every baptized person is thereby constituted a member of Christ.

CHRISTENDOM, a general term used to denote all those parts of the world which profess Christianity. It is calculated that the entire population of the earth amounts to 800,000,000 souls, of which the inhabitants of Christendom are not supposed to exceed one-fourth or 200,000,000. This includes Roman Catholics, Protestants, the Greek and Eastern churches.

CHRISTI, an appellation given by St. Ambrose to believers in Christ, founded on Ps. cv. 15, "Touch not mine anointed," or my Christs, as it is rendered according to the Vulgate.

CHRISTIANS (BIBLE). See BIBLE CHRISTIANS.

CHRISTIANS, or CHRISTIAN CONNEXION, a denomination of Christians in the United States of North America. It originated about the commencement of the present century, by a simultaneous movement in different parts of the country. The leading idea was to acknowledge no earthly leader, such as Luther, or Calvin, or Wesley, to shake off all human creeds and prescribed forms of worship, to take the Bible as their only guide, leaving every individual to be his own expositor of the Sacred Word, and without bowing to the decisions of synods or churches, to judge for himself on his own responsibility. Following out this principle, they held diversity of sentiment to be no bar to church fellowship. The sect first attracted attention in New England, where it was composed chiefly of individuals who had separated from the CALVINISTIC BAPTISTS. (See BAPTISTS, AMERICAN.) Soon after the first formation of the denomination, they were joined by several large churches belonging to the Calvinistic Baptists, who seceded from the Baptist body, and united with them. The Freewill Baptists showed themselves somewhat favourable to the new sect for a time, but afterwards renounced all fellowship with them. In the Southern States, again, the first associations of *Christians* consisted chiefly of seceders from the Methodists, and in the Western States from the Presbyterians. With such a mixed body of members, their cardinal principle was universal toleration. At their first outset as a separate sect, they were almost unanimously Trinitarian in sentiment; but after a time they ceased to hold the doctrine of the Trinity, and professed to deny the divinity of Christ. The principles upon which their churches were at first constituted are thus stated by the Rev. Joshua V. Himes, a minister of the connexion: "The Scriptures," he says, "are taken to be the only rule of faith and practice, each individual being at liberty to determine for himself, in relation to these matters, what they enjoin. No member is subject to the loss of church fellowship on account of his sincere and

conscientious belief, so long as he manifestly lives a pious and devout life. No member is subject to discipline and church censure but for disorderly and immoral conduct. The name Christian is to be adopted to the exclusion of all sectarian names, as the most appropriate designation of the body and its members. The only condition or test of admission as a member of a church is a personal profession of the Christian religion, accompanied with satisfactory evidence of sincerity and piety, and a determination to live according to the Divine rule, or the gospel of Christ. Each church is considered an independent body possessing exclusive authority to regulate and govern its own affairs."

From the latter part of this extract it appears that the *Christian Connection* adopt the Congregationalist mode of church government; and in accordance with the usual arrangements of that body, they have also associations which they term conferences. Ministers and churches represented by delegates formed themselves in each state into one or more conferences, called State Conferences, and delegates from the conferences formed the United States' General Christian Conference, which, however, only existed for a short time, when it was given up. The State Conferences, though useful in the way of consultation and advice, are understood to have no authoritative control over individual churches. The body boasts of having no founder, and having sprung up as by magic about 1803, in three different localities at once, New England, Ohio, and Kentucky, in opposition to the bondage of creeds and sectarian distinctions. It has now diffused itself over almost every one of the states, and extended into Canada, New Brunswick, and Nova Scotia. They have a book association in full operation for the publication and sale of books and periodicals designed to promulgate the peculiar opinions of the sect, thereby increasing its numbers, and in every way promoting its interests.

**CHRISTIANS.** According to the Report of the last census of Great Britain in 1851, no fewer than ninety-six congregations in England and Wales returned themselves under this general appellation, unwilling probably to identify themselves with any sectarian designation. One congregation takes the name of Orthodox Christians; one of New Christians; one of Primitive Christians; two of New Testament Christians; one of Original Christians; and one of United Christians.

**CHRISTIAN ASSOCIATION.** Eight congregations appear in the returns of the last census of Great Britain under this designation, acknowledging simply an adherence to the great principles of Christianity.

**CHRISTIANS OF ST. JOHN.** See MENDEANS.

**CHRISTIANS OF ST. THOMAS.** See SYRIAN CHRISTIANS.

**CHRISTIANITY,** the religion promulgated by Christ, and professed by Christians. It is embodied

both in its principles and precepts in the Scriptures of the Old and New Testaments, which all denominations of Christians believe to be a Divine revelation, and the only rule of faith and obedience. It is no doubt true, that there is a natural as well as a revealed religion, and both of them beautifully correspond to each other. There is nothing indeed more obvious and striking to a reflective mind than the adaptation of our moral constitution to that extensive system of moral truth which is contained in the Bible. Whether we reflect upon those primary religious principles which are inherent in the breast of every man, or those principles which, though essential to our nature, are never fully developed until their counterpart is made known to us by revelation, we are struck with amazement at the strangeness of the position which we occupy, as at once the inherent possessors of important, though somewhat mysterious truths, and the expectants of still clearer, and, to us at least, more deeply interesting discoveries. In the one case we may be viewed as already possessed of an important class of religious sentiments to which the name of natural religion has usually been given; while in the other, we must be considered as prepared, by our knowledge of these elementary truths, for the reception of still higher and more enlarged information. Hence it is, that we are wont to argue for the necessity of a Divine revelation from the demand which is made on the part of our moral nature for the filling up of a system of knowledge which has been already imparted to us in dark and indefinite outline. The information, in regard to spiritual and divine objects, which we have received from nature, is necessarily scanty and imperfect, and yet it is enough to convince us that, in our destitute and helpless condition, it is far from being unworthy of the kind and merciful Father, "in whom we live, and move, and have our being," to make known to us such a revelation as would satisfy the cravings of our moral constitution, and relieve us from a state of darkness and doubt.

A revelation, then, is necessary to man, and not unworthy of God, and, accordingly, it has been bestowed. The revelation thus imparted is Christianity. The question, however, may be, as indeed it has often been, put, How shall it be known whether this alleged revelation be of human or of Divine origin? The reply to this question, fraught with importance to every human being, involves the extensive subject of the evidences of Christianity, both external and internal. The peculiar aspect and bearing of the argument in behalf of Christianity must obviously depend, in no slight degree, on the creed of the individuals for whom it is intended. Some writers, accordingly, have judged it proper to commence by establishing the principles of pure Theism; but the greater number of objectors to the truth of Christianity, far from being Atheistical in their sentiments, admit, not merely the existence of God, but all the other principles of natural religion, and may

thus be considered as in a condition not unfavourable for entering with candour into the examination of the Christian evidences. Approaching the subject, then, in such a spirit, we remark, that the first point involved in the EXTERNAL or HISTORICAL evidence in favour of Christianity, concerns the authenticity of the New Testament, or the question, whether the books which it contains were written by the persons whose names they bear.

Now, in determining the authenticity of the New Testament, precisely the same method of proof may be adopted as in the case of any other literary production of a past age. "We know," says Augustine, "the writings of the apostles as we know the works of Plato, Aristotle, Cicero, Varro, and others, and as we know the writings of divers ecclesiastical authors; forasmuch as they have the testimony of contemporaries, and of those who have lived in succeeding ages." An unbroken chain of testimony of unquestionable veracity may be traced upwards to the very age of the apostles, which goes to establish beyond a doubt that the writers of the New Testament were the very persons to whom the composition of its several parts is ascribed. Besides, contemporary writers can be adduced, Heathen and Jewish, as well as Christian, who bear unanimous testimony to the same fact. The language of the writings is characteristic of the age, nation, and circumstances of their authors; and the style and genius of the productions harmonize with the peculiarities of mind and disposition which belonged to their respective writers. An additional confirmation of the argument may be derived from the admitted fact, that amid all the bitter opposition to which the apostles were exposed, and notwithstanding the numerous and keen controversies of their age, nowhere in the writings of even their most virulent enemies, whether Heathen or Jewish, is to be found even the remotest insinuation that the New Testament did not contain the genuine productions of the men to whom they are attributed.

Intimately connected with the question as to the authenticity of the New Testament, is that of its integrity, or whether it may not have undergone some material alteration since the period at which it was written. On the impossibility of any such alteration having taken place, Bishop McIlvaine makes the following judicious observations. "The Scriptures, as soon as written, were published. Christians eagerly sought for them; copies were multiplied; carried into distant countries; esteemed a sacred treasure, for which disciples were willing to die. They were daily read in families, and expounded in churches; writers quoted them; enemies attacked them; heretics endeavoured to elude their decisions; and the orthodox were vigilant, lest the former, in their efforts to escape the interpretation, should change the text. In a short time, copies were scattered over the whole inhabited portion of the earth. Versions were made into different lan-

guages. Harmonies, and collations, and commentaries, and catalogues, were carefully made and published. Thus universal notoriety, among friends and enemies, was given to every book. How, in such circumstances, could material alterations be made without exposure? If made in one copy, they must have been made universally; or else some unaltered copies would have descended to us, or would have been taken notice of and quoted in ecclesiastical history, and the writings of ancient times. If made universally, the work must have been done either by *friends*, or by *heretics*, or by *open enemies*. Is it supposable that *open enemies*, unnoticed by Christians, could have altered *all* or a hundredth part of the copies, when they were so continually read, and so affectionately protected? Could the sects of *heretics* have done such a work, when they were ever watching one another, as jealously as all their doings were continually watched by the churches? Could *true Christians* have accomplished such a task, even if any motive could have led them to desire it, while heretics on the one hand, and innumerable enemies on the other, were always awake and watchful, with the Scriptures in their hands, to lay hold of the least pretext against the defenders of the faith? It was at least as unlikely that material alterations in the New Testament should pass unnoticed and become universal, in the early centuries and in all succeeding ones, as that an important change in a copy of the constitution of the United States should creep into all the copies scattered over the country, and be handed down as part of the original document, unnoticed by the various parties and jealousies by which that instrument is so closely watched, and so constantly referred to. Such was the precise assertion of a writer of the fourth century, on this very subject. 'The integrity,' says Augustine, 'of the books of any one bishop, however eminent, cannot be so completely kept as that of the canonical Scripture, translated into so many languages, and kept by the people of every age; and yet some there have been, who have forged writings with the names of apostles. In vain, indeed, since Scripture has been so esteemed, so celebrated, so known.' Reasoning with a heretic, he says: 'If any one should charge you with having interpolated some texts alleged by you, would you not immediately answer that it is impossible for you to do such a thing in books read by all Christians? And that if any such attempt had been made by you, it would have been presently discerned and defeated by comparing the ancient copies? Well, then, for the same reason that the Scriptures cannot be corrupted by you, neither could they be corrupted by any other people.'

Not less important than the authenticity and integrity is the credibility of the New Testament, for it is quite possible that a book may be quite authentic and yet not credible; or in other words, that it may have been written by the author whose name it bears,

and yet its statements may not be worthy of confidence. "Suppose, then, for a moment," says the author we have just quoted, "that they were not honest in their statements—that they knew they were endeavouring to pass off a downright imposition upon the world. We will not speak of their intellect in such a case, but of their motive. Now, it would be difficult to suppose that any man could devote himself to the diligent promotion of such an imposture without some very particular motive. Much more that, without such motive, the eight various writers concerned in the New Testament should have united in the plan. What motive could they have had? If impostors, they were bad men; their motive, therefore, must have been bad. It must have been to advance themselves, either in wealth, honour, or power. Take either, or all of these objects, and here, then, is the case you have. Four historians, with four other writers of the New Testament—all, but one of them, poor unlearned men—undertake to persuade the world that certain great events took place before the eyes of thousands in Judea and Galilee, which none in those regions ever saw or heard of, and *they* know perfectly well did never occur. They see beforehand that the attempt to make Jews and Heathens believe these things will occasion to themselves all manner of disgrace and persecution. Nevertheless, so fond are they of their contrivance, that though it is bitterly opposed by all the habits, prejudices, dispositions, and philosophy—all the powers and institutions of all people—they submit cheerfully to misery and contempt—they take joyfully the spoiling of their goods—they willingly endure to be counted as fools and the obscuring of all things—yea, they march thankfully to death, out of a mere desire to propagate a story which they all know is a downright fabrication. At every step of their progress they see and feel, that instead of any worldly advantage, they are daily loading themselves with ruin. At any moment they can turn about and renounce their effort, and retrieve their losses; and yet, with perfect unanimity, these eight, with thousands of others equally aware of the deception, persist most resolutely in their career of ignominy and suffering. Not the slightest confession, even under torture and the strong allurements of reward, escapes the lips of any. Not the least hesitation is shown when to each is offered the choice of recantation or death. He that can believe such a case of fraud and folly as this, can believe any thing. He believes a miracle infinitely more difficult of credit than any in the gospel history. I charge him with the most superstitious and besotted credulity. In getting to such a belief, he has to trample over all the laws of nature and of reasoning. Then on what an unassailable rock does the honesty of the writers of the New Testament stand, if it can be attacked only at such sacrifices. Now evident it is, not only that they could have had no motive to deceive, but that, in all

their self-devotion and sacrifices, they gave the strongest possible evidence of having published what they solemnly believed was true."

If then the authenticity and credibility of the New Testament be satisfactorily established, the authenticity and credibility of the Old Testament writings may be considered as resting on nearly the same foundation. The Christian and Jewish Scriptures are indeed intimately and essentially connected with each other. The former proceeds upon, and uniformly takes for granted, the truth and divine authority of the writings of Moses; frequent quotations and references are made, in the writings of the apostles, to the law and the prophets as divinely inspired; the arguments in behalf of the New are completely parallel to those in favour of the Old Testament; the objections made by infidels and cavillers to the one, are just in substance the objections made to the other; and thus the two portions of the Bible stand upon the same footing both as to their authenticity and credibility.

Such are the evidences in support of Christianity as a simple statement of facts; it is necessary, however, in order to vindicate the Christian faith, that a conspicuous place be assigned in the argument to the more powerful and direct evidences of miracles and prophecy. "In what way," asks Paley, "can a revelation be made but by miracles?" "In none," he answers, "which we can possibly conceive." But it is important to remark, that the proof derived from miracles goes to establish, in the first instance, not the truth of any statements whatever, but simply the Divine authority of Him by whom the miracles are wrought; and from this an almost immediate transition may be made to the truth of Christianity itself. Had no miracles been performed by our blessed Lord, we would have had no proper evidence that he came from God, nor could the Christian scheme have asserted any valid claim to a Divine origin. To the gospel of Christ, however, no such objection can be offered. Miracles are alleged to have been wrought; water was changed into wine; the blind received their sight, the dumb spoke, the deaf heard, the lame walked, and the dead were restored to life. And the principle on which Christ performed those miracles is obvious from his own declaration, "The works that I do in my Father's name, they bear witness of me." The distinction is palpable even to the most uncultivated mind, between events which are truly miraculous, and even the most surprising of the ordinary phenomena of nature, or the most wonderful discoveries of science; and hence the peculiar value of miracles as evidences and proofs of a system which addresses itself to the illiterate as well as to the learned.

Another and powerful class of evidences in favour of Christianity is usually drawn from prophecy. The evidence of prophecy and that of miracles are to some extent identical, the one being a miracle of knowledge, while the other is a miracle of power.

The mode of investigation, however, is somewhat different. In examining the alleged prophecies, it is necessary previously to inquire, whether the writings in which they are contained were really penned before the events which constitute the fulfilment of the prophecies took place. This, to be sure, is no very difficult matter in the case of the Old Testament, as the Hebrew Scriptures were notoriously written long before the advent of our Lord. Another preliminary step also is necessary in our inquiries into the evidence drawn from fulfilled prophecy, viz., whether the event be in its nature such as to require for its prediction more than human prescience. Of this point we have satisfactory evidence in the peculiar nature of Christ's character and offices, as far transcending all that could enter into the conception of men. Some analogy, it may be said, is discoverable here between prophecy and miracles. The one demands a previous inquiry, whether the prediction can be considered as amounting to a miracle of knowledge; and surely the other demands a scrutiny as strict to ascertain whether the facts narrated amount, supposing them true, to a miracle of power.

It has sometimes been alleged by writers on the Christian evidences, that the argument drawn from fulfilled prophecy possesses a peculiar advantage over that drawn from miracles, inasmuch as the former is gathering strength as time advances, while the latter is becoming gradually weaker the further we recede from the period when the miracles were actually performed. Thus Dr. Inglis, in his 'Vindication of the Christian Faith,' remarks, "The infidel who pleads, in justification of his unbelief, that he would have believed in Christ if he had seen the miracles which are ascribed to him, can offer no corresponding vindication of himself for resisting that evidence which results from the fulfilment of prophecy, in the appearance and work of Christ upon earth. For, even at the present day, we have very nearly, if not altogether, the same advantage that was enjoyed by any who have gone before us, for deliberately judging and ascertaining whether those events, which the prophets foretold, could be foreseen or anticipated by human sagacity, and whether the things foretold have been in their time and order fulfilled." To the observation here made we decidedly object, it being impossible for us to concede for a moment that the evidence of miracles can ever lose aught of its force, even by the lapse of ages. Had the proof been drawn from mere human tradition, this might, and in all probability, would have been the case; but when we reflect that the miraculous facts were recorded by eye-witnesses, soon after the period of their performance, who thus exposed themselves to contradiction from their countrymen, if it had been possible to contradict them; when we consider, besides, that the credibility of these writers, and the genuineness and authenticity of their writings, is as capable of proof at this day as it was at least in

the third century, we cannot but regard this species of evidence as remaining, and *ceteris paribus*, destined to remain essentially the same in point of validity, now that we have got beyond the sphere of the immediate friends and companions of the apostles, and their immediate descendants. While we readily admit that the evidence of miracles cannot possibly receive additional force, we do not see, on the other hand, how it can be in the slightest degree deteriorated simply by the flight of time. Ages may elapse, but the proof of the reality and truth of our Lord's miracles must, we conceive, remain undiminished in its power as long as the volume of inspiration shall continue to unfold its pages to the sinful and suffering children of men.

While, however, the argument drawn from miracles cannot possibly lose a single iota of its power as time flows onward, it is readily admitted that neither does it gather the slightest addition to its force. The utmost that can be said is, that it remains stationary. But it is undoubtedly otherwise with the argument from prophecy, which receives with the progress of advancing time a continually growing force. As the history of the world gradually develops itself, one prediction after another comes to be fulfilled, and with this additional advantage, that evidence of this kind presents itself before our eyes. "The sublime appeal of men," as has been eloquently remarked, "professing to be commissioned of God, to the events of thousands of years thereafter, as witnesses of their truth; the moral grandeur of that appeal which—after having deposited in the hands of nations a prediction of minute transactions which the innumerable contingencies of a long retinue of centuries are to bring out—stakes its whole cause upon a perfect fulfilment, thus resting itself singly upon the omniscience and omnipotence of God, and separating to an infinite distance all possibility of human support; this is a dignity to which nothing but the inspiration of the Scriptures can pretend—a noble daring on which nothing else was ever known to venture." Nor does this evidence limit itself to one period of the world's history. It commences at the remotest period of the past, and stretches onward through a course of more than four thousand years, only ending its predictions with the very close and consummation of all things. It is unnecessary to enter into minute details in order to point out the fulfilment of the long series of Bible prophecies, opening at the fall of man in Eden, and closing with his final recovery in the heavenly Paradise. Babylon, Tyre, Egypt, Edom, and Judea, all attest as with one voice the truth of ancient prophecy. But the clearest and the most important of Scripture predictions are those which refer to the character, condition, and work of the promised Messiah, and those which relate to the subsequent fortunes of the Christian church, and of the Jewish nation. On the last mentioned subject, the conversion and ultimate restoration of the Jewish people to their national glory, Dr. McIlvaine offers

the following powerful observations: "There is nothing in the history of nations so unaccountable, on human principles, as the destruction and the preservation of the Jews. 'Scattered among all nations'—where are they not? Citizens of the world, and yet citizens of no country in the world—in what habitable part of the world is not the Jew familiarly known? He has wandered every where, and is still every where a wanderer. One characteristic of this wonderful race is written over all their history, from their dispersion to the present time. Among the nations, *they have found no ease, nor rest to the soles of their feet*. Banished from city to city, and from country to country; always insecure in their dwelling-places, and liable to be suddenly driven away, whenever the bigotry, or avarice, or cruelty of rulers demanded a sacrifice—a late decree of the Russian empire has proclaimed to the world that their banishments have not yet ceased. Never certain of permission to remain, it is the notorious peculiarity of this people, as a body, that they live in habitual readiness to remove. In this condition of universal affliction, how singular it is that among all people the Jew is '*an astonishment, a proverb, a by-word*.' Such is not the case with any other people. Among Christians, Heathens, and Mohammedans, from England to China, and thence to America, the cunning, the avarice, the riches of the Jew are proverbial. And how wonderful have been their plagues! The heart sickens at the history of their persecutions, and massacres, and imprisonments, and slavery. All nations have united to oppress them. All means have been employed to exterminate them. Robbed of property; bereaved of children; buried in the dungeons of the inquisition, or burned at the stake of deplorable bigotry—no people ever suffered the hundredth part of their calamities, and still they live! It was prophesied that, as a nation, they should be restored; consequently, they were not only to be kept alive, but unmingled with the nations, every where a distinct race, and capable of being selected and gathered out of all the world, when the time for their restoration should arrive. The fulfilment of this forms the most astonishing part of the whole prophecy. For nearly eighteen hundred years, they have been scattered and mixed up among all people; they have had no temple, no sacrifice, no prince, no genealogies, no certain dwelling-places. Forbidden to be governed by their own laws, to choose their own magistrates, to maintain any common policy—every ordinary bond of national union and preservation has been wanting; whatever influences of local attachment, or of language, or manners, or government, have been found necessary to the preservation of other nations, have been denied to them; all the influences of internal depression and outward violence which have ever destroyed and blotted out the nations of the earth, have been at work with unprecedented strength, for nearly eighteen centuries, upon the nation of Israel; and still the Jews are a people

—a distinct people—a numerous people—unassimilated with any nation, though mixed up with all nations. Their peculiarities are undiminished. Their national identity is unbroken. Though scattered upon all winds, they are perfectly capable of being again gathered into one mass. Though divided into the smallest particles by numerous solvents, they have resisted all affinities, and may be traced, unchanged, in the most confused mixtures of human beings. The laws of nature have been suspended in their case. It is not merely that a stream has held on its way through the waters of a lake, without losing the colour and characteristic marks of its own current; but that a mighty river, having plunged from a mountain height into the depth of the ocean, and been separated into its component drops, and thus scattered to the ends of the world, and blown about by all winds, during almost eighteen centuries, is still capable of being disunited from the waters of the ocean; its minutest drops, having never been assimilated to any other, are still distinct, unchanged, and ready to be gathered, waiting the Voice that shall call again the outcasts of Israel and the dispersed of Judah. Meanwhile, where are the nations among whom the Jews were scattered? Has not the Lord, according to his word, *made a full end of them*? While Israel has stood unconsumed in the fiery furnace, where are the nations that kindled its flames? Where the Assyrians and the Chaldeans? Their name is almost forgotten. Their existence is known only to history. Where is the empire of the Egyptians? The Macedonians destroyed it, and a descendant of its ancient race cannot be distinguished among the strangers that have ever since possessed its territory. Where are they of Macedon? The Roman sword subdued their kingdom, and their posterity are mingled inseparably among the confused population of Greece and Turkey. Where is the nation of ancient Rome, the last conquerors of the Jews, and the proud destroyers of Jerusalem? The Goths rolled their flood over its pride. Another nation inhabits the ancient city. Even the language of her former people is dead. The Goths!—where are they? The Jews!—where are they not? They witnessed the glory of Egypt and of Babylon, and of Nineveh; they were in mature age at the birth of Macedon and of Rome; mighty kingdoms have risen and perished since they began to be scattered and enslaved; and now they traverse the ruins of all, the same people as when they left Judea, preserving in themselves a monument of the days of Moses and the Pharaohs, as unchanged as the pyramids of Memphis, which they are reputed to have built. You may call upon the ends of the earth, and will call in vain for one living representative of those powerful nations of antiquity, by whom the people of Israel were successively oppressed; but should the Voice which is hereafter to gather that people out of all lands be now heard from Mount Zion, calling for the children of Abra-

nam, no less than four millions would instantly answer to the name, each bearing in himself unquestionable proofs of that noble lineage."

In addition to the leading arguments in favour of Christianity drawn from miracles and prophecy, that which is deduced from the rapid propagation of the Christian religion in the early ages, in spite of the numberless obstacles which it was destined to encounter, may be considered as one of the most powerful secondary proofs. That the extent of its diffusion in the days of the apostles was remarkable, no reflecting man can possibly doubt. Paul, for example, declares that from Jerusalem, round about unto Illyrium, he himself had not failed to declare the unsearchable riches of Christ. At Jerusalem and Antioch, at Ephesus, Athens, Corinth, Thessalonica, and even in imperial Rome, the mistress of the world, churches had been planted, and the truths of Christianity were openly promulgated. Thus extensively diffused throughout almost every part of the Roman empire, the same apostle felt himself warranted in addressing his Colossian brethren, to speak of the truth of the gospel, "which," says he, "is come unto you as it is in all the world;" and again in the course of the same chapter he admonishes them "not to be moved away from the hope of the gospel, which," he adds, "was preached to every creature under heaven." But the remarkable success of the first promulgators of Christianity rests not simply on their own statements, but is fully attested by contemporary writers. Had it been possible to account for the fact by a reference to mere secondary causes, the acuteness and genius of Gibbon would surely have been able to accomplish the task. It is unnecessary to say, however, that even he has failed, and all that cold sneering infidelity could effect has utterly failed. The circumstances of the case are sufficient to show that on any other supposition than that of its truth, the success of the gospel is wholly unaccountable. In what was probably the most illustrious period of Roman literature, some individuals of high reputation for learning and character adopted the tenets of Christianity, and openly professed their belief in them—and that too without the slightest hope of deriving any worldly advantage—nay, even under the certain impression that they would thereby expose themselves to the ridicule, persecution, and reproach of their fellow-countrymen. And if such was the conduct of enlightened men in regard to what was strictly a question of facts, on which every individual around them was capable of deciding, and therefore might have disproved them if it had been possible to do so, to what other conclusion can we possibly come than that the gospel is true? By the pure force of truth alone it overcame the deadliest opposition, and in full confirmation of the proverbial adage that "the blood of the martyrs is the seed of the church," it flourished amid persecution, and trampling down every obstacle, it made its way to the gates of the

palace, and even mounted the imperial throne of the mighty Caesars. To what other than to a divine power is the success of Christian truth in the first ages of its propagation to be attributed? It is this, and this alone, which could sustain the Christian convert in the view of those trials and persecutions to which for the truth's sake he was doomed, and which could enable him amid them all to bear up with a heroic firmness and fortitude which no terrors could shake and no opposition appal. It is this, and this alone, which could urge forward the Christian cause in a career of unexampled rapidity, which even the malignity that would willingly frustrate was forced to promote, and before which the towering imaginations of even the proudest hearts were effectually subdued.

As naturally flowing out of the argument to which we have now adverted, another striking proof of the truth of Christianity may be found in its holy and purifying influence on the minds of those, whether individuals or communities, who sincerely embrace it. Without this, indeed, the unbeliever would have just reason to complain of the practical inutility of the system, the truth of which we had been labouring to demonstrate. Of the effect of Christianity, however, upon the minds and hearts of all who truly believe it, the Christian advocate may well boast. It enlarges the mind, refines the taste, and purifies the heart. No man can be sincerely a Christian without being in every sense the better for it. Select an individual from the humblest walks of life, whose soul has undergone a spiritual and saving change. See how his furrowed and care-worn countenance is lighted up with the smile of a holy and placid contentment. He enjoys a peace that passeth all understanding, and a hope that is full of immortality; and though doomed daily to earn his bread by the sweat of his brow, his soul is often cheered amid his hours of toil by the hopes and consolations of the gospel. A purer, a loftier, a more powerful principle of holy living has begun to animate his whole mind and heart than has hitherto stirred within his bosom. Impelled by this holy, this ennobling principle, he engages in his daily avocations with a mind elevated to the contemplation of objects the purest and the most sublime, with a heart no longer debased by earthly and grovelling desires, and with his whole soul devoted to the service and the glory of his redeeming God. The hallowing influence of Christianity bears with equal efficacy upon the hours of his active engagements, and upon the calmer and more retired seasons of private meditation and prayer. He seeks first the kingdom of God and his righteousness, and he engages also with the utmost activity in the duties of his station, in obedience to the command of God, and in compliance with his providential arrangements. The beneficial influence of Christianity is not merely discernible in the life and conversation of an individual believer, but in the improved moral standing of nations who have simply

professed to embrace it. Their laws, their institutions, their manners, have alike experienced the ameliorating effects of the gospel of Christ; and though the process of reformation in these respects may have been tardy, it has nevertheless become so obvious and well-marked, as to render it an argument of considerable weight in favour of the truth and divine authority of the Christian system.

Having thus briefly sketched the EXTERNAL or HISTORICAL EVIDENCES of Christianity, it is necessary, in order to complete the vindication of the religion of the Bible, that a short view be presented of the INTERNAL EVIDENCES, which are founded on a survey of Christianity itself, as it is set forth in the revealed Word. Is there anything in the very doctrines of our Christian faith which claim for them a supernatural origin? Do they commend themselves to our reason, our heart, our conscience, as irrefragably true, and not only as truths, but such truths as are completely suited to our condition, both as creatures and sinful creatures? Should these questions be clearly shown to admit of only one answer, and that an affirmative one, then does the conclusion necessarily follow, that the Christian revelation is not unworthy of God, but, on the contrary, that there is in its very doctrines strong presumptive evidence of its Divine origin. Take, for example, the view which Christianity gives of the Divine nature and character. It tells us that "God is a Spirit," and thus sweeps away the complicated and elaborate theories of ancient and modern materialists. On this point the Bible is throughout plain and explicit. It announces from first to last, One Living, Personal God, the Maker and moral Governor of the universe. How dark, vague, and unsatisfactory the views on this subject of the most distinguished heathen writers of antiquity! All the philosophers, except those who discarded altogether the idea of a deity from their creed, agreed in admitting a plurality of gods. Even Socrates and Plato, though on various occasions they speak of one supreme and omniscient Being, too often evince by other remarks of a very different tone, that their belief in the unity of God was not the result of permanent and satisfied conviction. Nor were the writings of the ancients less erroneous on the subject of the Divine attributes. Not only were their deities uncertain and variable in their individual character, but divided into factions at once opposed to each other, and to the welfare of mankind. Every nation had both its patrons and its foes in the synod of Olympus, and its prosperity or decline was less to be attributed to its own virtues or vices than to the favour of the gods on the one hand, or their enmity on the other. These deities, besides, were not more human in their discord than in their wants, their desires, and their enjoyments. Even the Zeus of the Greeks, and the Jupiter of the Latins, exalted though he was in the ranks of the celestial hierarchy, is often set forth as a being possessing many of the imperfections and weaknesses of

frail erring man; nay, he is sometimes held forth as degraded in vice below the most depraved of mortals. How different is the God of the Christian system! He is not only the greatest and most exalted being in the universe, but characterized by absolute, essential holiness, and unsullied purity. Seated on the throne of the universe, He rules his creatures with impartial sway, yet looking down with complacent satisfaction upon all that seek to love him and obey his commands. His unsearchable greatness and ineffable majesty are beautifully blended with compassion for the weakness of his erring creatures. He is slow to anger, plenteous in mercy; holy, and yet full of love; a just God, and yet a Saviour; just, and yet the justifier of the ungodly who believe in Jesus. What more sublime than the brief but emphatic declarations of Scripture, "God is light," "God is love!"

It is no doubtful proof besides of the Divine origin of Christianity, that it gives a satisfactory explanation of the difficulties which surround the present state of things. Wherever we cast our eyes, we behold numberless proofs of wisdom and goodness, but at the same time there are apparent discrepancies and anomalies which frequently puzzle and perplex the thoughtful mind. Both the works of creation, and the arrangements of providence, present us with a state of things which it is difficult to reconcile with perfect order and unmixed benevolence. Christianity, however, fully and satisfactorily accounts for the introduction and continued existence of both physical and moral evil in the world. God is shown to be just and true in all his ways, as well as holy in all his works. In the moral government of our race, his justice is exercised as well as his goodness, the guilty being punished, while the righteous are rewarded. Thus it appears plain why man, the creature of God, is treated as an alien and an enemy. He has sinned, and therefore justice and righteousness alike require that he should endure the punishment consequent upon sin. Hence it is that man is born to trouble as the sparks fly upward. Sin and suffering are in the lot of the human being intimately and inseparably connected, and death being the wages of sin, it hath passed upon all men because all have sinned. Thus it is that by the introduction of this one element,—the justice of the Divine Being,—Christianity unlocks the mystery of the present aspect of matters both in the natural and moral world.

Another question which Christianity completely solves, and thus shows itself to be Divine, is the momentous inquiry, How a sinful man can obtain pardon, justification, and acceptance before God. A deep-felt consciousness of guilt is an inherent principle in the heart of every man, and hence even from the earliest times it has been an object of eager anxiety to find some mode of propitiating the Divine favour. The solemn inquiry has been proposed by multitudes in their inmost souls: "Where—

with shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" These questions Christianity most satisfactorily answers. It points to a sacrifice of infinite value, which has been offered as an atonement for the sins of men. "Behold the Lamb of God," it says, "which taketh away the sins of the world." By this one sacrifice the demands of the law and justice of God are fully satisfied, and God is seen to be at once a just God and yet a Saviour.

And how can Christianity be other than divine, seeing that through it life and immortality have been brought so clearly to light! Men in all ages indeed, and by the unaided operations of their own reason, have formed to themselves faint, shadowy, impalpable conceptions of a world beyond the grave. But nowhere, unless in the Bible, is the doctrine of immortality set forth as a subject of well-grounded practical belief. There it is exhibited in connection with the grand peculiarities of the Christian system, the doctrines of atonement and justification. It is set forth so closely connected with these peculiar and essential articles of the Christian system, that it cannot be separated from them. The heaven of the Bible, unlike the Elysium of the ancient Heathens, or the paradise of Mohammed, is a place of happiness consisting of purely spiritual enjoyments, and designed only for the morally good. If such be the future state described in the Scriptures,—not reserved, as among the Greeks and Romans, for poets, statesmen, and philosophers, whose only qualifications were of an intellectual kind, but belonging simply to the pure in heart and holy in life,—we cannot rid ourselves of the conviction that the sacred writers have supplied no ordinary evidence of their inspiration, in the very place which they assign to a future state in the view of Christianity which they unfold. Among the heathen authors of antiquity, their place of punishment was peopled by persons who had been guilty of flagrant violations of the admitted laws of morality; but the abodes of happiness were assigned without the slightest regard to moral character. It is the peculiar merit, however, of the Christian scheme, that while it plainly declares that "without holiness no man shall see the Lord," it also reveals an effectual method by which sinful man may recover the heaven he has lost, and at the same time acquire a meetness for its pure and blessed mansions. The doctrine of immortality is thus made to occupy a conspicuous place in the religious system, and also to subserve in the highest degree the interests of Christian morality and piety: perfect consistency and harmony is preserved in the whole scheme, and Christianity shows itself to be divine.

But in discussing the Internal Evidences of the

Christian system, while various points have thus been usually adduced which cannot fail to recommend the system to the reflecting mind, as of supernatural origin, it is on the peculiar doctrines of Christianity that we would be disposed chiefly to rest the argument for its divinity. By pursuing a different method of reasoning, no little injury has frequently been done to the cause of true religion. Under the delusive idea, that by depriving Christianity of all that was peculiar, and by endeavouring to reduce it to a level with natural religion, they were thereby serving the cause of truth, some well-meaning but injudicious defenders of the religion of the Bible have unwittingly furnished the infidel with powerful weapons wherewith to assail the Christian system. The result, accordingly, has been such as might have been anticipated. Bolingbroke, Tindal, Collins, and many others of the same school, have directed their utmost efforts to show that nothing is revealed to us in the Bible which was not previously revealed to us in the religion of nature, or if there be any mysteries of which mankind were before ignorant, they are merely resolvable into the figurative phraseology in which the authors wrote, or into subsequent corruption and interpolations of the record itself. Thus it is that, under the guise of affected friendship, the deadliest blows have been aimed at all that is vital in the Christianity of the Bible; and that too, arising from no other cause than the injudicious counsel of its real friends. It is not in Germany alone that this spirit of rationalism has been diffusing its withering influence; in Britain also has such a spirit been gradually gaining ground. The consistency of revelation with reason, is, no doubt, when properly conducted, a powerful and effective branch of the Internal Evidences, but it ought never to be forgotten, that there is a point in the argument beyond which we dare not go, a point where reason ends, and implicit faith in revelation must begin. The human mind is not capable of discovering by its own unassisted efforts all that the Bible unfolds to us, otherwise what necessity for the Bible at all? If, then, there be truths peculiar to the Christian system, there is no necessity for the slightest anxiety on the part of the defenders of Christianity to reconcile any apparent inconsistency between these peculiar Christian truths and the principles of reason. A strong presumptive argument, it is true, may be founded on the fact which in most instances can be shown by analogy, that what is peculiar to Christianity is not contrary to reason. Such an argument, however, can never amount to more than a presumption in its favour; and though it may be powerful enough to silence the cavils of objectors, it adds little to the direct force of the Christian evidence. The essential and primary elements of all religious truth may be learned by the pure efforts of reason unaided by revelation, and all revealed religion in fact proceeds on the existence of that class of truths which is included under the term Natural Religion. But to assert this

s just tantamount to the assertion that the Scriptures are accommodated to the nature of the beings to whom they are addressed. This is not all, however, that may be said in reference to their value. They state, no doubt, what is addressed to our reason, and what proceeds on the supposition that there are some truths which unassisted reason has discovered, but they do more, for they state, and in this their peculiar excellence consists, many truths which the reason of man hath not discovered, and by its most strenuous and sustained exertions never could discover. And the danger is, that in deference to a certain class of sceptics and unbelievers, these peculiarities of the Christian system should either be entirely overlooked, or attempted to be so modified as to suit the caprice of those who, while they profess an adherence to the doctrines of revelation, are all the while still more devoted admirers of human reason. All systems of religion, even the most degrading, are founded to some extent on natural religion, or, in other words, on those religious sentiments and feelings which are inherent in the constitution of every mind. But from these Christianity stands separate and apart; and the exhibition of its peculiarities, as contradistinguished from every other system of religious doctrine, forms a most important branch of the Christian evidences.

The peculiar doctrines of Christianity, those which mark it out as separate and distinct from all the other systems of religion, that either are, or have been prevalent in the world, may be resolved into three: The doctrine of atonement by the blood of Christ; that of justification by the imputed righteousness of Christ; and that of sanctification by the indwelling operation of the Holy Spirit. These form the grand distinguishing characteristics of the gospel system, and the revelation of these doctrines, which could never have been discovered by mere human reason, imparts to Christianity a valid title, to be regarded as supernatural in its character, and evidently sprung from God.

Man, as a moral being, must be viewed in a twofold aspect—as subject to the Divine law, and as having transgressed that law. In the one view he is a responsible agent, and in the other he is a rebel against the government of God, and therefore, liable to the punishment due to sin. He has sinned, and therefore he must die, for it is an established principle of the Divine government, that “the soul that sinneth, it shall die.” How then can sinful man escape the righteous indignation of an offended God? Not surely by a departure on the part of Jehovah from the strict demands of justice, and by the proclamation of an arbitrary act of indiscriminate pardon. Such a mode of acting would be plainly inconsistent with the spotless perfection of the nature of God, and with the maintenance of his authority as the Moral Governor of the universe. But it may be asked, Might not the repentance of the sinner be regarded as an adequate satisfaction to the justice of

God? No such plea, we reply, is for a moment admitted even in an earthly court of law; what reason then have we for indulging the expectation that in the far higher and holier jurisprudence of heaven, repentance can be viewed as an expiation for sin? Christianity, however, provides a full and complete atonement in the sufferings and death of Jesus Christ, the Son of God, who “suffered the just for,” or in the room of, “the unjust, that he might bring us unto God,”—words which plainly set before us the idea of substitution. He who was the Holy and the Just One, suffered in the place of us who were unjust or unrighteous. “He was wounded for our transgressions,” says the prophet Isaiah, “he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.” “He bore our sins in his own body on the tree.” “The Lord laid upon him the iniquities of us all.” The sufferings of Christ then were strictly penal, that is, they bore the character of a punishment, not, however, for his own sins, he being absolutely sinless, but for the sins of others.

Christ the propitiation for sin is a peculiarity in the Christian system, which of itself is sufficient to stamp it as of heavenly origin. True, infidels have sometimes quarrelled with the doctrine of substitution, it being inconsistent, as they imagine, with absolute justice, that the innocent should suffer for the guilty. To compel the innocent, we admit, to suffer against their will, in place of the guilty, would be both cruel and unjust. Christ, however, voluntarily and readily undertook his people's cause. “He offered himself up a sacrifice for sin.” And besides, there was a grand peculiarity in the case of our gracious substitute, which marked him out as separate from, and infinitely superior to, all other substitutes, inasmuch as no one can be permitted by an earthly ruler to suffer in room of another, for the plain and obvious reason, that the generous substitute has no right voluntarily to give away his own life, neither has the magistrate any right to accept it. Far different, however, was the case with our great Redeemer. He could declare with truth his absolute and inalienable right over his own life. “No man taketh my life from me; I lay it down of myself, and I take it up again.” It is plain then that no obstacle to the legal substitution of Christ existed, in so far as the sufferer was concerned. He suffered willingly, and he had a right to lay down his own life if he chose. But the question may still be asked, How could the crimes of any one be charged upon another? To this question the reply is simple. It is never asserted that Christ *actually*, and in person became a sinner, but the doctrine of Scripture is, that he was made sin, or *judicially*, and in law, treated as a sinner. He was the representative, the substitute of sinners; and does not even human law recognise the principle of substitution? Does not the law account an individual free from the consequences of a debt if it has been already paid by

his surety? And yet, though the same principle meets us in many different forms; though we often see in the ordinary course of events, children suffering for the sins of their parents, wives for the crimes of their husbands, and friends for the vices of their friends, it is strange that Christianity should be taunted with injustice in representing the righteous Governor of the universe as passing by the guilty, and making the innocent Jesus suffer in their room. This objection obviously proceeds upon a very erroneous view of the true design of punishment. In a well-regulated state, punishment is not inflicted with the view of wreaking vengeance upon the criminal, but solely and exclusively for fulfilling the ends of good government; and if in any case it were consistent with the maintenance of the authority of law and the well-being of the commonwealth that mercy should be exercised, its exercise in such a case would not be considered as inconsistent with the demands of justice. If the principles thus laid down be correct, it follows that full satisfaction having been made to the Divine law and justice by the voluntary sufferings of Christ in the room of his people, and the rectitude of the Divine government having been fully maintained in the transaction, mercy and truth may meet together, and righteousness and peace embrace each other, while God is seen to be just, even when he justifies the ungodly who believe in Jesus. Admitting then that neither the law nor the justice of God was compromised by the substitution of Christ in room of guilty man, the question still offers itself, Did the sufferings of Christ completely fulfil the purpose required? Had he been a mere man, no sufferings, however painful or protracted, which he could have endured, would have been available as an atonement for others, just because, as it is impossible for a creature to do more than his duty to his Creator, it is impossible for a sinful creature to suffer more than his iniquities deserve. All is due even to the utmost extent of his powers, whether of doing or suffering, and, therefore, both reason and Scripture agree in declaring, that "no man can redeem his brother, or give to God a ransom for him." But it was a peculiar excellence of our Substitute, that he was not simply man, but God as well as man, Emanuel, God with us, or in our nature. His humanity suffered, and his divinity lent infinite value and efficacy to his sufferings. "He gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour." Justice was satisfied, mercy triumphed, sinful man was pardoned.

The substitution of Christ, however, in his people's room, is a strong evidence of the divine origin of Christianity, not only because He has thereby procured pardon for all who believe on him, but also because He has thereby procured for them a valid title to the possession of heaven. The sufferings of Christ, as we have already seen, were an adequate atonement for sin, and thus obtained the deliverance of the sinner from punishment. Christ suffered the

penalty due to sin, and on that account the sinner is pardoned, but he is not entitled to a single benefit beyond the privilege of pardon. The culprit is dismissed from the bar, but that is the full amount of his privilege. As far as we have yet viewed the matter, we have seen the sinner by his surety satisfying the penal, but we have not yet seen him satisfying the preceptive part of the law. The alternative in earthly courts is simply punishment, or acquittal from punishment, but the alternative in the court of heaven is punishment, or reward. It was necessary, therefore, that Christ, in order to complete his work as Mediator, should not only atone for sin, but that he should so perfectly obey the Divine law which we had broken, as to earn for us, and in our name, a title to that reward which we had forfeited. That perfect obedience, accordingly, he yielded, an obedience both active and passive, that is, he both performed the duties which the law required, and he suffered the punishment which the broken law demanded. The sufferings of Christ, then, may be viewed in a twofold aspect, as propitiatory, and as meritorious; propitiatory, inasmuch as they averted from us the threatened punishment, and meritorious, inasmuch as they procured for us the forfeited reward. Man, by his disobedience to the Divine law, at one and the same time forfeited the reward of everlasting happiness, and incurred the punishment of everlasting woe. When Christ, therefore, stood in our room, it behoved him both to discharge us from the penalty, and to earn for us the reward. The former he accomplished by his propitiatory sufferings and death; the latter he accomplished by his meritorious sufferings, even unto death. He became the willing servant of the Father, and he was made under the law, that he might redeem us who were under the law. As God, he was above all law, being the Supreme Lawgiver and Judge, but he condescended to yield obedience to the law, which he himself had given, and by his active as well as suffering obedience, he obtained eternal glory for himself, and eternal blessedness for all his people. He hath taken possession of heaven in their name; he hath entered it as their forerunner, and "he will come again to receive them to himself, that where he is they may be also."

The obedience to the law which Christ wrought out for his people, is imputed to them or put down to their account, as a justifying righteousness, in virtue of which they have a valid claim to the possession of the heavenly inheritance. This is the spotless robe, clothed in which believers stand accepted in the Beloved. They receive it in the exercise of a lively faith, and thus to them Christ becomes the end of the law for righteousness, and they are "found in him, not having their own righteousness, which is of the law, but the righteousness which is of God by faith." This is the "righteousness which, without the law, is manifested, being witnessed by the law and the prophets." This is "the righteous-

ness of God, which is by faith in Jesus Christ, unto all, and upon all, them that believe;" and upon the footing of this righteousness alone can guilty man expect to find acceptance in the sight of a holy God. By the revelation of such a righteousness, Christianity shows itself in the clearest and the most convincing manner to be of supernatural and heavenly origin.

But while ample provision has thus been made in the Christian scheme for our deliverance from hell, and our admission to heaven, the argument in favour of the Divine origin of our religion acquires additional strength from the fact, that provision has also been made for our preparation for heaven. If by the righteousness of Christ his people are justified, it is no less a scriptural truth, that, by the Spirit of Christ, his people are sanctified. In virtue of his perfect obedience, Jesus, on his ascension to the Father, obtained gifts for men, the greatest of which, and that which includes all the others, was the gift of the Holy Spirit, whose office it is to commence, to carry forward, and to perfect the work of sanctification in the soul of the believer. The gift of the Spirit was consequent upon the work of Christ, and it was not before the ascension and glorification of the Lord Jesus that the Spirit was fully given. But no sooner had Jesus gone to the Father than the Spirit came with Pentecostal power, and three thousand souls were converted in a day. There is no doubt a fullness of holiness in Jesus to purify the most polluted sinner. But though the fountain of holiness be full, not one drop can flow into the believer's soul, unless by the effectual operation of Jehovah's grace. He must "work in us both to will and to do of his own good pleasure." The initial step of the work of sanctification is the arousing of the sinner to a consciousness of his true condition in the sight of God. The eyes of his understanding are opened to see his sinful state, and with anxious heart he exclaims, What shall I do to be saved? The Spirit now takes of the things that are Christ's, and shows them to the convicted sinner, making known to him the soul-refreshing truth, that Christ is a Saviour. The first step, or that of conviction, is accomplished by the instrumentality of the law, and the second step, or that of conversion, by the instrumentality of the gospel. But both are the work of the Spirit of God. The soul is now gradually purified through the indwelling operation of the Spirit; remaining corruption is daily and hourly mortified, and at length the work of sanctification being perfected, the believer will be presented by Christ to the Father, holy and unblameable, and un-reproveable in his sight.

Such is a rapid view of the peculiar doctrines of the Christian scheme, those which are specially adapted to meet the character and condition of man as a guilty ruined sinner, and surely we may well draw the inference, that a religion, so admirably fitted to supply the wants and relieve the anxieties

of sinful mortals, cannot have sprung from any other than a Divine origin. But while the most effective line of argument, in so far as the internal evidences of Christianity are concerned, appears to be that which is founded on the *peculiar doctrines* of the system, a collateral line of proof may also be drawn from the *peculiar precepts* which it inculcates. Morality addresses itself not so much to the understandings as to the hearts and the consciences of men. And in this respect the morality of the Bible is singularly effective. Not content with tracing all overt acts of crime to the inward workings of the naturally depraved heart, it directs all its efforts towards applying a remedy to the very source of the evil. It puts in the very foreground love of the Redeemer, a principle which, more than any other, is fitted to lay hold of the affections of the human being, and to mould him into a conformity to the image of Him who hath loved his people with an everlasting love, and in mercy hath redeemed them. This is the most powerfully constraining influence which could possibly operate upon the mind of a Christian. The work of Christ is to him all his salvation, and, therefore, the glory of Christ becomes all his desire. His heart glows with gratitude to his gracious Redeemer, and as he thinks of all the love and the mercy which he hath experienced at the hands of Jesus, his heart overflows with love, and he longs with ever-increasing earnestness to be like his Lord.

The moral precepts of Christianity are the purest, the noblest, the most sublime, evidently deriving their origin from the Fountain of all purity and truth. Its fundamental, its all-pervading principle is love, love to God, and love to man. In this heaven-born religion, love is the fulfilling of the law. And in laying this truth at the foundation of its moral system, Christianity proclaims the absolute necessity of a renewal of the whole nature, a new birth to holiness and God. Without this radical, vital change, there can be nothing in man that is truly good or acceptable in the sight of the heart-searching God. What stronger evidence could be adduced of the divine origin of the religion of Christ, than that which may be derived from the nature, bearing, and connection of its moral precepts! The morality and the doctrines of the Bible are closely and indissolubly joined; they form one compact and consistent whole.

In a sketch of the Evidences of Christianity, the subject admits of being pursued in various directions, all of them leading to the same satisfactory conclusion. Thus an important argument may be drawn in favour of the truth and divinity of the Christian system, by comparing, or rather contrasting it with all merely human systems of religion, whether of ancient or of modern times. There is a gorgeous splendour thrown by classical writers over the mythology of Greece and Rome, which is apt at first view to dazzle and mislead the superficial inquirer. But such a delusion is only for a time. A closer

examination speedily lays open to us the absurd, degrading, and immoral character of the entire system. Essentially idolatrous and polytheistic, it lavished divine attributes on the most insignificant or worthless objects. Natural causes and material forms were converted into gods, and so rapidly was their Olympus peopled, that twenty thousand deities were scarcely deemed sufficient for the hierarchy of heaven. And not only were these deities so numerous, that, as one of the ancient authors confesses, it was easier to find a god than a man, but the morality which these divinities both inculcated and practised, was of the most polluted and impure description. The result was, that in nations the most distinguished for learning and taste, profligacy prevailed among all classes of society to the most deplorable extent. Their "elegant mythology," as Gibbon terms it, was unable to control the fierceness of their passions, or to prevent them from sinking into the lowest state of moral degradation. On the contrary, their religion too often gave countenance to vice both in public and private.

Nor, if we pass from the examination of ancient to that of modern systems of religion, do we find any reason to congratulate ourselves on the transition. It was the boast of Zoroaster that he abolished idolatry among the Persians, of Mohammed that he accomplished the same work among the Arabians, and of Gotama Budha that he had reformed the Brahmanism of India; but whether we contemplate Parseeism, Islamism, Hinduism, or Buddhism, we cannot fail to be struck with the striking contrast which they afford to Christianity in every aspect in which they can be viewed. Hinduism is a gigantic system of polytheism, exceeding in the number of its gods even the most idolatrous systems of antiquity. All nature, the meads, the groves, the streams, the mountains, the skies are peopled by the Hindu with appropriate demons, genii and demigods. True, it has its Brahm, one Great Spirit, the Supreme Being, infinitely exalted above every other being in the universe, but then he is not, like the Christian's God, possessed of every possible perfection both natural and moral; on the contrary, although all natural attributes are ascribed to him, his primary and proper state of being is that in which he exists wholly without qualities or attributes of any kind; and when in another state of being he is represented as possessed of active qualities, these in no respect partake of the nature of moral attributes. The supreme god of the Hindus is represented, it is true, of ineffable felicity, to a participation in which all his votaries are taught to aspire as being final beatitude. But instead of the felicity of Brahm resembling in the least degree the ineffable felicity of the Christian's God, which consists in the ever-active contemplation of his own glory, and the communication of happiness to all his creatures, it is represented as consisting only of idle slumber and utter inactivity, while men are taught to direct all their energies in

this world towards the attainment of a state of utter and eternal unconsciousness. What a god to worship, what a heaven to seek! No wonder if the believers of such a creed should be degraded almost to the level of the beasts of the earth. Equally injurious upon the minds of all within the reach of their influence must be the absorption of the Hindu, and the annihilation of the Buddhist religion. How striking the contrast which such doctrines exhibit to the heaven of Christianity, where all is active happiness and love and joy! How can we venture to compare the Hindu Triad with the Christian Trinity, or the Avatars of Vishnu with the incarnation of Jesus? Krishna may be adorned by Oriental poetry with all the graces of loveliness and elegance, but his attractiveness is that of the effeminate voluptuary. What a contrast to the character of the holy, the meek, the lovely Jesus! How degrading the worship of the Hindu pagodas! In these temples of pretended worship, no fewer than three hundred and thirty millions of deities are adored. Prayers, tortures, alms-deeds, ablutions, a thousand expedients are resorted to by these poor benighted idolaters to recommend themselves to the favour of their gods, while the Christian, being justified by faith, has peace with God through his Lord Jesus Christ. The Hindu seeks moral purity by bathing in the waters of an earthly river, but the Christian gladly resorts by faith to the all-cleansing fountain of Immanuel's blood. Nor are the future prospects of the Hindu less dismal than his present degraded condition. One can only look forward to an incessant migration through millions of successive births; another to a temporary abode in a region of unbounded sensual indulgences; and a third as the highest enjoyment to a literal absorption in the Deity, and a consequent loss of all personal identity. What a contrast to the blessed prospects of the Christian, as he looks forward to the ineffable happiness of being for ever with the Lord, and enjoying the ever-during pleasures which are at God's right hand!

Christianity, however, can not only afford to be compared with the complicated idolatrous systems both of ancient and of modern times; it may admit of a comparison with those systems of religion which have been the most violently opposed to idolatry. Of these the ancient Zoroastrians, and the modern Mohammedans are perhaps the most conspicuous. The Zoroastrians, or Parsees as they are now termed, have ever held all kinds of idolatry or image worship in the most intense abhorrence. The only material objects to which in their view adoration ought to be paid, are the natural elements, especially the fire, which they regard as the purest and most appropriate symbol of the Supreme Being. Hence the altar fires they have come to regard as sacred, and they are, and have ever been, guilty, notwithstanding their boasted hatred of idolatry, of worshipping and serving the creature more than the Creator. But if there is one characteristic of Chris-

tianity which more than another elevates it above all human systems of philosophy and religion, it is the prominence which it gives to the spirituality of the Divine nature. That God is a spirit, it lays down as a doctrine not only to be believed, but to be habitually present to our minds, that we may be led with our whole souls to "worship Him in spirit and in truth." The God of the Christian is a living, personal, immaterial Being, to whom no material object, whether in heaven or on earth, can be compared; and, therefore, it is written as the imperative command of Jehovah, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

And while the Parsee religion strenuously maintains the unity of the Great First Source of all things, it attempts feebly to resolve the problem of the existence and introduction of evil in the world, by alleging that creation presents an antagonism throughout all its departments (see ABESTA), a perpetual strife which is carrying onward both in the physical and moral worlds, and which, in the view of Zoroaster, admits of no satisfactory explanation, unless by the supposition of two living, opposing beings, which are ever exerting a powerful, counteracting influence. The only legitimate inferences from such a dualistic system is, that God is the author of imperfection and evil. How infinitely preferable is the simple explanation of the difficulty which Christianity gives! It represents the Creator as pure and holy, while all creation, when it first issues from his hands, is absolutely good, both physically and morally good. It is at an after period that sin is introduced through the influence of the Tempter; and physical evil is unknown until moral evil has entered into the world. Such a solution of the problem is at once plain and satisfactory. It proposes no such impossible hypothesis as that of the Abesta, that there are two powerful ever-operative agencies at work, equally strong and mutually destructive. Christianity on the contrary represents good to be the rule of God's works, and evil the exception, the latter destined to be extirpated by the mighty power of Him who, when He had formed all things, pronounced them "very good."

One more system still remains to be noticed, which also lays claims to a divine origin—the religion of Mohammed, the great Eastern impostor, which for more than twelve centuries has exercised a powerful influence over a large portion of the world. Preceded by Judaism and Christianity it has borrowed from both, and it is impossible to read the pages of the Koran without being struck with the extent to which its author has been indebted to the Law, the Prophets, and the Gospels. One truth above all others, the Prophet of Arabia sought to inculcate upon all his followers,—the unity of the

Divine Being. On this subject he speaks in terms of remarkable beauty and power. "God! There is no God but he, the living and self-subsisting. Neither slumber nor sleep seizeth him. To him belongeth whatsoever is in heaven and on earth. He knoweth that which is past and that which is to come. His throne is extended over the universe. He is the high, the mighty." The gods of Paganism are rejected by Mohammed with the utmost contempt and abhorrence. But while he attempts to convey to the readers of the Koran the most sublime conceptions of the Divine Being, in the same breath he impiously dares to exalt himself to a level with the Deity. "There is no God but God, and Mohammed is his Prophet." Thus was the one true God, whom he had professed to exalt, placed on a footing with a sinful man, and made to sanction the vices, to subserve the passions, and to abet the foulest crimes of his pretended messenger. The god of Islam is the patron of licentiousness and corruption; an inconsistent and contradictory Being, making or unmaking laws, announcing, confirming or repealing decrees according to the capricious dictates of a scheming and ambitious mortal. What a contrast does the God of Christianity present! "The High and the Holy One." "Just and true in all his ways, and holy in all his works." "Without variableness or shadow of turning, the same yesterday, to-day, and for ever." "I am the Lord, I change not."

The religion of the Koran exhibits throughout principles completely the reverse of those which we could believe to have come from a righteous and merciful God. It estimates the piety of the faithful by their cold-bloodedness, and promises glory, honour, and immortality to those who are the most zealous in the persecution and murder of the infidels. And not only were the immediate followers of the prophet commanded to go forth on a war of extermination; the same ruthless precepts were bequeathed to the Mohammedans of every future age. Islamism was thus destined by the prophet to subjugate the world to its sway by devastation and blood. How different the spirit which marks the Christian system! "Verily, I say unto you," was the declaration of its Author, "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Christianity is essentially the religion of peace, its Author is the Prince of Peace, who hath made peace by the blood of his cross; and with a voice re-echoing throughout the whole habitable world, it proclaims "peace upon earth, and good will to the children of men." It is destined to advance, and even to "cover the earth;" but its progress is marked at every step by civilization and happiness. Imperfectly though this blessed system has yet been brought to bear upon nations, it is impossible to deny that the moral and political condition of those countries who have embraced it has undergone a

most decided improvement. Their laws, their institutions, their manners, all exhibit the ameliorating influence of the gospel of Christ, thus affording a strong additional evidence of the divinity of the Christian system.

What has been the result indeed of all the systems, whether of philosophy or religion, which have ever been invented by the wisdom of men? Has the world been one whit the better for them? Have they improved the condition of the human family? Have they made men better acquainted either with the nature of God, or their own nature? Have they diffused a pure morality, promoted the true welfare of man, and effected a marked improvement on the social and political aspect of nations? Alas! the contrary has been the case. But of Christianity, and Christianity alone, can it be said, that the doctrines which it teaches, the morality which it inculcates, the spirit which it breathes, and the hallowed influence which it exercises both upon communities and individuals, are such as to extort from every unprejudiced mind the prompt and unqualified admission, that the hand that constructed such a system, is, and must be, DIVINE.

CHRISTMAS, a festival celebrated in honour of our Lord's nativity. It begins with the Advent on the last day of November, and continues until Epiphany, on the 6th of January; and is more particularly observed on the 25th of December. This festival seems to have first made its appearance in the Roman church, under the Roman bishop Liberius, after the middle of the fourth century. At a period somewhat later, it spread into Eastern Asia. Chrysostom, in a discourse delivered at Antioch A. D. 386, mentions that it had first become known there less than ten years before. The crowded churches at this period on Christmas-day showed the interest which the people generally took in this new festival. Some, however, were dissatisfied at the institution of such a festival, and a controversy arose upon the subject; one party denouncing it as an innovation, while others affirmed that it had been known of old from Thrace to Cadiz. Not that any difference of opinion existed in the church as to its object, but many doubted, and justly, whether the time of its observance was founded on any other than a mere arbitrary arrangement. Chrysostom, in his homilies, enters into an elaborate defence of the day usually observed as Christmas. The festival thus introduced was not received with equal readiness by all the churches; those of Jerusalem and Alexandria rejecting it as an innovation, and resolving, in preference, to unite the commemoration of Christ's nativity with the ancient feast of the Epiphany—a combination which they attempted to justify by quoting Luke iii. 23, from which passage they inferred, that the baptism of Christ took place on the very day of his nativity. It is not long, however, before we find the Alexandrian church observing the feast of Christ's nativity as a separate festival by itself. In

some of the Greek churches such confusion existed on the subject of the two festivals, that the name Epiphany or Theophany was actually given to the feast which others termed Christmas.

Neander gives a very interesting and satisfactory account of the manner in which the Christmas festival came to be observed first in the Roman church, from which it passed to the other churches. The explanation is as follows: "Precisely in this season of the year, a series of heathen festivals occurred, the celebration of which among the Romans was, in many ways, closely interwoven with the whole civil and social life. The Christians, on this very account, were often exposed to be led astray into many of the customs and solemnities peculiar to these festivals. Besides, these festivals had an import which easily admitted of being spiritualized, and with some slight change transformed into a Christian sense. First came the *saturnalia*, which represented the peaceful times of the golden age, and abolished for a while the distinction of ranks, the distance between servants and free men. This admitted of being easily transferred to Christianity, which, through the reconciliation of man with God, through the restoration of the fellowship between God and man, had introduced the true golden age, representing the equality of all men in the sight of God, and brought the like true liberty as well to the freeman as to the slave. Then came the custom, peculiar to this season, of making presents (the *strenæ*), which afterwards passed over to the Christmas festival; next, the festival of *infants*, with which the *saturnalia* concluded,—the *sigillaria*, where the children were presented with images; just as Christmas was the true festival of the children. Next came a festival still more analogous to the Christmas, that of the shortest day, the winter solstice; the birth-day of the new sun about to return once more towards the earth (*dies natalis invicti solis*). In the case of this last-named feast, a transition to the Christian point of view naturally presented itself, when Christ, the sun of the spiritual world, was compared with that of the material. But the comparison was carried still further; for, as in the material world, it is after the darkness has reached its highest point that the end of its dominion is already near, and the light begins to acquire fresh power; so, too, in the spiritual world, after the darkness had reached its highest height, Christ, the spiritual sun, must appear, to make an end of the kingdom of darkness. In fact, many allusions of this kind are to be found in the discourses of the church fathers on the festival of Christmas.

"That Christian festival which could be so easily connected with the feelings and presentiments lying at the ground of the whole series of pagan festivals belonging to this season, was now, therefore, to be opposed to these latter; and hence the celebration of Christmas was transferred to the 25th of December, for the purpose of drawing away the Christian people from all participation in the heathen festivals, and of

gradually drawing over the Pagans themselves from their heathen customs to the Christian celebration. This view of the matter seems to be particularly favoured in a New Year's discourse by Maximinus, bishop of Turin, near the close of the fourth century, where he recognises a special divine providence in appointing the birth of Christ to take place in the midst of the pagan festivals; so that men might be led to feel ashamed of pagan superstition and pagan excesses."

Augustine candidly admits that Christmas was neither derived from apostolic usage, nor sanctioned by any general council. And this view is confirmed by the fact, that the ante-Nicene fathers are all of them silent on the subject of such a festival, even while enumerating the other festivals of the church. Some writers have derived it from the Jewish Encenia or Feast of the Dedication, while others agree with Neander in tracing it to the Heathen Saturnalia. Whatever may have been its origin, it is somewhat important to observe, that from its first institution many of the western nations transferred to it some of the foolish customs which prevailed in the pagan festivals observed at the same season, such as adorning fantastically the churches, mingling puppet-shows and dramas with worship, universal feasting and merry-making, visits and salutations, presents and jocularities, and even revelry and drunkenness. For some time after the introduction of the festival in commemoration of the nativity of Christ, the Eastern and Western churches differed as to the day on which it ought to be celebrated; the former keeping it on Epiphany or the 6th of January, the latter on the 25th of December. It was not until the sixth century that anything like unanimity prevailed as to the day for observing Christmas. In the Roman church Christmas is accounted a very high festival. Three masses are performed, one at midnight, one at daybreak, and one in the morning. In the church of Santa-Maria Maggiore at Rome, they profess to have the cradle in which the Saviour was laid at his birth, and on the feast of the nativity they bring out the cradle before daybreak, and amid processions of priests, monks, nuns, preceded by incense-bearers, accompanied by singers, and guarded by soldiers, it is placed on the high altar to be seen and worshipped by the faithful. On Christmas day, and for eight days after, a Presepio is exhibited in almost every church in Italy, and sometimes even in private houses. The word Presepio means a stable or manger, and it is now applied to the representation of the nativity, in which men and animals are fantastically arranged in the interior of a room. The Saviour is generally exhibited lying on the ground, or on the Virgin's knee, between an ox and an ass. Joseph is also present, and several angels, and sometimes the three kings of the east presenting their offerings. Flowers and fruit, apples and oranges, are frequently strewed on the floor of the Presepio by the visitors, and sometimes money

also is given. In many Greek churches a similar representation is to be seen on Christmas eve. In the Church of England, and all Lutheran churches the feast of the nativity is observed as a very solemn festival, and at the close of divine service and the dispensation of the eucharist, the day is looked upon as an occasion of rejoicing and congratulation. The Church of Scotland, and all Presbyterian as well as Congregational churches, decline to celebrate this festival, regarding it as of human appointment, and unwarranted either by Scripture or the practice of apostolic times.

**CHRISTOLYTES** (Gr. *Christos*, Christ, and *Luo*, to loose), a Christian sect which arose in the sixth century, in consequence of the keen disputes which took place at that time, in reference to the nature of the body of Christ. The Christolytes maintained that, on the descent of Christ into hell, he left both his body and soul there, and only rose with his Divine nature to heaven.

**CHRISTOPHORI** (Gr. *Christos*, Christ, and *Phero*, to carry), one of the names sometimes ascribed to Christians by the early Fathers, probably from the circumstance that believers may be supposed to carry Christ in their hearts, and hold habitual communion with him, as it is written, "I will dwell in them, and walk in them." See **CHRISTIANS**.

**CHRISTO SACRUM**, a sect or society formed at Delft in Holland in 1801, by Onder de Wingaard, an aged burgomaster of that city. The object of the founder was to unite, if possible, all denominations who held the divinity of Christ, and redemption through his blood; and, accordingly, all are admitted into fellowship who maintain these cardinal doctrines, on whatever other points they may differ. The sect, which had one place of worship at Delft, is quite extinct, though, while it existed, various works were published in defence of its doctrines.

**CHRODO**, a god of the ancient Germans, represented under the figure of an old man, on a pedestal, with his head bare, and a large fish under his feet. He is dressed in a tunic, which is girt around him with a sash, the ends of which hang flowing to the right and left. In his left hand he holds a wheel, and in his right a large basket with fruits and flowers. He is supposed by some to have been identical with the Roman god Saturn.

**CHRONITEE** (Gr. *chronos*, time), a reproachful name applied by the Arians of the fourth century to the orthodox Christians of the period, by which they designed to intimate that their religion was only temporary, and would speedily have an end.

**CHRONOLOGY**. See **ÆRA**.

**CHRONOS** (Gr. time), a name which the ancients give to SATURN (which see), as the god of time. Accordingly, the fable of Saturn devouring his children, is explained by supposing time to devour days, months, and years, which are produced by him. "The father of Zeus," writes Kaiser.

'was defined as time or *Chronos*, according to a more recent system of Theogony, because he reigned prior to his great son, though, as regards rank, he is inferior to him." Zeus, however, considered as demiurgos and governor of the world, is *Chronos* or time realized in cosmos.

CHRYSTOSTOM (ST.), FESTIVAL OF, celebrated by the Greek church on the 13th of November.

CHRYSTOSTOM (ST.), LITURGY OF, one of the numerous liturgies used in the Greek church. It is in ordinary use all the year round, with the exception of certain appointed days, on which the liturgy of St. Basil is substituted for it.

CHTHONIA AND CHTHONIUS, surnames applied to the shades or gods of the infernal regions among the ancient Greeks, such as Hecate, Nyx, and especially Demeter, in whose honour a festival was instituted bearing the name of Chthonia.

CHTHONIA, a festival celebrated at Hermione, in honour of DEMETER, surnamed CHTHONIA (see preceding article). Pausanias represents it as celebrated every year in summer by a procession, at the head of which marched the priests and magistrates. Those who joined the procession wore white garments, with rhapslets of flowers on their heads, on which was an inscription recording the premature death of Hyacinthus. In the rear of the procession was led a heifer, which was conducted into the temple of Demeter, and there sacrificed by four old women with shut doors. Thereafter the temple was thrown open, and another heifer was led in, which was also sacrificed. The same operation was performed on four different animals in succession, all of which were made to fall on the same side on which the first fell. Aelian says, that the heifers were sacrificed not by the matrons mentioned by Pausanias, but by the priestesses of the goddess. The Lacedemonians are said to have celebrated the same or a similar festival.

CHURCH (German, *Kirche*, a kirk, from Gr. *Kuriakon*, belonging to the Lord), a word used in a variety of different signification. (1.) It is employed to denote the whole body of Christians, or all who profess to believe in Christ, and vow subjection to his authority. This is usually termed the CATHOLIC CHURCH (which see). (2.) Any particular body of Christians, who belong to one particular locality, and are wont to hold communion with one another in the same ordinances. Thus we read of the church at Ephesus, the church at Antioch, the church at Colosse. (3.) A particular sect or denomination of Christians, distinguished by adherence to certain doctrines, or the observance of certain ceremonies. Thus the Greek church, the Romish church, the Church of England, the Abyssinian church, the Armenian church. (4.) The term church is sometimes applied to a single congregation of Christians. (5.) Sometimes the word denotes the clergy in contradistinction to the laity; and *vice versa*. (6.) It is occasionally employed in early writers to denote the peo-

ple as distinguished from the clergy or ecclesiastics (7.) It very frequently denotes the building within which a particular congregation or society of Christians assemble for the celebration of divine service.

CHURCHES. The places in which Christians assemble for worship have received different names at different periods. The primitive appellation of such a building seems to have been the Greek word *ecclesia*, as we find in 1 Cor. xi. 18, 20 and 22. In the early writers it is sometimes called the Lord's house, the house of prayer, a temple, all which names were familiarly used in the third and fourth centuries. The first place of meeting among the primitive Christians seems to have been a room in the house of some member of the church. As the congregations became larger, particularly in towns, it became necessary to select a more suitable place of assembly. The church at Ephesus held their meetings for a time in the house of Aquila and Priscilla where Paul preached to them. Gradually these private apartments would be fitted up in a style better adapted for public worship. An elevated seat would be introduced for the speaker, and a table set for the celebration of the Lord's Supper. Separate buildings for the special purpose of divine service were erected so early as the third century, at which time they are expressly mentioned in the edict of Gallien. The Chronicle of Edessa speaks of a Christian church as standing there even in A. D. 202. In the time of Diocletian, many splendid churches had already been built in the large cities, and more than forty then existed in Rome. Mr. Coleman, in his 'Christian Antiquities,' gives the following sketch of the progress made in the erection of edifices for Christian worship onward to the Reformation: "After the persecution of Diocletian, under Constantine and his successors, the demolished churches were rebuilt, and such as had been closed were again opened. Pagan temples were, in some instances, converted into Christian churches; but they were usually destroyed, as not suited for public worship. Churches in great numbers were erected in a style of magnificence before unknown in Constantinople, in Jerusalem, and throughout the cities of Palestine, and solemnly dedicated to the worship of God. This religious rite was first introduced by Constantine.

"In his zeal for building churches, Justinian I. far surpassed all others, and throughout his long reign, from A. D. 527 to 565, made this the great business of his life. But his chief care he expended in building the magnificent and colossal church of St. Sophia, at Constantinople. Such was the splendour of this work, that at the consecration of it he exclaimed, 'I have surpassed thee, O Solomon.' The perpendicular height, from the summit of the grand arch to the pavement of this edifice, was one hundred and eighty feet. Some idea of this great work may be obtained from the number of ministers and attendants who were appointed by the decree of the emperor for the service of

this church. They were as follows: sixty presbyters, one hundred deacons, forty deaconesses, ninety subdeacons, one hundred and ten readers, twenty-five singers, one hundred door-keepers; making a retinue of five hundred and twenty-five ministers and attendants! The value of 40,000 pounds of silver was expended in ornamenting the altar and the parts adjacent. The entire cost was nearly 5,000,000 dollars.

"After the death of Justinian, the zeal for building churches greatly declined, and few of any notoriety were erected from the fifth to the eighth century. The arts of architecture, sculpture, and painting, had fallen into disrepute, and the churches which were erected were of an inferior character, devoid, in a great degree, of ornament and taste.

"The Byzantine, or ancient Gothic style of architecture was introduced under Theodoric, in the beginning of the sixth century; and in this and the following centuries many churches of this order were built in Italy, Spain, France, England, and Germany. From the seventh to the twelfth century the resources of the Christian church were expended chiefly on cloisters, monasteries, and other establishments suited to the ascetic life to which Christians of those ages generally addicted themselves.

"The vast cathedrals of Europe, in the style of modern Gothic, are the product of the middle ages, and some of them date back even to the thirteenth century. About this time ecclesiastical architecture attained to the height of its perfection. After the introduction of the pointed arch, at the beginning of this period, buildings were erected which exceeded, in size and architectural beauty, all which had hitherto been dedicated to the services of the church. The style of architecture which obtained at this time has been usually denominated Gothic, or new Gothic; but it may more properly claim the title of German, or English. It prevailed in Germany, the Netherlands, England, and Denmark; and from those countries it was introduced into Italy, France, and Spain. Some suppose that Saxony is the country to which its origin may be traced.

"Some antiquaries regard the beautiful architecture of this period as a sudden effect produced by the invention of the pointed arch, while others contend that it was the result of a gradual improvement in the art during the course of the eleventh and twelfth centuries. Certain, however, it is, that this style of building, after having attained its perfection more or less rapidly in the thirteenth century, prevailed almost exclusively during the fourteenth and fifteenth.

"Opinions are divided also upon a question relating to the quarter from which this style was originally derived. Some persons suppose that it was brought from the Arabians or Saracens at the time of the Crusades, or from the same people in Spain and Sicily at a still earlier date. And it seems likely that some of its forms, at least, may have ori-

ginated in this quarter. Others refer the design to the talent and invention of one or two great masters whom they supposed to have flourished in the early part of the century, but without being able to say who they were; while others again consider that we are indebted for the improvement to the societies of masons, which existed from a very early period, and were greatly encouraged by popes and emperors during the middle ages. They had lodges in England and on the continent. Some place their beginning in Germany, others in France, and others in England under the Saxon kings. These architectural corporations must not be confounded with the modern freemasons.

"Early in the eleventh century began the system of raising money for ecclesiastical buildings by the sale of indulgences. The example of this practice was set by Pontius, bishop of Arles, in the year 1016. According to Morinus, (*De Sacram. Penit.* lib. vii. c. 14, 20,) the French bishops professed, during the twelfth century, to remit a third or fourth part of penance to persons who should contribute a certain sum of money towards the building or restoring of a place of worship. In this way, Mauritius, bishop of Paris, built the splendid cathedral of Notre Dame, and four abbeys; for which, however, he incurred the censure of some of his contemporaries. In later times the example was frequently followed at Rome; and it is well known that the collection of Peter's pence, and the sale of indulgences in raising money for the building of St. Peter's, was one of the proximate causes of the German reformation."

The original form of Christian churches appears to have been oblong, sometimes with parallel sides, but more frequently of an elliptical figure like a ship, and, accordingly, the building was sometimes termed a ship, and at other times the ark of Noah, and the boat of Peter. For several centuries after the time of Constantine the Great, churches were most frequently erected in the form of a cross. The circular form being generally adopted in building heathen temples, was sedulously avoided by the Christians in building their churches. "The spot chosen for the site of a new church," says Dr. Jamieson, "was generally an elevated piece of ground, consecrated by being the burying-place of a martyr,—the primitive Christians deeming a church built over the remains of those who were faithful unto death, a more suitable memorial of their excellencies, than a monumental pillar erected to their honour. It accordingly received their name, which was inscribed on the front of the edifice. The church was approached through a spacious area, in the middle of which was a fountain, in which every one, as he entered, washed his hands—an act intended for a significant memorial of the purity of heart that alone can constitute an acceptable worshipper. The entrance was formed by a longitudinal porch, within which kings laid down their crowns, soldiers their arms, and magistrates or

judges the insignia of their office. At one end of it stood poor strangers, or such of that destitute order as, from their distress being recent and sudden, were allowed to make known their wants by asking alms of their brethren,—while on the opposite side were stationed gross offenders, who, being excommunicated, and deprived of the privilege of entering the church, implored, on their bended knees, and with all the agony of remorse and the deepest affliction, the prayers and sympathies of the faithful. The interior of the building—which was often in the form of a cross, or an eight-sided figure, but most generally of an oblong shape, resembling that of a ship,—was divided into different compartments, corresponding to the different classes of hearers that composed the primitive Church. The penitents—under which term were included all offenders who had made some progress in their course of discipline,—occupied the first place on passing from the porch. Next to them were those new converts who were preparing for baptism,—while the body of the church was filled by the congregation of the faithful,—widows and young women by themselves, and the young men by themselves,—the men with their sons, the women with their daughters, sitting apart from each other, either on opposite sides of the church, or, as was frequently the case, the male part of the audience remained on the ground floor, while the females had a gallery appropriated for their use. At the further end, opposite the main entrance, was the pulpit, or elevated bench, from which the minister read the Scriptures and exhorted the people; and immediately behind this was the place set apart for celebrating the communion,—the consecrated elements of which were deposited on a plain moveable table, covered with a white cloth. Here and there were niches in the walls, sufficiently large to hold one or two persons, each of which was furnished with a copy of the Scriptures, for the use of those who might choose to retire in the intervals of public worship, to read and to meditate in these little recesses. Besides this provision, invaluable in those days, when books were all in manuscript and costly in price, texts of Scripture appropriate to each class of hearers were inscribed on that part of the wall that lay immediately contiguous to the place they occupied in the church, and were so selected, as to be perpetual remembrancers of the temptations incident to their age, of the duties belonging to their condition, and the motives and encouragements to steadfastness in faith and virtue. Thus, to let one example suffice, over the space assigned to the young women, was engraven in large characters this passage of Paul, 1 Cor. vii. 34: 'There is difference between a wife and a virgin; the unmarried woman careth for the things of the Lord, that she may be holy in body and in spirit.' For the benefit of those who could not profit by such means of Christian instruction, the custom was latterly introduced of decorating the walls of churches with pictures of the

scenes and characters of sacred history. Adam and Eve eating the forbidden fruit,—Joseph sold by his brethren,—David encountering Goliath,—Solomon dedicating his temple,—Mary and the infant Jesus,—the Saviour expiring on the cross, were delineated to the eye,—intended, like historical paintings, to keep in remembrance the persons and events they were meant to represent, and especially to enable the illiterate to read *that* in the picture which they had not education enough to do in the book. It was towards the end of the third century when this innovation crept into the Church; and although, doubtless, it sprang from a pious and well-meaning zeal for the instruction of the ignorant, yet it was an imprudent measure, productive of the worst consequences, and tending to accelerate the superstition which was then advancing with gigantic strides over the whole Christian world."

It does not appear that, for the first three centuries at least, any particular arrangement was adhered to in fitting up the interior of churches; but about the fourth century a definite plan came into general use. The body of the church was divided into three parts, corresponding to the three classes in which Christians were arranged—the clergy, the believers, and the catechumens. This division corresponded also to the different parts of the Jewish temple, the holy of holies, the sanctuary or holy place, and the court. The three divisions of Christian churches were: (1.) The BEMA (which see) or sanctuary, a sacred enclosure round the altar, railed off from the rest of the church, and appropriated to the clergy. (2.) The Naos or NAVE (which see), occupied by the faithful or lay members of the church. (3.) The NARTHEX (which see) or ante-temple, the place appropriated for penitents and catechumens, and which was sometimes divided into the outer and inner. Besides these three separate divisions of the interior of churches, there were outer buildings of different kinds, which usually bore the name of *Ecdesie*, the most important of which was the BAPTISTERY (which see), which were erected close by cathedral churches. Libraries were at a very early period collected and kept in connexion with the churches. These were sometimes very extensive, as seems to have been the case with the library of the church of St. Sophia at Constantinople, which contained 120,000 volumes. Schools also, particularly for the instruction of catechumens, were very early established in connexion with the churches. The bishops and clergy had houses allotted to them, adjacent to the church. Bathing houses and public rooms for rest and refreshment, are also mentioned, as well as hospitals for the poor and sick, which were erected in the immediate vicinity of churches. BELLS (which see) were not in use earlier than the seventh century. Organs do not occur as a part of the furniture of churches, until the time of Charlemagne, who received one as a present from Constantine Michael which was set up in the church at Aix-la Chapelle

The early Christians exercised peculiar care in the construction of the doors of their churches, from their anxiety to preserve secrecy in celebrating the mysteries of their religion, that not only the profane, but even their own penitents and catechumens, might be prevented from intruding into the sacred edifices. To guard the entrance, accordingly, a special class of men were set apart by the solemn rites of ordination. These officials were termed *Ostiarii* or door-keepers. There were generally three main entrances to the churches, each of them provided with outer and inner doors. The different sexes entered by different doors, as they occupied different parts of the churches. The doors were made of the choicest and most durable wood, richly ornamented, and sometimes constructed of solid brass or bronze. Inscriptions of various kinds, and the date of the building or dedication of the church, were usually written on the doors. The appearance of the pavements and walls of the early Christian churches is thus briefly described by Mr. Coleman: "The floor of the church consisted of pavement carefully laid, or smooth marble. In large churches the narthex had a pavement of plaster; the flooring of the nave was plastering or boards; whilst the choir was adorned with mosaic. Not unfrequently there was a tessellated pavement of particoloured and polished marble, constituting a rich mosaic work. A curious specimen of this ancient mosaic was found in 1805, near Salzburg, delineating the story of Theseus and Ariadne. Such decorations, in imitation of the Jewish temple, (1 Kings vi. 15—30,) were used in the churches so early as the fourth century. From the seventh to the tenth century it became customary to encumber and disfigure the nave and choir with the graves of the dead, and from that period the floors were occupied with pallisades, monuments, and epitaphs; and all unity and symmetry was destroyed.

"The walls and the canopy were also ornamented with inscriptions, mosaics, paintings, and bas-reliefs. The paintings were executed on wood, metals, and canvas. The bas-relief was executed in gypsum, mortar, stone, or metal, in imitation of the ornaments of the temple. Votive offerings of shields, arms, standards, and the like, were also hung upon the walls. To these the lights were attached and suspended from the canopy. Vaulted roofs are of later origin."

Churches were held in great veneration among the primitive Christians. They entered the building with the utmost reverence and respect, having previously washed at least their hands, and sometimes also their faces. In Eastern churches, particularly those of Abyssinia, they put off their shoes. The emperors, when they attended divine service, laid down their arms at the church door, left their usual body guard behind them, and put off their crowns. In the fourth and fifth centuries, during the heat of the Arian controversy, churches were sometimes made the scene of the most unseemly contentions

and disorders, so that Honorius decreed, A. D. 398, the sentence of scourging and banishment upon any one who should enter the church and disturb the minister in the discharge of his duties; and if he interrupted the religious services, he was to be sentenced to death by any court civil or military. It was an ancient and very general custom to kiss the threshold of the doors, and the altars of the churches, in token of reverence. Afterwards it became usual to kiss the paintings and utensils. In early times churches were carefully guarded from secular and sacrilegious uses. The ceremony of dedicating or consecration of churches commenced in the reign of Constantine, when they were rebuilt, after having been destroyed in the Diocletian persecution; and in the fourth and fifth centuries, anniversary feasts, called *ENCENIA* (which see), were introduced, which were kept in memory of the dedication of churches. (See *DEDICATION OF CHURCHES*.) By the laws of Justinian, no man was allowed to begin to build a church before he had given security to the bishop of a main tenance for the ministry, and the repairs of the church, and whatever else might be necessary to uphold Divine service in it. Churches were sometimes used as places of refuge for criminals (see *ASYLUM*), and they were also employed as the safest repository for things of value, as well as the best security and retreat in times of common calamity and distress. When Alaric the Goth took and sacked Rome, he gave orders that all the churches should be inviolable, and whoever fled to them should be spared, in consequence of which numbers of the heathens as well as the Christians escaped.

In England, churches cannot be erected without the consent of the bishop, and they are not recognised in law until they have been consecrated by the bishop, though the canon law supposes that that ecclesiastical dignitary has the power to permit divine service, including the administration of the sacraments, to be performed in churches and chapels which have not been consecrated. The repairs of the church must be executed by the *CHURCHWARDENS* (which see), and the expenses defrayed from the *CHURCH RATES* (which see) raised by assessment on the parishioners. If any addition is proposed to be made to the church, the consent of the parish must be previously obtained; and if the addition be inside the church, the license of the ordinary is necessary. When the repairs are of an ordinary and obviously necessary kind, the churchwardens are not obliged to consult the parishioners, the parish being understood to have constituted them their trustees. The rector of the parish is bound to keep the *CHANCEL* (which see) of the parish church in good condition.

In Scotland, the expenses incurred in building, enlarging, and repairing parish churches, are wholly defrayed by the heritors or proprietors, who are assessed in purely landward parishes, according to the valued rents of their estates; and in parishes partly

rural, partly burghal, according to the actual rent of their properties. Should the heritors fail to discharge their legal obligation in repairing an old or building a new church, the matter comes under the cognizance of the presbytery of the bounds, who have power, on the report of competent tradesmen, to order the necessary repairs, or if the case require it, the erection of a new church. The size of a parish church has been fixed by statute to be such as shall accommodate two-thirds of the examinable population, a phrase which is understood as including all the parishioners above twelve years of age. The precise extent of the presbytery's power, in the question of building or repairing churches, is well explained by Dr. Jamieson in his article on the Church of Scotland, in the 'Cyclopaedia of Religious Denominations': "It is not the province of the ecclesiastical court to interfere with the proposed site of the church, with the style of its architecture, or with the amount of expenditure. They have to determine only whether it be sufficient for the wants of the population; and even should it be contemplated to remove the church from one part of the parish to another, to the inconvenience of the minister and some of the people, the right of deciding in such a case belongs not to the presbytery, but to the lords of session, who act as commissioners, and by whom a purpose of removal, if backed by three-fourths of the heritors, and the general voice of the inhabitants, may be sanctioned. The church sittings are distributed according to the same rules which determine the proportion of expense each heritor has to pay in the erection or repair of the building. The heritors first of all choose their family seats. After the patron, the chief heritor has the right of choice, and all the rest according to the relative amount of their valued rents. Then the area of the church is divided in conformity with the same rules; different parts are appropriated to different heritors, and as the sittings are intended for the accommodation of their respective tenantry, it is not competent for any proprietor to lease them, or to bestow them on strangers. Should he sell his estate, or portions of his estate, the sittings in the church are transferable along with the property, either in whole or in part. This division of the area of a church is sometimes made by the kirk-session or by the presbytery; but as disputes may arise, and a single proprietor has it in his power to dispute their arrangement, it is usual to invite the services of the sheriff, whose judicial distribution carries the force of a legal enactment. In landward parishes the church accommodation is free, but in towns magistrates are entitled to let the sittings in churches,—only, however, for the purpose of levying rent sufficient to keep the edifice in proper repair, and defray the expense of ordinances."

CHURCH (ABYSSINIAN). See ABYSSINIAN CHURCH.

CHURCH (AMERICAN PRESBYTERIAN.) See PRESBYTERIAN CHURCH OF AMERICA.

CHURCH (APOSTOLIC CATHOLIC). See APOSTOLIC CATHOLIC CHURCH.

CHURCH (ARMENIAN). See ARMENIAN CHURCH.

CHURCH (ARMENIAN CATHOLIC). See ARMENIAN CATHOLIC CHURCH.

CHURCH (CAMBRIAN). See WALES (CHRISTIANITY IN).

CHURCH (CHALDEAN CATHOLIC). See CHALDEAN CATHOLIC CHURCH.

CHURCH (COPTIC). See COPTIC CHURCH.

CHURCH (DUTCH REFORMED). See DUTCH REFORMED CHURCH.

CHURCH (ENGLISH PRESBYTERIAN). See PRESBYTERIAN (ENGLISH) CHURCH.

CHURCH (EPISCOPAL) OF AMERICA. See EPISCOPAL (PROTESTANT) CHURCH OF AMERICA.

CHURCH (EPISCOPAL METHODIST) OF AMERICA. See METHODIST EPISCOPAL CHURCH OF AMERICA.

CHURCH (EPISCOPAL) OF SCOTLAND. See SCOTTISH EPISCOPAL CHURCH.

CHURCH (FRENCH PROTESTANT). See FRANCE (PROTESTANT CHURCH OF).

CHURCH (GALLICAN). See GALLICAN CHURCH.

CHURCH (GEORGIAN). See GEORGIAN CHURCH.

CHURCH (GERMAN LUTHERAN). See GERMAN LUTHERAN CHURCH.

CHURCH (GREEK). See GREEK CHURCH.

CHURCH (IRISH PRESBYTERIAN). See IRISH PRESBYTERIAN CHURCH.

CHURCH (JACOBITE). See JACOBITE CHURCH.

CHURCH (LATIN). See LATIN CHURCH.

CHURCH (MORAVIAN). See MORAVIAN CHURCH.

CHURCH (NESTORIAN). See NESTORIAN CHURCH.

CHURCH (NEW). See SWEDENBORGIANS.

CHURCH OF DENMARK. See DENMARK (CHURCH OF).

CHURCH OF ENGLAND. See ENGLAND (CHURCH OF).

CHURCH OF GENEVA. See GENEVA (CH. OF).

CHURCH OF SCOTLAND. See SCOTLAND (CHURCH OF).

CHURCH OF SCOTLAND (FREE). See SCOTLAND (FREE CHURCH OF).

CHURCH OF SWEDEN. See SWEDEN (CH. OF).

CHURCH (PROTESTANT) OF HUNGARY. See HUNGARY (PROTESTANT CHURCH OF).

CHURCH (REFORMED PRESBYTERIAN). See REFORMED PRESBYTERIAN CHURCH.

CHURCH (RELIEF). See RELIEF CHURCH.

CHURCH (ROMAN CATHOLIC). See ROME (CHURCH OF).

CHURCH (RUSSO-GREEK). See RUSSO GREEK CHURCH.

CHURCH (SECESSION UNITED). See SECESSION (UNITED) CHURCH.

CHURCH (UNITED PRESBYTERIAN). See UNITED PRESBYTERIAN CHURCH.

**CHURCH (WALDENSIAN).** See **WALDENSIAN CHURCH.**

**CHURCH DISCIPLINE.** See **CENSURES (ECCLESIASTICAL).**

**CHURCHES (CONGREGATIONALIST).** See **CONGREGATIONALIST CHURCHES.**

**CHURCHES (EASTERN).** See **EASTERN CHURCHES.**

**CHURCHES (HELVETIC REFORMED).** See **HELVETIC REFORMED CHURCHES.**

**CHURCHES (REFORMED).** See **REFORMED CHURCHES.**

**CHURCHING OF WOMEN,** a service of the Church of England, used when women are desirous of returning thanks to Almighty God for deliverance from the pains and perils of childbirth. It may have had its origin possibly in the Jewish ceremony of purification enjoined in Lev. xii. The Rubric, at the end of the service, appoints that the woman who comes to give thanks, must offer accustomed offerings, and if there be a communion it is becoming in her to partake of it.

**CHURCH LAWS.** See **CANONS (ECCLESIASTICAL).**

**CHURCH-RATES,** an assessment made upon the inhabitants of any parish in England for meeting the expenses of repairing the parish church. The rate must be agreed upon at a meeting of the churchwardens and parishioners, regularly called by public intimation in the church; and the law provides, that "the major part of them that appear shall bind the parish, or if none appear, the churchwardens alone may make the rate, because they, and not the parishioners are to be cited, and punished in defect of repairs." Church-rates have for a long time been very unpopular in England. No rate can be raised at the mere instance of the bishop without the consent of the parishioners. Houses as well as lands are chargeable with rates, and in some places, as in cities and large towns, houses alone may be charged. A rate for repairing the fabric of the church is to be charged upon the land, and not the person, but a rate for providing ornaments is personal, upon the goods, and not upon the land. If a person reside in one parish, and has land in another, which he himself occupies there, he shall be charged for the land to repair the church in which the land lies; and if the lands are let in farm, not the landlord, but the tenant must pay. The rector of a parish being at the whole charge of repairing the chancel, is not liable to be charged for repairing the body of the church, unless he happens to have lands in the parish which do not form part of the rectory.

**CHURCH REVENUES.** See **REVENUES (ECCLESIASTICAL).**

**CHURCHWARDENS,** officers of great antiquity in the Church of England, whose special charge it is to take care of the goods of the church, and to act as trustees for the parishioners. They form a lay corporation, and may be

sued in law. It is their duty to repair the church, imposing a rate upon the inhabitants for that object, not, however, without their full consent given at a public meeting regularly called. Originally the churchwardens formed a sort of jury, for the purpose of inquiring into, and attesting any irregularity of conduct, either on the part of clergy or people. Hence they were called synods-men, by corruption sidesmen, and they are also sometimes termed questmen, as making inquiry into offences. The churchwardens or questmen are chosen the first week after Easter, or some week following, according to the direction of the Ordinary. The minister and parishioners, in the first instance, endeavour to agree upon the individuals who may be invited to accept the office, but should they find themselves unable to come to an agreement in the matter, then the law ordains that the minister shall choose one, and the parishioners another. If, however, the parish is entitled by custom to choose both churchwardens, then the minister cannot insist upon his right. They continue only one year in office, unless re-elected. It is also provided by canon 89, that "all churchwardens at the end of their year, or within a month after at the most, shall, before the minister and parishioners, give up a just account of such money as they have received, and also what particularly they have bestowed in reparations, and otherwise for the use of the church. And last of all, going out of their office, they shall truly deliver up to the parishioners whatsoever money or other things of right belonging to the church or parish, which remaineth in their hands, that it may be delivered over by them to the next churchwardens, by bill indented." The usual practice is for the rector of the parish to choose one, who is commonly called the rector's churchwarden, and the parishioners assembled in the vestry choose another.

**CHURCHYARD,** ground set apart for the burial of the dead, and which derives its name from being usually situated in the immediate vicinity of a church. It does not appear before the sixth century to have been customary to have burial-places adjoining to the church, and even then it was contrary to all laws, both ecclesiastical and civil, to bury in the church. About A.D. 563, as Bingham informs us, the council of Braga in Spain gave permission to bury, if necessary, in the churchyard under the walls of the church, but forbade any to be buried within the church. The same privilege allowed in Spain extended, in the course of the same century, to France, and the custom of burial in churchyards was gradually adopted in other countries. The consecration of such places of interment is referred to by no writer before Gregory of Tours, A.D. 570, who mentions that the burial-places in his time were usually consecrated by sacerdotal benediction. The heathens were accustomed to reckon such places sacred, and to regard the violation of them in any way as a sort of sacrilege, and Justinian in his Code

applies to such an offence both the name and the punishment of sacrilege. From the sacredness attached to burial-places, valuable ornaments and treasures were frequently deposited in these abodes of the dead. The sacred purposes to which burying grounds were often put among the early Christians, may be seen in the article CATACOMBS. The consecration of churchyards is treated of under article CEMETERIES. In England, the churchwardens of each parish are bound by law to take care that the churchyards be well and sufficiently repaired, fenced, and maintained with walls, rails, or pales, according to the custom in each place. In some cases, this duty devolves upon a proprietor, whose lands may happen to be adjoining to the churchyard. Though maintained at the expense of the parishioners, the churchyard is the freehold of the parson, who, however, is not allowed to cut down trees growing there except for the necessary repairs of the chancel.

CHUYCHU, the name given to the rainbow, which was worshipped by the ancient inhabitants of Peru, in South America.

CIAM, one of the principal deities in the most ancient religion of China. He was considered as the king of heaven, having dethroned Leu, a former king, and seized the kingdom. Leu having been forcibly excluded from heaven, is said still to rule in a mountain on earth, while Ciam exercises supreme authority in the heavenly world. His representative on earth is regarded by the sect of Li-Laokun, as their high-priest or pontiff, a dignity which has been hereditary in one family for a thousand years. This vicerey of the heavenly king resides usually in Peking, and is a great favourite at court, being regarded as a master in the art of exorcism, and therefore held in high estimation.

CIBORIUM, a small temple or tabernacle placed upon the altar of Roman Catholic churches, and containing the host or consecrated wafer. The Ciborium is also termed the Pyx. In some of the more magnificent churches in ancient times, as in that of Sancta Sophia, the altar was overshadowed with a sort of canopy, which, among the Greeks, was usually termed *Ciborium*. This canopy was raised in the form of a little turret upon four pillars at each corner of the altar. The heads of the pillars were adorned with silver bowls. The top of the canopy was in the form of a sphere adorned with graven flowers, and above the sphere stood the cross, while the several arches between the pillars were hung with veils or curtains, which served also to conceal the whole altar. The term *Ciborium* was anciently applied to denote this canopy, and it is only in modern times that it came to denote the Pyx.

CIDARIA, a surname of the Eleusinian DEMETER (which see), under which she was worshipped at Pheneus in Arcadia.

CILICIUM. See SACKCLOTH.

I.

CIRCASSIANS (THE RELIGION OF THE). This people inhabit the mountain valleys in the northern declivities of the Caucasus. They are chiefly Mohammedans, but there are still remains of a system of Paganism, which seems formerly to have been the universal religion of the country. At one time, it is true, through the zeal of the Georgian queen, Thamar, an attempt was made to spread the light of Christianity on these shores, which, however, attained no farther success than the erection of a few wooden crosses on the acclivities here and there. On passing these mouldering remains of the outward emblems of the Christian faith, the people make a hasty obeisance, the reason of which they are unable to explain in any other way than that their fathers had done so before them. Islamism has supplanted the ancient Paganism of Circassia, and has diffused a spirit of equality among the people, which has tended to limit the hereditary power of the nobles, and to raise the condition of the serf. Besides, it has constituted from sea to sea a rampart against the encroachments of the Russians, and by introducing a strong religious element into their minds, has prevented them from yielding to the sway of the czar. "The bonds by which Circassia, notwithstanding her independence," as an intelligent traveller well remarks, "an independence guaranteed by the distinctions of race, customs, and language, is united to Turkey, are those of a common faith; and the strength of these bonds must depend on that of the religious zeal which is so peculiarly powerful with Mussulmans, binding every heart in which it burns in an electric chain of sympathy, an element of adhesion, strong as it is subtle, and upon which the sword makes no more impression than it would on fire itself." Strong, however, as is the partiality of the Circassians for the Moslem faith, there are still numerous traces of the ancient Pagan system which formed the religion of the country. As an example, we quote from 'A Year among the Circassians,' by Mr Longworth, a description of a Pagan festival which is still observed: "The wooden representative of the deity Seoseres, consisting of a post, with a stick placed crosswise towards the top, had been planted in the centre of the grove, and the lads and lasses had danced about it in a ring. The oldest of the patriarchs present, who officiated as priest, had then come forward and delivered a thanksgiving for the success of the harvest. Offerings, in the shape of bread, honey, and triangular cheese-cakes, and, lastly, an ample bowl of boza, were duly presented to the idol; but he showing no stomach for them, they were handed to his votaries, who had apparently much keener appetites. To crown the whole, a bull was led to the foot of the wooden deity, and there sacrificed, having his throat cut with a camæ. The carcass was taken away, roasted, and afterwards distributed to the multitude, that they might eat and be merry. This, in fact, seemed to be the principal object that had brought them together; and till the

lamism can furnish an apology for feasting and good fellowship as satisfactorily, it seems improbable that the joyous old Pagan rites will be hastily abandoned." But although the Mussulman creed has failed in abolishing some of the old Pagan customs, it has notwithstanding obtained for itself a strong footing in the country, and exercises an influence over the people so powerful as to be almost incredible to those who have not been intimately conversant with the habits of this singular nation. Thus the traveller, from whom we have already quoted, narrates the effect which the ceremony of taking the national oath administered upon the Koran had upon the minds of the people: "The ceremony of taking the oath, which was curious to us as spectators, had a deep and thrilling interest for those who were engaged in it. We perceived, on first attending it, what was meant by hanging the Koran. Two copies of that book were suspended by cords to a wooden frame erected in the snow. It had, to our eyes, much the look of a gibbet, but was regarded with feelings of the profoundest veneration by the superstitious multitude. Even those who were engaged at mark-firing in a neighbouring field, cast ever and anon expressive glances at it; for on this simple apparatus was enthroned the tremendous majesty of the oath, and around it were marshalled the chieftains, elders, and judges of the land; while, one by one, the humbled population of that district presented themselves before it, and having abjured all traffic and communication with the Russians, all rapine and violence among themselves, made a public confession of all their former transgressions. These practices, as I have before had occasion to observe, inferred of themselves no degree of infamy, unless they had been previously renounced by oath, so that there was nothing very humiliating in the acknowledgment of them. That which was felt more severely was the payment of fines; but, however heavy their amount, none sought to evade them by perjury; and it was a truly affecting spectacle to see the gray-headed warrior, whose scars proclaimed him a stranger to fear of every other description, thus powerfully agitated before the dread volume of the Mussulman law, and depositing his rifle, his bow, or his pistol, in proof of his sincerity."

A further relic of that period in the history of Circassia, when Christianity had at least some footing in the country, is to be found in a very ancient annual festival called Merem, which is still observed for about a fortnight in the month of October. Troops of young folks on this occasion go from house to house in succession, and spend the night in dancing, singing, and mirth of every kind. Part of the ceremony consists in some of the company holding cakes with cheese in them, which they wave about, while all shout out an invocation to Merem, begging her always to send them health, plenty, and happiness. The Circassians allege that this festival was anciently instituted in honour of the mother of Jesus. Ming-

led, however, with these remains of a corrupt Christianity, which had once been introduced by Romish missionaries, the relics of ancient Pagan superstition are still to be found in various parts of the country. Thus Tschiblé, the god of thunder, war, and justice, is regarded as entitled to the best sheep of the flock when a victory is gained, and this deity confers sanctity on every object which he condescends to smite with lightning. As an instance of this, Mr. Bell, in his 'Journal of a Residence in Circassia,' relates the following incident; "On the evening of the 19th, in ascending the small valley of Kwaff to seek quarters for the night, I saw parties of people diverging from it for their homes. We then came to a lofty pole, which was firmly planted in the ground. On the upper end was transixed the head of a goat, whose skin stretched by sticks waved from the pole like a banner in the breeze,—close at hand were a sort of canopy formed by four poles, with a flat roof of branches and leaves thickly intertwined, and a small circular inclosure of stout wicker-work. The latter I found to be the sacred spot on which the goat had received his blessed death by a thunderbolt, while his mortal remains—saving the head and skin aforementioned—were inclosed in the roof of the canopy. Immediately adjoining these trophies, a large circular space of the grass trodden and withered, showed where the males and females of the neighbourhood had danced and feasted during the three preceding days, in commemoration of the honour conferred on this valley by Tschiblé, the spirit of thunder."

The same writer, who spent three years in Circassia, and had thus ample opportunity of becoming acquainted with the manners and customs of this singular people, gives the following remarkable instance of the strange combination of Christianity with Paganism, which forms a marked peculiarity of their religion: "Luca has just been attending a celebration at one of the numerous crosses in this part of the country, each of which it appears has its special day. The rites appear to be a mixture of those of Christianity and of some other faith. On this occasion only about fifty persons were present, each of whom who is head of a family brought with him a table or tables for refreshments. Besides these two or three goats were sacrificed, lighted tapers being placed at their heads at the time, while others were placed on the cross. At a short distance from the latter the tables were arranged, and each person on passing them took off his bonnet; but no one approached the cross excepting some three or four individuals who said aloud a short prayer—an invocation to the Deity for the averting from them of war, pestilence, and every other evil, and sending them plenteous harvest and happiness. On approaching the cross and saying the prayer, one of these individuals held in one hand some of the eatables taken from the tables, and in the other a bowl of the national drink, shuat, which were then distributed among the congregation."

Upon the race of the Adighé in Circassia, Paganism seems to have a firmer hold than upon other tribes of the Caucasus. Besides the spirit of thunder, who is held in great veneration, there are other deities which are also worshipped. Among these may be mentioned *Thops*, the god of fire, who appears to have been a legacy from the ancient Persians; and *Iso-serisch*, the god of wind and water, who is supposed to have the elements under his control. This latter deity is more especially honoured by those who have relatives at sea. The mode of worship in this case is curious. The offerings to the god are placed on a stream communicating with the ocean, and his answers as to the fate of the absent about whom he is consulted, are heard in the rustling of the wind, or seen in the passage of the clouds. The other principal deities adored by the Circassians are *Mesitcha*, the god of the forests, under whose sacred oaks, after the manner of the ancient Scandinavians, the nation holds its councils; *Sekutchia*, the god of travellers, who rewards hospitality, reminding the Hellenist of *Zeus Xenios*; *Perkoosch*, a sort of nymph or naiad; and *Achin*, the god of horned cattle, in honour of whom the cow is said voluntarily to leave the herd, and to march readily to the place of sacrifice, a willing victim to a venerated deity.

Thus among the tribes of the Caucasus does the strange phenomenon present itself of a religion compounded of two elements the most heterogeneous, Christianity and Paganism, the latter, however, so completely preponderating, that it is now difficult to discover among the people any distinct traces of the Christian faith.

The Circassians are a brave, warlike, independent people, who have defied for many years all the armies sent by Russia to subdue them. The Russians have been obliged to erect a line of fortresses along the banks of the Kuban and Terek, in order to check their invasions. The largest tribe dwells in the district of Daghestan, on the banks of the Caspian, where, under the command of Schamyl, their indomitable chief, they have often set the Russians at defiance. Their form of government is strictly feudal, their habits of life loose and predatory, and their moral character deeply degraded by the custom which has long prevailed of selling their daughters as slaves, the Circassian women having been always in great request as wives by the rich Turks. The number of their chiefs or *uzdens* is reckoned at 1,500, and that of the whole population amounts to above 200,000.

CIRCE, a famous sorceress of antiquity. She was a daughter of Hyperion by Aërope, according to some, and a daughter of Ætes by Hecate, according to others. She had her residence on the island of Ææa, where she was visited by Odysseus, who remained with her a whole year.

CIRCENSIAN GAMES, a festival instituted by Romulus, the founder of the city of Rome. They

were celebrated in honour of the god Consus, the god of counsel, and hence they were at first termed *Consuales*. When the Circus Maximus was afterwards erected by Tarquinius Priscus, and the games were held in that magnificent building, they received the name of *Circenses*, in honour of the unrivalled structure. The games commenced with a procession, in which the statues of the gods were carried upon wooden platforms, which were borne upon the shoulders of men. The heavy statues were drawn along upon wheeled cars. There were six different kinds of games practised on the occasion. 1. Chariot races. 2. An equestrian battle, which was simply a mock fight by young men of rank. 3. A representation of a battle, with a regular camp, in the circus. 4. Wrestling. 5. Hunting. 6. A representation of a sea-fight. Part of the games were abolished by Constantine the Great, and another part by the Goths; but the chariot races continued at Constantinople till the thirteenth century. The Circensian games were held in great estimation, and hence received the name of *Ludi Magni*, great games. The celebration continued four days, beginning on the 15th of September. They were *votive* offerings, which were gifts conditionally promised to the gods, under the solemn obligation of a vow. Kennet, accordingly, when speaking of votive games, says: "Such particularly were the *Ludi Magni*, often mentioned in historians, especially by Livy. Thus, he informs us, that in the year of the city five hundred and thirty-six, Fabius Maximus the dictator, to appease the anger of the gods, and to obtain success against the Carthaginian power upon the direction of the Sibylline oracles, vowed the great games to Jupiter, with a prodigious sum to be expended at them; besides three hundred oxen to be sacrificed to Jupiter, and several others to the rest of the deities. M. Acilius, the consul, did the same thing in the war against Antiochus. And we have some examples of these games being made *quinquennial*, or to return every five years. They were celebrated with Circensian sports four days together.

CIRCLE, the symbol of eternity among the ancient Egyptians, Persians, and Hindus. The year in performing its revolution, forms a circle or ring without beginning or end, and thus analogous to eternity. Sanchoniathon tells us, that the Egyptians represented the world under the figure of a fiery circle, in the midst of which was *Kneph*, under the form of a serpent. Pythagoras placed fire in the centre of the celestial sphere, which was supposed to be circular. Among the ancient Celtic remains, several stones are frequently found placed in a circle, with a large stone in the centre. The solar year among the Egyptians was symbolized by the golden circle of King Osymandyas. It played a conspicuous part among the architectural decorations of the Egyptians, and was divided into three hundred and sixty-five segments. Among the ancient Britons and Gauls, the Druids performed circular

dances around the sacred oak-tree, in honour at once of the tree, and the deity who was supposed to dwell in it.

CIRCUMCELLIONS, a sect of Donatists which arose in North Africa in the fourth century. They received their name, which signifies vagrants, from the *celle*, or cottages of the peasants around which (*circum*) they hovered, having no certain dwelling-place. They styled themselves AGONISTICI (which see), or combatants, pretending that they were combating and vanquishing the devil. They are represented as having despised labour, and subsisted entirely upon alms, having evidently sprung from the ancient Ascetics. Whilst the Pagans were still in power, parties of these *Circumcellions* had often demolished the idols on their estates, and thus exposed themselves to martyrdom for their zeal. In A. D. 317, Constantine addressed a rescript to the North African bishops and communities, calling upon them to exercise forbearance towards these ardent iconoclasts. Nor was this toleration only temporary, but during the whole of the emperor's life they experienced the utmost tenderness at his hands. On one occasion, when they had demolished a church which he had caused to be erected for the Catholics in the town of Constantina, he ordered it to be rebuilt at his own expense, without demanding indemnification from the Donatists. The death of Constantine produced a complete change in the imperial policy. The Western Emperor Constans, to whom North Africa fell after the death of his father, set himself to attempt the union of the Donatists once more to the dominant church. At first he endeavoured, by the distribution of money under the name of alms, to win over the Donatist churches. These means, however, having proved unavailing, more forcible measures were resorted to. The Donatists were ordered to be deprived of their churches, and to be attacked by armed troops while assembled for divine worship. Bribery and persecution were alike ineffectual. "What has the emperor to do with the church?" was the scornful language with which Donatus, bishop of Carthage, repelled the advances of the emissaries of the court. The Donatists now became still more enraged with the dominant church, and began openly to avow their decided opposition to any union, of whatever kind, between the Church and the State. This doctrine was quite in unison with the views and feelings of the *Circumcellions*. The extravagant steps to which they now resorted, and the hot persecution which ensued, are thus described by Neander: "They roved about the country, pretending to be the protectors of the oppressed and suffering—a sacred band who were fighting for the rights of God. Perhaps they rightly perceived that there was a great deal in the relation between the proprietors and their oftentimes heavily oppressed boors, between masters and slaves, that was at variance with the spirit and doctrines of Christianity. But in the way in which *they* were disposed to bet-

ter the matter, all civil order must be turned into confusion. They took the part of all debtors against their creditors: their chiefs, Fasir and Axid, who styled themselves the leaders of the sons of the Holy One, sent threatening letters to all creditors, in which they were ordered to give up the obligations of their debtors. Whoever refused to obey was attacked on his own estate by the furious company, and might congratulate himself if he could purchase back his life by the remission of the debt. Whenever they met a master with his slave, they obliged the former to take the place of the latter. They compelled venerable heads of families to perform the most menial services. All slaves who complained of their masters, whether justly or unjustly, were sure of finding with them assistance and the means of revenge. Several of the Donatist bishops, desirous of clearing their party from the reproach of being the abettors or advocates of such atrocities, when they found themselves unable to produce any effect by their representations on the fanatics, are said to have besought themselves the interposition of the civil power against men who refused to be governed and set right by the church; and thus gave the first occasion for resorting to force for the purpose of checking the outrages of the *Circumcellions*. Now came in those exhortations of Donatus, and other like-minded bishops, to excite the *Circumcellions* to revolt. Their ferocious deeds furnished a welcome pretext for resorting to other persecuting measures. It was determined that the unity of the church should be forcibly restored; the Donatists were to be deprived of their churches, and compelled to worship with the Catholics. It cannot be exactly determined how much, in all that was done, proceeded from imperial edicts, and how much from the despotism, the passion, or the cruelty, of individual commanders. Force continually excited the fanatic spirit still more; the report spread that the emperor's image was set up after the Pagan manner in the churches, and the worship paid to it which is due only to God. Many Donatist bishops and clergymen, many *Circumcellions*, fell victims to the persecution. It is natural to suppose that the reporters of the facts on the Catholic side would seek to curtail, and those on the other side to exaggerate, the truth; hence an accurate statement is out of the question. Certain it is, that many *Circumcellions* sought only the glory of martyrdom. Finally it came to that pass, that they threw themselves from precipices, cast themselves into the fire, and hired others to kill them. The most eminent bishops of the Donatist party, such as Donatus of Carthage, were exiled; and thus it was imagined a final check had been given to the resistance of the Donatists. So much the more violent was the reaction when a change of political relations took place, and the party hitherto oppressed thereby recovered once more its freedom. This came about under the reign of the Emperor Julian, in the year 361. The Donatists

in conformity with their peculiar principles, were quite satisfied that Christianity should cease, under the Pagan ruler, to be the dominant religion of the state. Their bishops transmitted to him a petition, in which they besought a ruler who regarded only justice, to rescind the unjust decrees that had been issued against them. There could be no difficulty in obtaining a favourable answer, since the petition perfectly agreed with the principles of this emperor. He therefore issued an edict by which everything which under the preceding reign had been unlawfully undertaken against them, was to be annulled. As they were now reinstated in possession of the churches which had been taken from them, their separatist fanaticism displayed itself in the wildest freaks. They regarded those churches, and the church furniture, as having been stained and polluted by the use which the profane had made of them while they were in their possession; they dashed the utensils of the church to pieces; they painted over the walls of the churches; they polished down the altars, or removed them entirely from the churches."

The Circumcellions were the most zealous party of the DONATISTS (which see), and in their doctrinal views agreed with that sect. They counted it their duty to take the sword in defence of their religious principles, and thus multitudes of them perished by the sword, though the sect was not totally suppressed before the seventh century.

CIRCUMCISION, a solemn rite practised by the Jews and various other nations from very early times. Considerable discussion has been raised as to the period at which it was first instituted, but the earliest authentic record of its appointment is found in Gen. xvii. 10, 11, "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." From this passage it plainly appears, that the rite was appointed to be observed by Abraham and his male descendants in all generations, as the sign or token of a covenant which God made with the Jews. Herodotus, who lived more than a thousand years after the days of Moses, is the most ancient profane writer who adverts to the custom, and he declares it to have existed long before his time among several nations, particularly the Egyptians and Ethiopians. Some have earnestly contended that the practice was first known among the Egyptians, but it must be remembered, that we learn from the narrative of Moses, that the Israelites were circumcised before they went down into Egypt, and, therefore, could not have learned the rite in that country. Besides, from the writings of Moses, which, not to speak of their inspiration, are admitted on all hands to be the most ancient historical records in existence, there is no evidence that the Egyptians had ever practised that rite previous to its first institution in the case of Abraham. Nay, we are in-

formed expressly, that Abraham circumcised the men-servants whom he had brought with him out of Egypt. Jeremiah and Ezekiel, also, both of them rank the Egyptians among the uncircumcised. Thus Ezek. xxxi. 18, "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God." Jer. ix. 25, 26, "Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart." It appears to be far more probable, therefore, that the Egyptians had borrowed the rite from the Israelites.

The question naturally arises, what were the objects to be served by the institution of the rite of circumcision? It may be viewed in a twofold aspect, as a sign and a seal. The first and most obvious design of this rite, was to be a sign or token of the covenant which God entered into with the Jews in the person of their father Abraham. It was a distinguishing mark upon every male Israelite, separating the nation from the rest of the world, and denoting their peculiar relation to the true God as his own chosen, covenanted people. And still further, this expressive rite was a memorial to Abraham and his posterity of their engagement to be the Lord's people, dedicated to his service. Bearing about in his body this distinguishing mark, the Israelite was continually reminded that he was under the most solemn obligations to be devoted to the glory of his covenant God. Circumcision seems also, from various passages of Scripture, to have been designed to convey, as in a figure, some very important moral truths. Thus it pointed out the necessity of "putting off the whole body of sin," "crucifying the flesh with its affections and lusts," "circumcising the heart, to love the Lord with all the heart, and all the soul." And Jeremiah expresses the figurative bearing of the ordinance still more strongly, iv. 4, "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings." The apostle Paul, in Rom. iv. 9-13, teaches us still farther, that circumcision is "a seal of the righteousness of faith," or in other words, a figurative representation of that circumcision of the heart which is an inward seal of justification by faith. Such were some of the designs which Jehovah seems to have had in view in enjoining the observance of this rite upon Abraham and his posterity. The Jews are frequently termed in Scripture "the circumcision," while the Gentiles are called "the uncircumcision." Jesus Christ him-

self, being a Jew, was circumcised that He might be made under the law, and thus fitted to redeem them that were under the law. No uncircumcised persons were reckoned members of the Jewish church, or could partake of the great festivals, particularly the Passover.

The Jewish nation, without exception, continued tenaciously to practise circumcision throughout their whole history, until the formation of the Christian church, when a Judaizing party arose among the converts from Judaism to Christianity, who maintained the perpetual obligation of the Law of Moses. For a time they not a little disturbed the church, and endeavoured to force Paul to yield to their views in circumcising Titus, a Gentile convert, who had accompanied him to Jerusalem. Paul successfully resisted their pretensions, but soon afterwards he was followed to Antioch by some of the party, who raised a controversy, which threatened to produce a schism in the church. The matter was referred to a council of the apostles and elders, which was summoned to meet at Jerusalem. After a full consideration of the subject, the council decided that circumcision was not to be regarded as binding upon the Gentiles, and nothing farther was exacted from them than "the abstaining from meats offered to idols, and from blood, and from things strangled, and from fornication." This decree, which was characterized by the most consummate wisdom, was obviously designed for a transition period of the church's history, and to last only for a time, as appears from the very nature of the case, as referring to a mere temporary difficulty, and also from the conduct of Paul, who, in the latter part of his apostleship, as we learn from Rom xiv. 2, and 1 Cor. viii., does not seem to have insisted upon its uniform observance in every particular.

Circumcision was appointed to be performed on the eighth day, and so strict are the Jews in observing this, that even when that day happens to be the Sabbath, they perform the operation notwithstanding, according to the common proverb, that "the Sabbath gives place to circumcision." The parents who neglected this ordinance were commanded to be cut off from among the people, and the *Beth-Din*, or House of Judgment, was to see it performed. The father of a child may perform the operation of circumcision if he chooses, but in every synagogue there is an individual to whom the office is generally committed, and who must be a Jew, a man of experience, vigilance, and industry. Women not being circumcised themselves, cannot assume the office of circumcisers, unless it be absolutely necessary, no man being at hand. It is not lawful for a Christian to circumcise, but if at any time the rite has been performed by a Christian, some of the blood must be afterwards drawn from the circumcised part by an Israelite before the sacrament can be considered as valid. A circumciser may be known by his long and sharp nails, which are the badge of his profes-

sion. The instrument employed in operating may be of any material used for cutting, as stone, glass, or wood, but a very sharp steel knife is generally used. Among the richer Jews the haft is sometimes cased with silver, and embellished with jewels.

Along with the circumciser there is associated in the ceremony another individual, usually termed the *Baul-Berith* or master of the covenant. The proper time for performing the operation is between the rising and the setting of the sun, usually in the morning when the child is fasting. It may either be performed in the synagogue or in some room of the father's dwelling-house. The ceremony itself is thus described in a Modern History of the Jews: "The morning of the eighth day being arrived, and all things prepared, two seats covered with rich carpets are placed, and, when in the synagogue, near the holy ark. Then comes the 'master of the covenant,' and sits down in one of the seats, while the Mohel or circumciser, stands by him. Then several Jews follow, one of whom cries with a loud voice, to bring all things which are necessary for the solemn operation. Several boys follow. One carrying a large torch in which are placed twelve candles, to represent the twelve tribes of the children of Israel. Next two more, carrying cups full of red wine, another carrying the circumcising knife, which is formed of stone, glass, iron, or commonly similar to a razor, and among the opulent, set in silver, or adorned with precious stones. And another boy brings a dish of sand, while the last boy brings a dish of oil, in which are clean rags to be applied to the wound. Before the infant is circumcised, he is carefully washed, and laid in clean clothes, because no prayers can be offered for him while he is defiled. All things being thus prepared, the boys and all present stand in a circle, and the circumciser in the centre. Some of whom generally bring spices, cloves, cinnamon, and wine, to give to any person if he should faint during the operation.

"The god-father then sits down upon one of these seats, and the circumciser before him, who sings the song of Moses after Israel had passed through the Red sea. The women then bring the child to the door of the synagogue, but they are not permitted to enter; but the god-father goes and takes the child, and sits down with him in his seat, and cries with a loud voice, saying, 'Blessed be he that cometh,' by whom is understood Elias, who they suppose comes to occupy the empty seat, because the Jews have a tradition among them, that he is always present at the baptizing of every child, and for him the empty seat is placed; therefore when that seat is prepared, they say 'This seat is for the prophet Elias.' They also suppose that unless he is invited he will not come.

"The child is then laid upon the knees of the god father, and the circumciser takes the knife from the boy, and with a loud voice says, 'Blessed be thou, O God, our Lord, King of the world, who hast sanc-

tified us with thy commandments, and given us the covenant of circumcision.' Meanwhile he performs the operation, throws the cut off part among the sand, and restores the knife to the boy. From another boy he takes the cup of red wine, drinks a mouthful, and squirts some of it upon the infant, and with it washes away the blood, and binds up the wound, having anointed it with oil. The ceremony being ended, the father of the child says, 'Blessed be thou, O God, our Lord, King of the world, who hast sanctified us in thy commandments, and hast commanded us to succeed into the covenant of our father Abraham.' To this, all the congregation reply, 'As this infant has happily succeeded into the covenant of our father Abraham, so happily shall he succeed into the possession of the law of Moses, into marriage also, and other good works.' Then the circumciser washes himself, and the god-father rising, and standing opposite to the circumciser, takes the other cup of wine, and prays over the infant, saying, 'O our God, God of our fathers, strengthen and preserve this infant to his father and mother, and grant that his name among the people of Israel may be called Isaac, (here he names the child,) who was the son of Abraham. Let the father rejoice in him that came out of his loins. Let the mother rejoice in the fruit of her womb, as it is written, 'thy father and thy mother shall be glad, and she that bare thee shall rejoice.' And God says by the prophet, 'when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.' Here the circumciser puts his finger into the other cup, in which he had spilt the blood, and moistens the lips of the child three times with that wine, supposing that he shall live longer, because of the blood of his circumcision. Then standing near to the ark, he prays for the whole congregation, and particularly for long life to the parents and to the boy. The cut off part is cast into the sand, in allusion to that promise, 'I will make thy seed as the sand of the sea,' and that of Balaam, 'Who can number the dust of Jacob?' that is, his posterity, whose foreskin is cast into the dust. By this also, they say that the curse upon the serpent is fulfilled, 'Dust shalt thou eat,' that is this skin in the dust, so that the serpent can have no more power over them. The child being thus made a Jew, they return home, and restore him to his mother's arms."

When a Jewish child is sick on the eighth day, circumcision is postponed. In a case of acute disease affecting the whole body, it is deferred seven days after the child is perfectly recovered, but if the disease be slight or partial, the ceremony is performed immediately on recovery. If the child die before the eighth day, being uncircumcised, the operation is performed upon the dead body in the burial ground, that the reproach of uncircumcision may be taken away, and not be buried with him. No prayers are said on such an occasion, but a name is

given to the child, in order that at the resurrection, when he shall be raised with the rest of the Jews, and every individual shall know his own father, mother, and family, this infant also may by his name be recognized by his parents. Spurious children are circumcised in the same manner as legitimate children, but some parts of the usual benediction are omitted. In the case of two sons at a birth, there are two circumcisers, and the preparations are all doubled. The ceremony of circumcision, in every Jewish family which can afford the expense, is concluded with a sumptuous entertainment, to which numerous friends and acquaintances are invited.

Circumcision has not been practised among the Jews alone, but among different nations which make no pretensions to be of Jewish origin. Thus the *Abyssinians* (see *ABYSSINIAN CHURCH*) practise circumcision upon children of both sexes, between the third and the eighth day after their birth. The existence of this strange peculiarity among the Abyssinians may possibly arise from the circumstance that some of the Ethiopians, who first embraced Christianity, may have previously been Jewish proselytes. That Jews at one time abounded in that country, is plain from the fact, that their descendants, estimated by Dr. Wolff at 200,000, are still in Abyssinia known by the name of Felashas. The Copts also observe the rite of circumcision; but Dr. Wilson states, that he had been informed by the patriarch, that it was practised more as a civil than a religious custom. They circumcise privately, without any fixed age for its performance. It is a curious fact, that although circumcision is not even once referred to in the Koran, the Mohammedans, nevertheless, hold it to be an ancient Divine institution, and though they do not regard it as in all cases absolutely indispensable, they yet practise the ceremony as proper and expedient. They do not imitate the Jews, however, in circumcising on the eighth day, but defer it until the child is able distinctly to pronounce the two leading articles of their faith. "There is no God but God, and Mohammed is his prophet," or until some convenient time between the age of six and sixteen. Circumcision is practised among all the tribes in Western Africa, with the exception of those on the Grain Coast, and the neglect of it exposes a man to much ridicule. There are other traces of Judaism which are also found among these tribes. Thus they follow the Jewish practice of sprinkling the blood of animals upon the door-posts of their houses, and about the places where their fetishes are kept; and in the house of their chief priest there is an altar with two horns, to which criminals fly, and lay hold of these horns, as the Jews did of old, and no man can remove them but the high-priest himself.

**CIRCUMCISED (TINE)**, a sect of Judaizing Christians, which arose in Lombardy in the twelfth century, deriving their name from the circumstance that along with other Jewish customs they practised

circumcision. They were also called *PASAGINI* (which see).

**CIRCUMCISION (THE GREAT)**, a name sometimes applied by early Christian writers to the ordinance of baptism, because it succeeds in the room of circumcision, and is the seal of the Christian covenant, as that was the seal of the covenant made with Abraham. Thus Ephiphanius says, The carnal circumcision served for a time till the great circumcision came, that is baptism; which circumcises us from our sins, and seals us in the name of God.

**CIRCUMCISION (FESTIVAL OF THE)**, celebrated on the 1st of January, in commemoration of the circumcision of Christ. It did not receive that name, however, till the eleventh century, having been previously called the *Octave of the Nativity*, being the eighth day from that event. The day was not observed as a festival of any kind before the sixth century. It was anciently kept as a fast by Christians in opposition to the Pagans, who held a feast on that day in honour of the god *JANUS* (which see).

**CISTE**, small chests or boxes, which among the ancient Greeks were carried in procession in the festivals of Demeter and Dionysus. These boxes contained sacred things connected with the worship of these deities. In the worship of Dionysus, or the Indian Bacchus, who has been sometimes identified with Noah, the *cista mystica*, the mystic chest or ark, occupied a conspicuous place. See *ARK-WORSHIP*.

**CISTERCIANS**, a monastic order originated in the end of the eleventh century by Robert, abbot of Molesme in Burgundy, and reformed by **BERNARD** (which see) of Cîteaux or Cistercium, in the diocese of Chalons in France. The fame which the reformer acquired for piety and strictness of discipline extended itself to the order which he had reformed. After spending only three years at Cîteaux, Bernard was appointed abbot of a new monastery at Clairvaux, and here, such was the remarkable efficiency of the system pursued, that monasticism attained in consequence fresh vigour and impulse, convents being everywhere formed after the model of Clairvaux. In the short space of thirty-seven years, the convents of this order had increased to the number of sixty-seven, and at the death of Bernard, in A. D. 1153, no fewer than one hundred and sixty Cistercian monasteries had been formed in all parts of Europe. The high reputation which the order rapidly reached excited the envy and jealousy of the older monasteries, particularly those of the Cluniacensians. The two rival fraternities were distinguished by their head-dress, the new order wearing a white cowl, and the old, a black one. Earnestly did Bernard endeavour to bring about a good understanding between the two parties, but though the tract which he published on the subject contains some valuable exhortations, it failed entirely to accomplish the benevolent end with which it had been written. The Cistercian order were regulated by the rule of St.

Benedict, which they professed rigidly to observe. Under the pontificate of Innocent II., their monasteries became very wealthy by the great donations bestowed upon them. From their reformer they were sometimes called *Bernardines*. At their outset they had no possessions, and lived only by alms and by the labour of their hands. This self-denying spirit, however, was not of long duration; as donations poured in upon them, the fatal thirst for gold was awakened, and their chief efforts were directed to the amassing of wealth. Under the pernicious influence of luxurious habits, the order gradually lost its reputation, and became as degraded as the other monastic orders had been. The dress of the Cistercians is a white cassock with a narrow patience or scapulary, and when they go abroad, a black gown with long sleeves. They allege that St. Bernard was commanded by the Virgin Mary to wear a white dress for her sake.

**CITATION**, a summons formally served upon a person charged with an offence, at the instance of an ecclesiastical judge or court, requiring him to appear on a certain day, at a certain place, to answer the complaint made against him.

**CITIES OF REFUGE**, six cities appointed by Moses as places to which the Hebrew man-slayer might resort, and have time to prepare his defence before the judges, and that the kinsmen of the deceased might not pursue and kill him. Three of the cities were situated on one side of the Jordan, and three on the other. Those on the eastern side were Bezer in the tribe of Reuben; Ramoth-Gilead in the tribe of Gad; and Galan in the half tribe of Manasseh. Those on the western side were Hebron in the tribe of Judah; Shechem in that of Ephraim; and Kadesh-Naphtali in that of Naphtali. Every proper arrangement was made for the comfort and protection of the offender during his residence in these cities. Although an individual, who might be accused of manslaughter, found shelter in one of the cities of refuge, he was not thereby beyond the reach of law. He was still liable to be summoned before the judges and the people, that he might prove that the crime with which he was charged was accidental and involuntary, not deliberate and intentional. If found guilty not of casual manslaughter, but of murder, he was sentenced to suffer death. If proved to be innocent of intentional shedding of blood, he was allowed to remain undisturbed in the city to which he had fled, during the lifetime of the high-priest; after which he might go at large. Should the **AVENGER** (which see) pursue him into the city of refuge and kill him, he himself was condemned to die. The roads which led to the cities of refuge were kept carefully in a good state of repair, that there might be no obstacle in the way of any man who sought to flee thither and at every little interval sign-posts were set up, pointing out the way. Thus the escape of the unintentional manslayer was in every way facilitated.

that no one might become the victim of blind revenge. The same principle has been recognized in both heathen and Christian countries. See ASYLUM.

**CLANCULARII**, a Christian sect which arose after the Reformation in the sixteenth century. They alleged that if religion was seated in the heart, there was no need of any outward expression of it. Like many of the Anabaptists who appeared about the same time, both in Germany and Holland, they denied the necessity of public ordinances and social meetings for worship. Their opinions in these matters somewhat approached to those of the FRIENDS (which see), attributing all to the operation of the Holy Spirit, and nothing to the outward means of grace.

**CLARA'S (ST.) DAY**. A festival of the Romish church observed on the 12th of August.

**CLARENDON (CONSTITUTIONS OF)**, sixteen articles drawn up in the council of Clarendon in England, A. D. 1164, with the view of more accurately defining the regal power in respect to the clergy, and circumscribing within narrower limits the prerogatives of the bishops and clergy. These constitutions, as they were called, were drawn up by the king, Henry II., and ratified in a full assembly of the great lords, barons, and prelates of the nation. But Thomas à Becket, archbishop of Canterbury, for a long time refused to subscribe to them, and it was not without the greatest reluctance that he was at length prevailed upon to do so. This haughty prelate afterwards repented of having adhibited his name to the document, and sought and obtained absolution from the Pope, who, at the same time, disapproved of most of the articles, and pronounced them null and void. (See BECKET, THOMAS A. FESTIVAL OF). The passing of the Constitutions of Clarendon being an important era in the history of the Church of England, inasmuch as it formed one of the first attempts made to assert and to establish the authority of the state over the church, it may be well to put the reader in possession of the articles in detail.

"I. When any difference relating to the right of patronage arises between the laity; or between the laity and clergy, the controversy is to be tried and ended in the king's courts.

"II. Those churches which are fees of the crown cannot be granted away in perpetuity without the king's consent.

"III. When the clergy are charged with any misdemeanour, and summoned by the justiciary, they shall be obliged to make their appearance in his court, and plead to such parts of the indictment as shall be put to them. And likewise to answer such articles in the ecclesiastical court as they shall be prosecuted for by that jurisdiction: always provided that the king's justiciary shall send an officer to inspect the proceedings of the court Christian. And in case any clerk is convicted, or pleads guilty, he is

to forfeit the privilege of his character, and be protected by the Church no longer.

"IV. No archbishops, bishops, or parsons, are allowed to depart the kingdom without a licence from the crown, and provided they have leave to travel, they shall give security not to act or solicit any thing during their passage, stay, or return, to the prejudice of the king or kingdom.

"V. When any of the laity are prosecuted in the ecclesiastical courts, the charge ought to be proved before the bishop by legal and reputable witnesses: and the course of the process is to be so managed, that the archdeacon may not lose any part of his right, or the profits accruing to his office; and if any offenders appear screened from prosecution upon the score either of favour or quality, the sheriff, at the bishop's instance, shall order twelve sufficient men of the vicinage to make oath before the bishop, that they will discover the truth according to the best of their knowledge.

"VI. Excommunicated persons shall not be obliged to make oath, or give security to continue upon the place where they live: but only to abide by the judgment of the Church in order to their absolution.

"VII. No person that holds in chief of the king, or any of his barons, shall be excommunicated, or any of their estates put under an interdict, before application made to the king, provided he is in the kingdom: and in case his highness is out of England, then the justiciary must be acquainted with the dispute, in order to make satisfaction: and thus that which belongs to the cognizance of the king's court must be tried there; and that which belongs to the court Christian, must be remitted to that jurisdiction.

"VIII. In case of appeals in ecclesiastical causes, the first step is to be made from the archdeacon to the bishop: and from the bishop to the archbishop: and if the archbishop fails to do justice, a farther recourse may be had to the king; by whose order the controversy is to be finally decided in the archbishop's court. Neither shall it be lawful for either of the parties to move for any farther remedy without leave from the crown.

"IX. If a difference happens to arise between any clergyman and layman concerning any tenement: and that the clerk pretends it held by frank-almoine, and the layman pleads it a lay-fee: in this case the tenure shall be tried by the enquiry and verdict of twelve sufficient men of the neighbourhood, summoned according to the custom of the realm. And if the tenement, or thing in controversy, shall be found frank-almoine, the dispute concerning it shall be tried in the ecclesiastical court: but if it is brought in a lay-fee, the suit shall be followed in the king's courts, unless both the plaintiff and defendant hold the tenement in question of the same bishop: in which case, the cause shall be tried in the court of such bishop or baron; with this farther proviso that he who is seized of the thing in controversy

shall not be disseized pending the suit, upon the score of the verdict above-mentioned.

"X. He who holds of the king, in any city, castle, or borough, or resides upon any of the demesne lands of the crown, in case he is cited by the archdeacon or bishop to answer to any misbehaviour belonging to their cognizance; if he refuses to obey their summons, and stand to the sentence of the court, it shall be lawful for the Ordinary to put him under an interdict; but not to excommunicate him till the king's principal officer of the town shall be pre-aquainted with the case, in order to enjoin him to make satisfaction to the Church. And if such officer or magistrate shall fail in his duty, he shall be fined by the king's judges. And then the bishop may exert his discipline on the refractory person as he thinks fit.

"XI. All archbishops, bishops, and other ecclesiastical persons, who hold of the king in chief, and the tenure of a barony, are for that reason obliged to appear before the king's justices and ministers, to answer the duties of their tenure, and to observe all the usages and customs of the realm; and, like other barons, are bound to be present at trials in the king's court, till sentence is to be pronounced for the losing of life or limbs.

"XII. When any archbishopric, bishopric, abbey, or priory of royal foundation, becomes vacant, the king is to make seizure: from which time all the profits and issues are to be paid into the exchequer, as if they were the demesne lands of the crown. And when it is determined the vacancy shall be filled up, the king is to summon the most considerable persons of the chapter to the court, and the election is to be made in the Chapel Royal, with the consent of our sovereign lord the king, and by the advice of such persons of the government as his highness shall think fit to make use of. At which time, the person elected, before his consecration, shall be obliged to do homage and fealty to the king, as his liege lord: which homage shall be performed in the usual form, with a clause for the saving the privilege of his order.

"XIII. If any of the temporal barons, or great men, shall encroach upon the rights or property of any archbishop, bishop, or archdeacon, and refuse to make satisfaction for wrong done by themselves or their tenants, the king shall do justice to the party aggrieved. And if any person shall disseize the king of any part of his lands, or trespass upon his prerogative, the archbishops, bishops, and archdeacons shall call him to an account, and oblige him to make the crown restitution.

"XIV. The goods and chattels of those who lie under forfeitures of felony or treason, are not to be detained in any church or churchyard, to secure them against seizure and justice; because such goods are the king's property, whether they are lodged within the precincts of a church, or without it.

"XV. All actions and pleas of debt, though never

so solemn in the circumstances of the contract, shall be tried in the king's courts.

"XVI. The sons of copyholders are not to be ordained without the consent of the lord of the manor where they were born."

These articles were no doubt effectual to some extent in checking the growing power of the clergy but at the same time they tended to establish the doctrine that the sovereign is governor over the church, which has come to be a recognized principle in English church polity.

CLARENINS, an order of religious founded by Angelus, a Celestine hermit, in the thirteenth century, who, upon the persecution raised against the Celestines, retired with some companions into Italy, and founded this new congregation. After the death of their founder, this order diffused itself over different parts of Italy, and established also several convents of nuns, who were under the same rule with themselves. Pope Sixtus IV. issued a Bull in favour of the Clarenins, granting them permission to put themselves under the authority of the general of the Franciscans, and to assume the habit of that order. This occasioned a division among them, some adhering to the old observances, and others adopting the rule, and submitting to the general of the Order of St. Francis. At length, in A. D. 1566, Pius V. abolished the order of the Clarenins as a separate and distinct order, incorporating them with the FRANCISCANS (which see).

CLARISSINES, an order of nuns originated by Clara of Assisi in Italy, the first abbess of the Franciscans. This enthusiastic female had gone on a pilgrimage to Rome and the holy sepulchre at Jerusalem. Having become acquainted with Francis of Assisi, the founder of the Franciscan order, she was persuaded to leave her family and friends, to cast in her lot with the followers of St. Francis, and having shaved her head, to take a vow of submission to his direction. By the advice of her spiritual guide, Clara founded, in A. D. 1212, the order of Poor Maids, which was afterwards named from her the order of St. Clara, she herself being its first superintendent. In A. D. 1224, it received its rule from Francis, and Clara obtained the title of the greatest poverty for her order from Innocent III., or as some say, Honorius III. From the church in which the order was instituted, the sisters were sometimes called the nuns of St. Damien. In the neighbourhood of that church, Clara lived forty and two years, mortifying her body with fasting, watchings, and all kinds of austerities. Next her flesh she wore the skin of a bristly boar, lay on hard wooden boards, and went barefooted. In Lent, and at other fasting times, she lived only on bread and water; and tasted wine only on Sundays. Her reputation for piety and austerity having rapidly spread, her followers so multiplied, that many monasteries of this order were formed in different parts of Italy. In 1219, the order passed into Spain, and thence into France

By the rule of St. Francis which they followed, the sisters were allowed to retain no worldly possessions whatever, and they were enjoined silence from the compliance to the tierce of the following day. For dress they were permitted to have three tunics and a mantle. After the death of its founder, the order made even greater progress than it had done during her life, and at this day it is one of the most flourishing orders of nuns in Europe. After the conquest of Mexico by Cortez, some nuns of this order were dispatched to that country, where they formed settlements at different places, devoting themselves to the instruction of young Indian females. These religious communities continue still to flourish.

CLASSIS, in the Dutch Reformed Church, both in Holland and America, corresponds to the PRESBYTERY (which see) of other Presbyterian churches.

CLEMENTIA, a heathen goddess worshipped among the ancient Romans, being a personification of the virtue of clemency. Temples and altars were reared in honour of this deity in the time of the Emperors, and she is still seen represented on the coins of Tiberius and Vitellius, with a patera in her right, and a lance in her left hand. Claudian describes her as the guardian of the world. Plutarch and Cicero tell us, that the Romans dedicated a temple to her by order of the senate, after the death of Julius Cæsar.

CLEMENTINES, a remarkable apocryphal book, belonging to the second or third century. It is called the Clementines or the eighteen Homilies, in which, as it is pretended, Clement, descended from a noble family in Rome, and afterwards bishop of the church in that city, gives an account of his conversion, and of the discourses and disputes of the apostle Peter. The author seems to have adopted the doctrines of the Eleesaites, and he sets himself to combat the Gnostics in the person of Simon Magus. He opposes also the Montanist prophesying, the hypostatic doctrine of the Trinity, and millenarianism. The doctrines directly inculcated in this strange production are thus briefly sketched by Gieseler in his able Compendium of Ecclesiastical History: "God, a pure, simple being of light, has allowed the world to be formed in contrasts, and so also the history of the world and of men runs off in contrasts, corresponding by way of pairs, in which the lower constantly precedes the higher. From the beginning onward God has revealed himself to men, while his Holy Spirit, from time to time in the form of individual men, (Adam, Enoch, Abraham, Isaac, Jacob, Moses, Jesus), as the true prophet constantly announced the very same truth, and in Jesus, caused it also to be communicated to the heathen. According to the law of contrasts, false prophets also are always produced in addition to the true, who corrupt the truth. Thus the original doctrines of Mosaism are perfectly identical with Christianity; though they have not been preserved in their purity in the Pentateuch, which was not composed till long after

Moses; and in the present form of Judaism, have been utterly perverted. In general, the truth has been constantly maintained in its purity only by a few by means of secret tradition. Man is free, and must expect after death a spiritual continuation of life with rewards and punishments. The conditions of happiness are love to God and man, and struggling against the demons which draw away to evil through sensuality. For this purpose these sectaries prescribed abstinence from animal food, frequent fastings and washings, recommended early marriage and voluntary poverty, but rejected all sacrifice."

Though the doctrines which the Clementines taught were received only by a few persons in Rome and Cyprus, yet the book attracted no small notice, and was generally regarded rather as the corruption of a genuine writing by heretics, than as a forgery. Accordingly, not long after a work appeared professing to purify the Clementines from heresy, and altering it entirely that it might be conformed to the standard of the orthodoxy of the day. This expurgated edition of the Clementines exists now only in the Latin translation of Rufinus, under the title *Recognitiones Clementis*. Neander considers the Clementines as a sort of romance, partly philosophical and partly religious, and though he admits it to be a fiction, it appears to him to be clearly a fiction drawn from real life.

CLEMENTINES, a sect which arose in the present century in the south of France, particularly in the neighbourhood of the Pyrenees, deriving their name from a priest of the name of Clement, who is said to have been their founder. They dissent from the Church of Rome on various points, expressing a strong dislike to several Popish ceremonies, while they retain the mass, and practise confession. They reject the use of images in churches, and some of their priests use the French language instead of the Latin in their prayers. The adherents of this sect are generally favourable to Augustinian doctrines, and are characterized by a serious and devout deportment, irreproachable purity of morals, and strict observance of the Lord's day.

CLERESTORY, the name applied to denote the upper tier or story of windows in churches, above the roof of the aisle on the outside, and above the pier arches on the inside.

CLERGY, a term by which those invested with the ministerial office came to be distinguished from the *laity* or ordinary members of the church. Such a distinction seems to have been wholly unknown in the early ages of Christianity. In Sacred Scripture all believers are termed God's heritage, or *cleri*, or *clergy*. Thus 1 Pet. v. 3, "Neither as being lords over God's heritage, but being ensamples to the flock." The same apostle speaks of all believers also as, without distinction, "a royal priesthood." As long as the church was viewed in this purely spiritual aspect, deriving its whole life in all its members from union to Christ, no distinction

was for a moment recognised among different classes within its pale. But when the church came to be viewed chiefly in its outward aspect, the universal priestly character of its members was gradually lost sight of, and the idea was formed of the necessity of a particular mediatory priesthood attached to a distinct order. The change which thus took place in the views of many Christians is seen as early as the time of Tertullian, who calls the bishop a high priest. Such a mode of expression shows that Jewish modes of thinking had begun to insinuate themselves into the minds of Christians, and a false comparison was instituted between the Christian priesthood and the Jewish. We find Cyprian in his writings completely imbued with such erroneous notions, and attaching to the terms *clerus* and *clerici* the unauthorized meaning of a class of persons pre-eminently consecrated to God, like the Levites of the Old Testament, who received no particular allotment in the division of the lands, but were to have God alone for their inheritance, and to receive tithes from the rest for the administration of the public functions of religion. It is quite possible, however, that when the term clergy was first adopted, the full extent of the comparison with the Levites might not be perceived. This may have been reserved for a later period in the history of the church. The Greek word *cleros*, as Neander thinks, signified originally the place which had been allotted to each one in the community by God's providence, or the choice of the people directed by that providence; hence the church offices were particularly denominated *cleroi*, and the persons chosen to them *clericoi*.

But while an order thus arose in the church denominated clergy, and to whom the office of teaching began to be exclusively confined, it was long before the universal priesthood of Christians lost its hold upon the great body of the faithful. Even in the third century, so unwilling were many to drop this idea, that many bishops of the East were accustomed occasionally to invite competent laymen to preach the word. And in the Apostolical Constitutions, there is an ordinance under the name of the apostle Paul, decreeing, "If any man, though a layman, be skilful in expounding doctrine, and of venerable manners, he may be allowed to teach, for all should be taught of God." In very early times, when the great body of Christians were drawn from the poorer classes, it is not unlikely that the presbyters and deacons who taught in the church, continued to exercise their former trades and occupations for the support of themselves and families. As the Christian communities, however, became larger, and the spiritual duties of the teachers were in consequence more multiplied, the task of maintaining the presbyters on whom the spiritual calling now devolved, was felt to belong to the whole members of the church. The clergy were now gradually withdrawn from all worldly occupations, and in the third century they were strictly forbidden to undertake any secular employment

of whatever kind. Another motive which had a powerful influence in accomplishing the separation of the spiritual from the secular in the Christian ministry, is thus noticed by Neander: "When the idea of the universal Christian priesthood retired to the back-ground, that of the priestly consecration which all Christians should make of their entire life went along with it. As men had distinguished, in a way contradictory to the original Christian consciousness, a particular priesthood from the universal and ordinary calling of all Christians; so now they set over against each other a spiritual and a secular province of life and action, notwithstanding Christ had raised the *entire* earthly life to the dignity of a spiritual life. And from this view of the matter it was deemed necessary to forbid the priestly, consecrated clergy, all contact with the world and the things of the world. Thus we have here the germ out of which sprang at length the whole medieval priesthood and the laws of celibacy. But by this outward holding at a distance of secular things, the worldly sense could not be charmed away from the clergy, nor the sense for divine things awakened in them. This external renunciation of the world might be the means of introducing into the heart a spiritual pride, hiding the worldly sense under this mask. Cyprian quotes 2 Tim. ii. 14, as warranting the prohibition of worldly employments. But he could not remain ignorant of what, at this particular time, when the universal Christian calling was commonly regarded as a militia Christi or Christian warfare, must have immediately suggested itself to every one, that these words applied to all Christians, who, as soldiers of Christ, were bound to perform their duty faithfully, and to guard against every foreign and worldly thing which might hinder them in their warfare. Acknowledging and presupposing this himself, he concludes, 'Since this is said of all Christians, how much more should they keep themselves clear of being involved in worldly matters, who, engrossed with divine and spiritual things, ought never to turn aside from the Church, nor have time for earthly and secular employments.' The clergy, then, were, in following that apostolic rule, only to shine forth as patterns for all others, by avoiding what was foreign to their vocation, what might turn them from the faithful discharge of it. But still that false opposition between the worldly and the spiritual, found here also a point of attachment."

The clergy seem to have been chosen to their office in the primitive Christian church according to no definite and fixed rule, but probably in a variety of different ways according to circumstances. We have full information in the New Testament as to the mode pursued in the election of deacons, the choice being in their case vested in the whole church. It is not unlikely, as we might argue from analogy, that the same mode of election would be generally followed in regard to other church officers. On this point, Clemens Romanus cites a rule as having

been handed down from the days of the apostles, to the effect that church offices "should be filled according to the judgment of approved men, with the consent of the whole community." This rule, if authentic, would seem to indicate that the apostles themselves had, in the first instance, nominated to offices in the church; and this idea is in complete accordance with the charge which Paul gives to Titus, to ordain presbyters or elders in every city. Cyprian held that the whole Christian community had the power of choosing worthy, or rejecting unworthy bishops. Nor was this a mere form, but an undoubted privilege, which the members of the church were not slow to claim. Sometimes it happened that a bishop was proclaimed by the voice of the community, even before arrangements had been fully made for his regular election.

There appears no evidence of any difference of rank among the clergy, either in the age of the apostles or of their immediate successors, nor indeed until the establishment of Christianity under Constantine. Before that period a distinction had probably existed among the clergy themselves, some of them being recognized as superior, and others as inferior. But it was a long time before even these relations became so distinct as they have been since the establishment of the Eastern and Western hierarchy in the eighth century. The primitive presbyters first found it necessary to contend against the pretensions of the bishops to superiority; and afterwards against the deacons, but especially the archdeacons, who took the side of the bishops. On the other hand, bishops themselves had to maintain an arduous and protracted struggle with the archbishops, primates, and patriarchs. The contest with the patriarchs in particular, resulted in the popish supremacy. It was Constantine the Great, who first invested the Christian priesthood with peculiar honours. The Christian bishops, it was supposed, ought at least to be equal in rank to the Jewish priesthood, who, besides, being distinguished from those who were not anointed with the sacred oil, were considered as entitled to the highest respect in virtue of their office. Constantine himself claimed a sacred character. Eusebius terms him a bishop duly constituted by God. Gratian was the last emperor who took upon himself this title. The clergy, in virtue of their office, were viewed as the appointed guardians of the morals of the community, and even the highest magistrates and princes submitted to the censures of the church. But while their spiritual authority was thus readily respected, we can gather no proof that for a long period they were considered as holding any peculiar elevation of rank in civil life. On the re-establishment of the Western empire, however, their civil and political relations were clearly defined; and under the Carolingian dynasty the bishops obtained the rank of barons and counts, and thus invested with civil dignity, they took part in all political, as well as ecclesiastical matters, and

were regular members of all imperial diets. At a later period bishops, archbishops, and abbots, were by statute laws made princes of the empire, and electors.

From the fourth century, when the clergy were duly acknowledged by the civil authorities as a distinct body, they were invested with peculiar privileges. Even previous to his conversion, Constantine conferred upon the clergy of the Christian church privileges equal to those enjoyed by the Jewish and Pagan priests. Those of the early emperors who favoured Christianity, added to these privileges from time to time, until they became both numerous and valuable. The most important of these special advantages are thus noticed by Mr. Coleman in his *Christian Antiquities*:

"1. *Exemption from all civil offices, and secular duties to the state.* Such exemption was granted by Constantine A.D. 312; and in 319 and 330 it was extended to the inferior order; and the reason assigned for conferring this privilege was, that 'the clergy might not for any unworthy pretence be called off from their religious duties,' or, as Eusebius expresses it, 'that they might have no false pretence or excuse for being diverted from their sacred calling, but rather might rightfully prosecute it without molestation.' By this right they were excused from bearing burdensome and expensive municipal offices. The Jewish patriarchs and pagan priests enjoyed a similar exemption.

"2. *Exemption from all sordid offices, both predial and personal.* This right was also granted by Constantine and confirmed by Theodosius the Great and Honorius. The right relieved them from the necessity of furnishing post-horses, &c. for public officers, and sometimes from that of constructing and repairing public highways and bridges.

"3. *Exemption from certain taxes and imposts, such as the census capitum, analogous to poll-tax; but the learned are not agreed respecting the precise nature of it; the aurum tironium, an assessment for military purposes, a bounty paid as a substitute for serving in the army; the equus canonicus, the furnishing and equipping of horses for military service; chrysargyrum, commerce-money, duties on articles of trade assessed every five years, and paid in silver and gold; the metatum, a tax levied for the entertainment of the emperor and his court as he travelled, or for judges and soldiers in their journeys; the collatio superindicta et extraordinaria, a direct tax levied on special emergencies. Certain taxes on real estate they were required to pay.*

"4. *Exemption from military duty.* This right is not expressly stated, but fairly inferred from many considerations.

"5. *Exemption in certain civil and criminal prosecutions.* They were not required to give testimony under oath. Neither were they required to make oath to affidavits, but instead thereof they attested the truth of them on the Bible at home.

"6. *No ecclesiastical matters were to be tried before secular courts.* Of this nature were all questions of faith and practice which came appropriately under the cognizance of presbyteries, bishops, or synods, together with all such acts of discipline as belonged to individual churches, in which the clergy were allowed a controlling influence.

"The primitive church had originally no other authority than that of deposing from office, excommunicating, and pronouncing their solemn anathema; but after the church became dependent upon the civil authority, that power was often exercised to redress the offences of the church. Heretics especially were thus brought before courts of justice. For it is undeniably evident that heresy was regarded as an actionable offence, deserving severe punishment. Offences of a graver character were at all times punishable, not in ecclesiastical, but in secular courts of justice.

"7. Bishops, like the Jewish patriarchs, were often requested to settle disputes and act as arbitrators and umpires in civil matters. They were also common intercessors in behalf of criminals for their reprieve or pardon when condemned to death."

In regard to the costume of the clergy, to which so much importance is attached in the Romish church, it is generally admitted that during the three first centuries their dress differed in no respect from that of the laity. But although this was undoubtedly the case with their ordinary dress, it is not unlikely that when engaged in official duty they might wear some peculiar clerical dress. Tradition ascribes even to the apostles themselves certain insignia of office. Hegesippus, as mentioned by Eusebius, assigns to John, James, and Mark, a golden headband, and to Bartholomew a splendid mantle. The Koran also speaks of the apostles under the name of Albatî, in allusion, as it would seem, to the traditional notion that they wore white robes. But whatever may be said of these unauthorized suppositions, it is not until the fourth century that we find councils beginning to regulate the costume of the clergy. The council of Laodicea gave orders that the Orarium or robe of an officiating minister should not be worn by the subordinate attendants, readers or singers. The fourth council of Carthage forbade the deacons to use the white surplice, unless when engaged in the discharge of the ministerial office. The monks appear to have been the first who assumed the ecclesiastical garb in ordinary life, and the practice is condemned by Jerome in strong language. Bellarmine has traced the clerical costume through eight or nine hundred years. It would appear to have been originally white. The bishops of Constantinople, and the higher order of clergy in the fourth century, assumed the black robe, while the Novatians retained the white. But since the tenth century the modern Greek church have changed the colour of their costume. On festivals in honour of saints, they usually wear a purple robe. In the

seventh and eighth centuries, red, blue, and green was worn in clerical vestments as well as black and white. Innocent III. prescribed white as the emblem of purity, to be worn by confessors and young persons, red as a suitable memorial of the apostles and martyrs, green for Sundays and feast-days, and black for fasts, funerals, and Lent. Violet was worn at first, only twice a-year, but afterwards became common in some churches. The clerical tonsure was introduced between the sixth and eighth centuries, and continued to be an essential requisite of the clergy, while the other ornaments of the head were endlessly varied both in the Eastern and Western churches. The use of the wig was of a date still later, and was universally adopted, and continued in use for a long time, after which it was laid aside. It was introduced in the Protestant churches in the seventeenth and eighteenth centuries. Sandals, and a kind of half-boot called *caligæ*, were at first in common use among the clergy, and the use of ordinary shoes was regarded as unclerical. In A. D. 789, the priests were required to wear shoes made after the fashion at Rome. In the middle ages, they wore a kind of boot in summer, called *astivalia*.

On the mode in which the clergy have been maintained, see articles **REVENUES (CHURCH)**, **TITHES**.

**CLERGY (BENEFIT OF)**, a privilege enjoyed by persons in holy orders, which had its origin in the claim asserted by the clergy in Romish countries, to be wholly, or at least to a certain extent, exempt from lay jurisdiction. In England, it was at first confined to cases of felony, when committed by clergymen; but although such was the original design of the privilege, it came at length to extend to almost every man, the word *clerk* being applied in the laws of England to every man who was able to read. The privilege was accorded to peers, whether they could read or not, and by statutes passed in the reign of William and Mary, women also became entitled to claim the privilege. A clergyman sought benefit of clergy, when he asserted his right to be delivered to his ordinary to purge himself of felony. The right was extended to the laity by an act passed in the reign of Elizabeth, whereby every man to whom the benefit of clergy was granted, though not in orders, was put to read at the bar after he was found guilty, and convicted of felony, and so burnt in the hand, and set free for the first time, if the ordinary or deputy standing by should say, "He reads as a clerk;" otherwise he was to suffer death. This privilege, while it existed in England, was attended with great abuses, but by the statute of 7th and 8th Geo. IV. c. 28, it was entirely abolished, so that no felon, whether clerical or lay, can claim exemption from trial by the ordinary civil tribunals of the land. The benefit of clergy is still retained in one or two of the States of North America, while it has been formally abolished in all the others. By an act of Congress of April 30, 1790, it is enacted, that benefit

of clergy shall not be used or allowed upon conviction of any crimes, for which by any statute of the United States the punishment is or shall be declared to be death.

**CLERGY (BLACK).** See **BLACK CLERGY**.

**CLERGY (REGULAR),** those monks or religious in the Church of Rome who have taken upon themselves holy orders, and perform the offices of the priesthood in their several monasteries. In the Greek church, their dress is a long cloth robe of a brown colour, and confined with a girdle. Their monastic life is of a very austere description; they never eat meat, and during the fasts only bread and fruits. Some of them live always upon bread and water, and spend their time almost entirely in their devotions.

**CLERGY (SECULAR),** those of the Romish clergy who are not of any religious order, and have the care and direction of parishes. In the Greek church, the secular are not so highly honoured as the regular clergy, and are generally of a humbler station in life, as well as very illiterate. The secular Greek priests who are married, are distinguished by a white muslin band round their bonnet of black felt.

**CLERGY (WHITE),** the Russian secular clergy.

**CLERICI ACEPHALI,** a name given to vagrant clergymen in the Romish church, or such ecclesiastics and monks as wandered about from one district to another. The council of Pavia, in A. D. 850, issued an edict against these clergy, declaring that while it was a praiseworthy thing that the laity should be desirous of having the mass continually celebrated in their houses, they should be on their guard against employing for this purpose any but ecclesiastics duly approved by the bishops.

**CLERICIS LAICOS,** a bull issued by Boniface VIII. in A. D. 1296, and aimed against Philip the Fair, king of France. In this bull all princes and nobles were pronounced under ban who demanded tribute under any form from the church and the clergy; and all who paid such tribute were involved in the same condemnation and penalty. The circumstance which led to the publication of this bull, was the demand made by Philip that the spiritual order, in common with all other classes, should contribute money towards defraying the expenses of his wars. Boniface looked upon such a demand as an encroachment upon the liberties of the church, but the king, in a declaration which he issued in answer to the bull, argued that the church of Christ consists not of the clergy alone, but also of laymen, and, therefore, that the clergy have no right to appropriate to themselves exclusively the ecclesiastical freedom which belongs to all, understanding thereby the freedom obtained for us by the grace of Christ. The king further reminded the Pope, that Christ had enjoined the priests of the temple both to render to God the things that are God's, and to Caesar the things that are Caesar's.

**CLERK.** From a coin struck during the trium-

virate of Augustus, Anthony, and Lepidus, some have supposed the clerk, writer, or scribe, referred to in Acts xix. 35, and translated in our version "town-clerk," to have been a sacred officer, who officiated under the presidency of the Asiarchs, when the Ephesians solemnized games in honour of Diana. The word "clerk" was formerly used in our language simply to denote any learned man, and in the statute law of England, implied any individual who could read, but now it is the common appellation by which clergymen distinguish themselves when signing any deed or instrument.

**CLERK (PARISH),** an ecclesiastical officer in the Church of England, who conducts or leads the responses in a congregation, and otherwise assists in the services of the church. In cathedrals and collegiate churches there are several of these lay clerks; in parish churches generally there is but one who is styled the parish clerk. In some of the old cathedrals, the lay vicars or clerks form a corporation either jointly with the priest vicars or by themselves, and have a common estate. In the new cathedrals they do not form a corporation, but in some cases have a common estate given to them subsequently to the foundation, besides their statutable payments from the chapter. The annual income of each lay clerk varies from £114 12s. at Durham, to £40 at Peterborough, and about £30 at Christ Church, Oxford. They have not, in general, houses of residence. They are expected commonly to attend the cathedral services twice every day throughout the year. Before the Reformation, and for some time after, the parish clerks were all clergymen, and the duties which they were called upon to discharge included the ordinary functions of a curate. They assisted the incumbent in performing divine service, reading the Scripture lessons of the day, and leading the sacred music. At present, in some places, the parish clerk is in holy orders, but in such cases he generally has a deputy clerk to perform the ordinary duties. The general practice, however, is for the minister, in whom the right of election is by statute vested, to confer the office upon a layman. The regular duties of the parish clerk are to lead the responses, to give out the psalms or hymns which are to be sung during service, to announce notices of vestry or parish meetings, to attend on the officiating minister at baptisms, marriages, and funerals, and to assist in keeping a careful register of such proceedings. By the canons, the clerk must be at least twenty years of age, known to the parson, vicar, or minister, to be of honest conversation, and sufficient for his reading, writing, and also for his competent skill in singing. When chosen, and appointed to the office, he is generally licensed by the Ordinary, after which he takes oath to obey the minister. The clerk may be deprived of office by the incumbent from whom he received his appointment, and if unjustly deprived, the churchwardens may restore him.

**CLERKS APOSTOLICAL.** See **APOSTOLIC CLERKS**.

**CLERKS (MINOR).** See **FRANCISCANS**.

**CLERKS (REGULAR)**, a name given to various religious orders or societies which sprung up in the Church of Rome at the period of the Reformation in the sixteenth century. The object of these institutions was to aim at imitating and restoring the ancient virtue and sanctity of the clergy, which had to a great extent declined.

**CLERKS OF THE COMMON LIFE.** See **BRETHREN OF THE COMMON LOT**.

**CLERKS (REGULAR) OF ST. MAJOLI**, a religious order which arose in Italy in the sixteenth century. They were also called the Fathers of Somasquo, from the name of the town where their first general resided. The founder of the order was Jerome Æmilianus. It was approved by Paul III. in 1540, and then by Pius IV. in 1543. Its members took upon themselves the office of carefully instructing the ignorant, and especially the young in the precepts of Christianity.

**CLERKS (REGULAR) OF ST. PAUL.** See **BAR-NABITES**.

**CLERKS (THEATINS)**, an order of religious which arose in the Church of Rome in the sixteenth century. It took its name from Theate or Chieti in the Neapolitan territory, whose bishop at that time was John Peter Caraffa, afterwards Pope Paul IV., who founded this society in 1524. The brethren of this order were bound to keep a vow of voluntary poverty, and to live upon the bounty of the pious. They were required to succour decaying piety, to improve the style of preaching, to attend upon the sick and dying, and to oppose all heretics manfully and vigorously.

**CLEROMANCY** (Gr. *cleros*, a lot, and *manteia*, divination), a method of divination by lot, which was in use among the ancient Greeks and Romans. It was generally performed by casting black and white beans, small clods of earth, pebbles, dice, or other things, into an urn or other vessel. After making supplication to the gods, they drew them out, and according to the characters or marks by which they were previously distinguished, conjectures were formed of what should happen. The practice of divining by lot, according to Tacitus, prevailed also among the ancient Germans. "Their mode of proceeding by lots," says he, "is wonderfully simple. The branch of a fruit-tree is cut into small pieces, which being distinctly marked, are thrown at random on a white garment. If a question of public interest be pending, the priest of the canton performs the ceremony; if it be nothing more than a private concern, the master of the family officiates. With fervent prayers offered up to the gods, his eyes devoutly raised to heaven, he holds up three times each segment of a twig, and as the marks rise in succession interprets the decree of fate. If appearances prove unfavourable, there ends all consultation for that day; if, on the other hand, the chances are propitious, they require for greater cer-

tainty the sanction of auspices." Among the ancient Romans, the lots were often little tablets or counters, which were usually thrown into a sitella or urn having a neck so narrow that only one lot at time could come to the top of the water when it was shaken. Sometimes the names of the parties using them were inscribed upon the lots, and in later times verses from illustrious poets were written upon little tablets. After the introduction of Christianity, the practice became common among the early Christians of using the lot as the heathens had done, but instead of the writings of the poets, they substituted the Bible, which they opened at random, regarding the passage which first met the eye as the answer to their inquiry, or the solution of their difficulty. This superstitious custom was condemned by various councils. See **BIBLIOMANCY**, **DIVINATION**.

**CLETA**, one of the two Charites or GRACES (which see), which the Spartans anciently worshipped, the other being *Phæna*.

**CLIDOMENI**, a term used in one of Cyprian's epistles, to denote **DEMONIACS** (which see).

**CLINIC BAPTISM**, the name given in the ancient Christian church to baptism, when administered to a person in sickness or on his death-bed. The practice of administering the ordinance in these circumstances often led to great abuse, as many persons, though professing Christianity, delayed submitting to baptism in the expectation that they would receive it when they came to a sick or dying bed. Constantine the Great, though openly avowing his belief in the Christian system, was not baptized until a short time before his death. If an individual recovered health after having received clinic baptism, he was subjected to several disabilities, and in particular, he was not permitted to enter into holy orders. This mode of dispensing baptism could only be done by sprinkling, and not by immersion, or washing the body all over. A question, therefore, arose in the time of Cyprian, whether persons thus baptized were to be looked upon as complete Christians; and that eminent father resolves it in the affirmative, at the same time leaving it to others who had doubts as to the validity of clinic baptism, to repeat the ordinance by immersion if they thought right. Although it was undoubtedly the practice, and even the law of the early church, to deny ordination to those who had undergone clinic baptism, the council of Neocasarea permitted them in time of great exigence, or in case of great merit, to be ordained. Thus Novatian, as we are informed by Eusebius, was ordained on account of his pregnant parts, and the hopes which the church entertained of him, although he had been admitted into the church by clinic baptism. In cases of extreme sickness, this kind of baptism was considered as valid, even when administered to an individual in a state of utter unconsciousness. See **BAPTISM**.

**CLIO**, one of the nine **MUSES** (which see) worshipped by the ancient Greeks and Romans. She

was the Muse of history, and is usually represented in a sitting attitude, with an open roll of paper, or an open chest of books.

**CLOACA**, a name applied by Gregory the Great to the baptismal font. See **BAPTISTERY**.

**CLOACINA**, a surname of Venus among the ancient Romans, said to be applied to that goddess from an old Latin verb *cloare* or *cluere*, to purify, because Romulus and Tatius had caused their armies to purify themselves with sacred myrtle branches, on the spot which was afterwards occupied by the temple of Venus Cloacina.

**CLOISTERS**, a covered walk usually occupying the four sides of a quadrangle, which is generally an appendage to a monastery. The term is used sometimes to denote the monastery itself. In the early Christian churches the porticos about the area were called also cloisters, which formed the exterior *rather* of the church.

**CLOTH (PURCHASE OF THE)**, a ceremony followed by the modern Jews in forming contracts. All bargains, sales or agreements, are reckoned duly executed, and in full force, when both parties have touched the clothes or the handkerchief of the witnesses, which is a kind of oath called the Purchase of the Cloth.

**CLOTHES (RENDING OF THE)** a very ancient mode of expressing sorrow in the East. Immediately on the death of any person, his relations rent their garments from the neck downwards in front to the girdle, and a cry of lamentation filled the room. This practice was never omitted by the Hebrews in case of any sorrowful event. It was forbidden, however, to the high priest, who never tore his robe except when he heard blasphemy. The modern Jews only faintly imitate this custom, cutting a small portion of their garments to show that they are afflicted. On the decease of a brother or sister, wife, daughter, or son, they take a knife, and holding the blade downwards, give the coat or other upper garment a cut on the right side, and then rend it about a handbreadth in length. On the decease of a father or mother, the rent is made in the same manner on the left side in all the garments. See **MOURNING**.

**CLOTHO**, one of the three **FATES** (which see) of the ancient heathens. Clotho was regarded as the spinning fate, and hence her symbol was a spindle with which she spun the thread of man's destiny. She is generally represented as a grave maiden with a spindle or a roll, which denotes the book of fate.

**CLUNIACENSIS**, a congregation of Benedictine monks which arose in the tenth century, having Odo, abbot of Cluny or Clugni in France, at their head. It happened that the rule of St. Benedict had been so far departed from by many monks of the Latin church, that a reform in this respect seemed to be imperatively called for. This was afforded by Odo, a French nobleman, who, from his position as abbot of a monastery, took occasion not only to restore the original strictness of the Bene-

dictine rule, but also to impose additional rites and obligations. He evidently attached a high value to the moral power of Christianity, and sought to infuse into the monks under his care a greater regard to the real spirit of the Christian system, than to its mere external forms. To show that it was possible even for a layman to lead a holy and pious life, he composed a biographical account of Count Gerald of Anrilly, a man distinguished above those of his own order by his diligent and faithful study of the Scriptures, by his devotional habits, his lively sympathy in all Christian objects, his beneficence and his gentle treatment of his tenants. The mode of living which Odo prescribed to the Benedictine monks, procured for its author great fame and popularity, and at length the salutary regulations were adopted by numerous monasteries throughout Europe, which united in a kind of association under the abbot of Cluny. Many of the ancient monasteries in France, Germany, Italy, Britain, and Spain, embraced the new and stricter rule thus introduced; and the new monasteries which were founded came under the same discipline. Thus was formed that congeries of associations, which, under the name of Cluniacensians, rapidly rose into wealth, fame, and power. The convent of Cluny was originally founded in A. D. 910, by Duke William of Aquitania; but it was under Odo that its fame became general. From this time lay abbots gradually disappeared in France. Under the immediate successors of Odo the order continued to flourish. In course of time, however, its original strictness of discipline became gradually relaxed, and its popularity in consequence declined.

In the twelfth century, an individual was appointed to the office of abbot of Cluny, who was one of the most distinguished men of the church in his times, and to whom even his contemporaries gave the title of Venerable. This man, Peter Maurinus, infused new life and vigour into the Cluniacensian order. Of this remarkable person, and the beneficial influence which he exercised, Neander gives the following interesting sketch: "He was descended from a family of consideration in Auvergne, and is to be reckoned among the many great men of the church on whose development the influence of Christian training, by pious mothers, had a lasting effect. The character of his mother, who later in life became a nun, was delineated by his own pen with filial affection, soon after her death. Under him the order took a different direction from that in which it had originated. As this man, distinguished for his amiable and gentle spirit, strongly sympathized with everything purely human, so, under his guidance, the monastery, before consecrated alone to rigid asceticism, became a seat also of the arts and sciences. A Christian delicacy of feeling, far removed from the sternness and excess which we elsewhere find in monasticism, forms a characteristic trait in the character of this individual. To a prior, who was not disposed to relax in the least from the

zeal of an over-rigid asceticism, he wrote: 'God accepts no sacrifices which are offered to him contrary to his own appointed order.' He held up to him the example of Christ: 'The devil invited Christ to cast himself down from the pinnacle of the temple; but he who came to give his life for the salvation of the world, refused to end it by a suicidal act,—thereby setting an example, which admonishes us that we are not to push the mortification of the body to self destruction. With great boldness, he told even the popes their faults. Thus he wrote to Eugene the Third: 'Though you have been set by God over the nations, in order to root out and to pull down, to build and to plant (Jer. i. 10); still, because you are neither God nor the prophet to whom this was said, you may be deceived, betrayed, by those who seek only their own. For this reason, a faithful son, who would put you on your guard against such dangers, is bound to make known to you what has been made known to him, and what you perhaps may still remain ignorant of.'"

About this time a new order, the CISTERCIANS (which see), attracted so much notice in consequence of the strict discipline enforced by Bernard of Clairvaux, that the envy of the older monkish societies was naturally excited. The Cluniacensians and the Cistercians now passed into a state of mutual hostility. Bernard composed a tract upon the subject, in which he exhorted both parties to mutual forbearance and love. But these benevolent efforts were unavailing. The controversy waxed warm on both sides. The Cluniacensians accused the Cistercians of too great austerity; the Cistercians, on the other hand, taxed the Cluniacensians with having abandoned their former sanctity and regular discipline. To this contest was added another respecting tithes. In A. D. 1132, Innocent II. issued a decree exempting the Cistercians from the payment of tithes on their lands; and as many of these lands had paid tithes to the Cluniacensians, that order was greatly offended at this indulgence shown to their rivals by the pontiff, and, accordingly, they engaged in a warm controversy both with the Cistercians and the pontiff himself. This dispute terminated in some kind of adjustment which was brought about in A. D. 1155. The monks of Cluny were addicted to ostentation and display in their places of worship. Hence they were reproached by the Cistercians with having churches "immensely high, immoderately long, superfluously broad, sumptuously furnished, and curiously painted." So that men were led to admire that which was beautiful more than that which was sacred. At one time such was the pride of this order, that the head of their monastery actually claimed the title of abbot of abbots. The matter was referred to a council held at Rome in A. D. 1117, in the pontificate of Paschal XI., when the title was decided rightfully to belong to the abbot of Monte Cassino, that being considered as the most ancient of all the monasteries.

CNEPH, or CNUPHIS, an ancient Egyptian divinity, corresponding to the Greek AGATHODÆMON (which see), a name which was also applied to this deity by the Phœnicians. Both Strabo and Eusebius represent him as having been worshipped in the form of a serpent; and in the amulets of later times he is seen as a serpent or dragon raising itself on its tail, having rays about its head, and surrounded with stars. Plutarch regards him as having been a spiritual divinity. According to Eusebius, he was the creator and ruler of the world, in the Egyptian mythology, and represented as a man with dark complexion, having a girdle, and a sceptre in his hand. He was said to have produced an egg, the symbol of the world, from which sprung *Ptha*, or, as he is called by the Greeks, *Hephæstus*. Cneph then was among the Egyptians the first emanation of the Supreme Being, the efficient reason of things, the creator, the demiurgus.

CNIDIA, a surname of APHRODITE (which see), derived from the town of Cnidus in Caria, for which Praxiteles made his celebrated statue of the goddess.

COADJUTOR, one ordained to assist the incumbent of a parish who may happen to be disabled by infirmity or old age. In the early church, bishops chosen in these circumstances were called bishops coadjutor. They were subordinate to the bishop, whom they were appointed to assist during his life, and succeeded him when he died.

COAT, the innermost garment worn by the Jewish high-priest in ancient times. It was made of fine linen, and therefore white. It fitted close to the body, and was provided with sleeves coming down to the wrist, while the coat itself was so long as to reach down to the heels. The Hebrew doctors say, that if the high-priest happened to have a plaster upon a sore between the inward garment and his skin; or if his garments had a rent in them, or were stained with dirt, or any pollution, his ministration was invalid and of no effect. The coat was woven of chequer or diced work like diaper, and was worn by all the priests in their ministrations without any difference. The coat or robe of the ephod which was worn by the high-priest, in addition to the robes worn by the other priests, was made of blue wool, and worn immediately under the EPHOD (which see). Its Hebrew name is *mēdī*, an under garment reaching down to the feet. It was a distinguishing priestly vestment, and therefore Christ appears, Rev. i. 13, "clothed with a garment down to the feet," thus showing himself not only to be invested with the priestly office, but to be the great High-Priest of his church. This coat or robe was a long linen gown of sky blue colour. It was all of one piece, and so formed as to be put on, not like other garments which are open in front, but like a surplice, over the head, having a hole in the top through which the head could pass, which was strongly hemmed round with a binding to prevent it from rending, and provided with openings

or arm-holes in the sides in place of sleeves. Round its lower border were tassels made of blue, purple, and scarlet, in the form of pomegranates, interspersed with small gold bells, in order to make a noise when the high-priest went into or came out from the holy place. We are not informed what was the exact number of the pomegranates and bells. The Rabbinical writers are nearly unanimous in alleging the entire number of bells to have been seventy-two, placed alternately with as many pomegranates of embroidered work. While the body of the coat was of a blue colour, the hem or border was richly dyed of variegated hues. Josephus says, that about eight years before the destruction of the temple, the Levites obtained permission to wear a linen coat or tunic, which gave considerable offence to the priests.

COAT (Holy), OF TREVES, a Roman Catholic relic, which for the last fifteen hundred years has been regarded as the peculiar glory of the city in which it is preserved. It is confidently believed by many of the votaries of Romanism to be the identical seamless coat which was worn by our blessed Lord, and for which the Roman soldiers cast lots at his crucifixion. The tradition respecting this relic is thus related in an article which appeared a few years ago in the pages of the *Athenæum*, from the pen of an intelligent correspondent, who gives also an account of the exhibition of the Holy Coat, he himself having been an eye-witness on the occasion :

"Its origin, as a received object of veneration, remounts to the early part of the fourth century, when the Empress Helena undertook her memorable journey to Palestine. According to the tradition of Treves, it was then and there that the Holy Tunic was discovered. Helena's selection of Treves as the place of deposit, arose not only from her predilection for the city where she had so long dwelt, and where some accounts say she was born; but from the reputation which it enjoyed of being a second Rome and the capital of the Empire beyond the Alps. An interval of more than 800 years ensued, during which no mention is made of the Holy Tunic. Towards the close of the 9th century, Treves was sacked and burned by the Normans, and nothing is said to have been saved from their ravages but the holy relics, which a constant sense of danger had caused the clergy to preserve in crypts constructed expressly for their security. The traditional existence of the Holy Tunic only remained, for that which fear originated, custom retained, and even in times of safety the altar in or beneath which the relic was presumed to lie was alone indicated; the relic itself was never shown. In the quarrel between Adrian and the Emperor in 1157, Frederic, when he assembled a synod at Treves, alluded to the existence of the Tunic there, for in his letter to Archbishop Hillinus, he says:—Since then you are the primate beyond the Alps and the centre of the whole Empire, and that your cathedral, that of Treves, is renowned above all

others for the possession of the Coat without Seams, &c.' Other proofs are also given in regard to its alleged locality, which was at length put beyond doubt in the year 1196, by the discovery of the relic in the *adytum* of the Cathedral, when Archbishop John the First embellished and restored the building. It was for the first time shown publicly on the 1st of May, 1196, amidst the acclamations of the whole people, after which it was again shut up in the high altar. Another interval of 316 years occurred before the relic was again seen, when it was brought forward, at the instance of the Emperor Maximilian, who had assembled a diet in Treves. The opening of the altar took place on the 14th of April, 1512, before all the dignitaries of Treves, and a wooden box, inlaid with ivory, of very beautiful workmanship, was found. It was sealed, and when opened the robe was discovered with a written inscription, 'This is the coat without seam of our Lord and Saviour Jesus Christ.' On the 12th of May following, the relic was once more displayed to an immense concourse of people, with no less effect than on the first occasion; an effect which suggested to Leo X. the idea of turning it prominently to account, in the sale of indulgences. His bull, dated 15th of January, 1514, granted a plenary indulgence to all who came to Treves to confess their sins before the sacred Tunic,—and, that opportunity might not be wanting, he ordered that it should be publicly exhibited every seven years. The Reformation however intervened before the first term prescribed by the Pope, and it was not till 1531 that the exhibition again took place. During the remainder of the 16th century, the relic was exposed at four different periods, in 1545, 1553, 1585, and 1594,—but the Thirty Years War occupied the attention of Germany too closely to admit of much religious ceremonial, especially when the opposing armies were under such strong religious influence: it was therefore not until after the peace of Westphalia, 20th of February, 1655, that it was again shown. The dread of the arms of Louis XIV. induced the electors of Treves to transport the relic to the fortress of Ehrenbreitstein; nor was it again made visible till 1725, when it was shown to the Archbishop of Cologne. Other public exhibitions subsequently took place at Ehrenbreitstein in the 18th century; but when the French armies approached the Rhine in 1794, it was no time for trusting the security of the Holy Tunic even to a fortress. It was then conveyed away and deposited in a place, the secret of which was known only to a very few persons, whose interest it was not to divulge it. It became afterwards known that that place was Bamberg, where it remained till 1803, and was then removed by the electors to Augsburg. A dispute afterwards arose for its possession between the Duke of Nassau and the Church of Treves; and the King of Bavaria also put in his claim for it—but it was finally decided by Napoleon, the arbiter at that time of all things spiritual as well as mundane, that resti-

tution should be made to Treves, and in 1810, it was once more brought to its accustomed resting-place. The exhibition in that year was one remarkable for its display, and for the number of the pious who flocked to the electoral city to behold the relic,—no less than 227,000 people! So much for history and tradition, which I have given at some length, that a reason might be more satisfactorily rendered for the enthusiasm which has attended the exhibition of 1844, which I have just arrived in time to witness.

"It may seem strange, that at a period when the minds of the great masses in Germany are directed towards utilizing objects, an effort—and a successful one—should have been made to compete with the advancing world, and that too with weapons from the old armoury of Papal Rome; but such is the case, for a greater concourse of people has assembled this year in Treves than was ever known before. The number of those who have already visited the shrine since the 18th of August exceeds a million! and that number will be considerably augmented before the exhibition is finally closed. Six weeks was the period originally prescribed, but as every day brought pilgrims in thousands from every country, far and near, an additional week was granted, and the term extended to Sunday the 6th of October. But however vast the enumeration of the faithful (to say nothing of the curious), however great the accumulation of money offered before the altar of St. Peter, the object of the Romish church would have failed, comparatively speaking,—but for more important results. Adopting for device, the text of St. Mark (ch. 6. v. 56), 'and all who touched it were cured,' the young Countess Jeanne de Droste-Vischering, of Munster, niece of the present Archbishop of Cologne, was the first whose malady was submitted for cure by touching the holy robe. The success was triumphant! the young lady who had, it is said, tried all the baths in Germany for the last three years to remove her lameness, no sooner bent before the relic and touched the sacred cloth than her limbs were straightened, her figure became once more erect,—and she quitted the cathedral, leaving her crutches behind her in memory of her miraculous cure. There the crutches remain, beside the high altar, and there I have this day seen them, when, one amongst many thousands, I passed before the relic. But the Countess is not the only instance of the efficacy of the Holy Tunic in similar cases. It is positively affirmed that no less than thirteen cures have been performed by the same means:—a boy who had been blind from childhood; a girl who was deaf and dumb; and several others affected with *permanent* maladies, subjected to the test, have all been sent away restored! My *valet de place* told me he had himself known one subject, a complete cripple, who was now as straight as an arrow: I inquired where all these people lived, and was told 'in distant villages,'—inaccessible of course to the casual inquirer.

"After this, you may be curious to know something

of the relic itself, and the mode of visiting it. The Tunic is a robe of a reddish-brown colour, stretched out flat upon a piece of white silk in a glass frame placed upright upon the high altar. The sleeves are displayed; and it measures 5 feet each way from one extremity to the other. In its texture it is difficult to say how it has been wrought, so that Brower's description holds perfectly good. He says, in his 'Annals of Treves' (tom. ii. p. 91), 'The threads are so fine and so closely united, that the eye cannot discover whether the vestment is woven or wrought with a needle. . . . The colour is reddish, and in the light of the sun resembles unprepared cinabar.' At a short distance it resembles the stamped leather now manufactured to imitate oak wainscoting, but on a closer examination one sees that the material is evidently of flax. The folds are apparent, and the surface of the cloth appears to shale, or rather crack,—the result of age. It has no collar,—merely a hole for the head to pass through, and must have reached to the ancles. The case in which it is contained, is of the same form as the tunic,—like the letter T,—and at the base on either side is an aperture through which the officiating priests introduce the medals, pictures, books, and other objects to be blessed by contact with the sacred vestment. The manner in which it is inspected is in procession formed in a double line, marshalled by the Prussian gendarmerie outside the doors of the cathedral. The procession advances slowly until the steps of the high altar are passed, and a momentary pause is made before the relic, to gaze upon it and deposit an offering. The amount collected in this manner must have been very great, for each day produces an enormous heap, in which, though copper predominates, a great deal of silver appears, and now and then gold pieces and *scheine* or paper-money. When I state that this procession begins to form at an early hour in the morning, and continues to stream into the cathedral until midnight, with no other intermission than the occasional closing of the doors to prevent too dense a crowd, some idea may be formed of the numbers that are daily admitted. To facilitate the approach to strangers and foreigners, certain hours are set apart, when, by applying at a different door, admission to the cathedral is given, and the line of the procession intercepted, thus obviating the necessity of waiting for some hours bareheaded in the streets. The mass of people endure the delay without an impatient look; they keep close file, it is true, but are chiefly engaged in chanting the Ave Maria,—the women first and then the men, in a clear ringing tone. Where all the crowds come from, seems a wonder,—but the stream is continuous, and its component parts are always changing. In point of costume it is curious, the head-dresses of the women being of such various form and colour, and the physiognomy and expression so different. The finest effect of the procession is witnessed at night, when the cathedral is lit up and the deep tones of the vesper bell peal through

the aisles like the diapason notes of an organ. The body of the church is but feebly illuminated in comparison with the altar, where a blaze of light surrounds the shrine, but this comparative dimness adds to the effect, as the pilgrims slowly advance along the centre aisle, between rows of banners above the tombs of the Electors, whose heavy folds sweep the marble floor. It is impossible for any building to be better adapted for the purpose of a procession than this old Byzantine cathedral, as the floor continues to rise by successive flights of steps from the nave to the choir, from thence to the lower altar, and from thence again on the south side by a very high flight leading to the altar of St. Peter; which is thus elevated at least 20 feet above the western entrance, and enables the spectator to catch a glimpse of the upper part of the relic the instant he enters the aisle.

"The streets of Treves are at this moment scarcely less attractive to the stranger than the cathedral—from daylight till dusk, and from dusk till daylight again, with but a short interval for sleep,—there is one continuous movement and hum of people all having the same object in view, to join the processions. The sight witnessed, they spread over the city for a few hours, and then disappear to make way for fresh comers."

COCCEIANS, a denomination which arose in the seventeenth century, deriving its name from its founder, John Cocceius, in German Koch, Professor of Divinity at Leyden in Holland. Cocceius and Voetius were two of the most eminent expositors of Scripture among the Reformed at the period in which they lived. The latter adhered only to the literal sense in both the Old and the New Testaments, and considered the predictions of the ancient prophets as being all fulfilled in events anterior to the coming of Christ, and, therefore, not at all applicable to the Messiah. He supposed, however, that those prophecies which are applied in the New Testament to Christ, have, besides their literal sense, a secret and mystical meaning which relates to Christ, to his history and mediation. Cocceius proceeded on very different principles in interpreting the Sacred volume. He supposed that the whole Old Testament represented, as in a mirror, the history of Christ and of the Christian church, and that the predictions of the ancient prophets were to be literally understood as applying to Christ. He held also that the entire history of the Christian church down to the end of time was prefigured in the Old Testament. The Cocceian mode of interpretation was followed by many Dutch, Swiss, and German divines, but strenuously opposed by the sect of the Voetians. The strange extravagance of the leading principle laid down by Cocceius, could scarcely be defended even by his warmest friends—that the language of the Bible must signify all that it can be made to signify. Such a hermeneutic principle as this would lead in the hands of ingenious and subtle men to the most

perverted explanations of multitudes of passages in the Word of God. The following brief view of the leading opinions of Cocceius is given by Mosheim: "Theology itself, in the opinion of Cocceius, ought to be freed from the trammels of philosophy, and to be expounded only in Scriptural phraseology. Hence, perceiving that the sacred writers denominate the method of salvation which God has prescribed, a covenant of God with men, he concluded that there could be no more suitable and pertinent analogy, according to which to adjust and arrange an entire system of theology. But while intent solely on accommodating and applying the principles of human covenants to divine subjects, he incautiously fell into some opinions which it is not easy to approve. For instance, he asserted that the covenant which God made with the Hebrew nation through the medium of Moses, did not differ in its nature from the new covenant procured by Jesus Christ. He supposed that God caused the ten commandments to be promulgated by Moses, not as a law which was to be obeyed, but as one form of the covenant of grace. But when the Hebrews had offended him by various sins, and especially by the worship of the golden calf, God, being moved with just indignation, superadded to that moral law the yoke of the ceremonial law, to serve as a punishment. This yoke was in itself very burdensome, but it became much more painful in consequence of its import. For it continually admonished the Hebrews of their very imperfect, doubtful, and anxious state, and was a kind of perpetual memento that they merited the wrath of God, and that they could not anticipate a full expiation and remission of their sins till the Messiah should come. Holy men indeed under the Old Testament enjoyed eternal salvation after death; but while they lived, they were far from having that assurance of salvation which is so comforting to us under the New Testament. For no sins were then actually forgiven, but only suffered to remain unpunished, because Christ had not yet offered up himself as a sacrifice to God, and therefore could not be regarded, before the divine tribunal, as one who had actually assumed our debt, but only as our surety."

The Dutch churches were agitated for many years with the keen controversies which were maintained between the Cocceians and their opponents, the Voetians, with varied success. At length the Cocceian came to be absorbed in the Cartesian controversy. At first, and for a considerable time, Cocceius was opposed to Des Cartes, but at length both came to be so far identified, that the most violent combatants of the one were equally violent combatants of the other. Not that the Cocceian theology and the Cartesian philosophy have any natural connection with each other. Yet it so happened, by a strange coincidence, that those who took Cocceius as their guide in theology, took Des Cartes as their master in philosophy. Thus the Cartesian and the Cocceians became one united band, contending

against the Voetians with the utmost earnestness and vigour. Throughout the remainder of the seventeenth century, the two parties were engaged in keen controversy. Other sects arose in Holland, which pushed the principles of the Cartesian philosophy beyond their legitimate boundaries into absolute atheism. Thus the *Verschorists* and the *Huttemists*, combining the doctrines of Spinoza with those of Cocceius, produced in 1680 a new system of religion, which was at once absurd and impious. See DUTCH REFORMED CHURCH.

COCYTUS, one of the four rivers which were said in the ancient heathen mythology to be passed over by the dead on their entrance into the infernal regions. The Cocytus is represented as sending forth a hollow melancholy sound. See TARTARUS.

CODEX ARGENTEUS (Lat. silver copy), a celebrated manuscript of the four gospels in the Mæso-Gothic language, deriving its name from its being written on vellum in letters of silver. The people for whom this version was intended are not to be confounded with the Goths of Sweden. They came from the east of the Borysthenes, and gradually moving westward, settled in Wallachia. Here the celebrated Ulphilas invented a Gothic alphabet of twenty-five letters, "four of which," Gibbon informs us, "he invented to express the peculiar sounds that were unknown to the Greek and Latin pronunciation." This indefatigable benefactor of a barbarous people was himself by birth a Cappadocian, was a bishop of the Mæso-Goths, and a member of the council of Constantinople in A. D. 349.

For a long period it was thought that the labours of Ulphilas had been limited to the translation of the four Gospels, but from the discoveries which have been made in the course of the present century, it is now regarded as an undoubted fact that he must have translated the entire Bible. This work, which has earned for him an immortal name, he accomplished in the reign of the Emperor Valens. In his version of the New Testament, he has followed the original Greek; while in that of the Old Testament he has adhered to the Septuagint. From its antiquity, as well as its general fidelity, the Gothic version of Ulphilas occupies a high place in the estimation of biblical critics. Philostorgius alleges that he designedly omitted the Books of Samuel and the Kings, from an apprehension that the warlike spirit of his nation might be roused by the relation of the Jewish wars.

A variety of opinion exists as to the age of the Codex Argenteus, which is limited to the four Gospels, and these in an imperfect state. Some go so far as to imagine that it is the very copy which Ulphilas wrote with his own hand; while others suppose it to have been completed by a bishop of Thrace, towards the latter end of the fourth century. The history of the silver manuscript is somewhat interesting and curious. At a very remote period, it would seem to have

been the property of Alaric, King of Toulouse, whose kingdom and palace was destroyed by Chlodovic or Clovis, in or about A. D. 507. Others again say, that it belonged to Amalric, who had been conquered by Childebert in A. D. 531. For many centuries this book had been subsequently preserved in the Benedictine monastery of Werden, on the river Ruhr, in the county of Mark, in Westphalia, where it was discovered in 1597 by Anthony Marillon, who extracted a few passages, which he inserted in a work entitled, 'A Commentary on the Gothic Alphabet.' Some time after, Arnoldus Mercator observed it in the same place, and having translated some verses of it, Gruter gave them to the world in his 'Inscriptiones Antiquæ.' From Werden it was carried to Prague, where in 1648, when that city was stormed by the Swedes under the command of Count Königsmark, it was found by that nobleman, who presented it along with other treasures to his sovereign, Queen Christina. After remaining for some time in the royal library, it disappeared during the confusion which preceded the abdication of the queen, having been taken, as is supposed, by Isaac Vossius to the Netherlands, where it was discovered again in 1655. While the Codex Argenteus was in the Netherlands, it was copied by Francis Junius, a learned antiquarian, and for the first time given to the world. Some writers assert that it was purchased back again by Charles XII. King of Sweden, but whether such be the fact or not, this valuable manuscript is at present in the University of Upsala, carefully bound or covered over with silver, embossed with the likeness of Ulphilas engraved upon it. The present state of the manuscript is thus described by Dr. Loewe, in a learned article in the 'Journal of Sacred Literature:' "This codex, of which there are 188 pages of a quarto size, is written on very thin and smoothly-polished vellum, which is for the greater part of a purple colour. On this ground the letters, which are all *uncial*, i. e. capitals, were afterwards printed in silver, the initials, and some other passages excepted, which are in gold. To the latter belong the three first lines of the Gospels of St. Luke and St. Mark, which are impressed with *golden* foil, as were most probably those of St. Matthew and St. John. At the commencement of a section, or chapter, the whole is distinguished by golden characters, and so it is with the beginning of the Lord's Prayer, and the titles of the Evangelists, which are all illuminated in gold. From the deep impression of the strokes, the celebrated *Michaelis* has conjectured that the letters were either imprinted with a warm iron or cut with a graver, and afterwards coloured, a circumstance, which is said to have led to the discovery of those letters, the colour of which had faded. But it has been recently proved that each letter was painted, and not formed in the manner supposed by *Michaelis*. Most of the silver letters have become green in the course of time whereas the golden ones are as yet in a superior

state of preservation. This covering of the letters with gold and silver is a characteristic feature in some ancient and modern Asiatic writings, and in most of the Canticles, Missals, Breviaries, etc. of the Middle Ages. The adjective *argenteus*, therefore, as used in connection with the 'codex' in question, refers solely to this circumstance. Some parts of this codex, which is said to have amounted formerly in all to 320 pages, have a pale violet hue." The Codex Argenteus is undoubtedly the most ancient specimen extant of the Teutonic or German language.

CODEX CAROLINUS, a name given to a manuscript containing some fragments of the Gothic version of St. Paul's Epistle to the Romans, which is preserved in the library of the Duke of Brunswick at Wolfenbüttel. It was discovered in 1756 by Francis Anton Knittel, in a Codex Rescriptus belonging to the ducal library. This MS., which is on vellum, contains the version of Ulfilas in one column, and a Latin translation in the other. It is supposed to belong to the sixth century, and was so defaced by another work written over it, that it was with great difficulty decyphered and restored. It is written in the character of the Codex Argenteus, but neither so beautiful nor so interesting as that manuscript. Both of them, however, have received great improvement from the discoveries made in the Ambrosian Library in Milan in 1817 by Cardinal Majo, the late learned librarian of the Vatican. Dr. Loewe, in the article from which we have already quoted, gives the following account of these discoveries: "While examining two Codices Rescripti, Majo discovered in one of them some Gothic writing, which, ere long, proved to be fragments of the Book of Kings, Ezra, and Nehemiah. Thus encouraged, he continued his inquiries, and had the satisfaction to find four other Codices Rescripti, containing in like manner portions of Ulfilas' Gothic version. Having communicated his discoveries to Count Carlo Ottavio Castiglioni, the latter joined Majo in his inquiries, so that we are indebted to both these savans for whatever we know concerning some considerable portions of this interesting production. Availing ourselves of the labours of these distinguished men, we shall notice a few of the MSS. they discovered.

"The first of them consists of 204 quarto pages; it is on vellum, and contains the Homilies of Gregory the Great on the Prophecies of Ezekiel, which, judging from their appearance or character, must have been produced about the eighth century. Beneath this are contained the Epistles of St. Paul to the Romans, 1 and 2 Corinthians, 1 and 2 of Timothy, Titus, and Philemon, as also a portion of the Gothic Calendar, all of which is written in a more ancient Gothic handwriting. The Epistles to the Romans, Corinthians, Ephesians, and to Timothy, constitute the main part of this interesting MS., and are almost entire. The titles of the Epistles are given at the heads of the pages on which they com-

mence, and are pretty readable. Of the other Epistles, there are considerable fragments only. The whole seems to have been written by two different writers or copyists, as there exists a marked difference in the writing, the one being more finished and pleasing than the other. Some savans have traced various readings in some of the margins, which are said to be written in a very small hand.

"The second manuscript consists of 156 quarto pages, on much thinner vellum. It contains St. Jerome's Exposition of Isaiah, written in Latin belonging to the eighth or ninth century. Under this Exposition may be seen the Gothic Version of St. Paul's Epistles to the Corinthians, Galatians, Ephesians, Philippians, Colossians, the two Epistles to the Thessalonians, and to Titus. What is wanting in the former MS. is found in this, which has some various readings peculiar to itself.

"In the third manuscript, which is a Latin volume of a quarto size, are contained the plays of Plautus, and part of Seneca's Tragedies of *Medea* and *Edipus*. In this volume Cardinal Majo discovered fragments of the Books of Kings, Ezra and Nehemiah. This discovery is of the utmost importance, as being among the few fragments of Ulfilas' Version of the Old Testament extant. This fact, moreover, furnishes a refutation of the assertion that Ulfilas designedly omitted the Books of Kings for the reasons already alluded to. The date of the Latin writing of this MS. is supposed to be the eighth or ninth century.

"The fourth and last manuscript which we shall notice, consists of a single sheet in small quarto, and contains four pages of the Gospel according to St. John in Latin, under which are found the very fragments of chaps. xxv. xxvi. and xxvii. of the Gospel of St. Matthew, which are wanting in the *Codex Argenteus*.

"All these manuscripts are written in broad and thin characters, without any division of words or of chapters, but with contractions of proper names, not unlike those we find in ancient Greek MSS. Some sections have been discovered which are indicated by numeral marks or larger spaces, and sometimes by large letters. The Gothic writing is said to belong to the sixth century."

The whole of Ulfilas's version, as it now exists, comprising the Codex Argenteus, the Codex Carolinus, and the Ambrosian MSS., include very large portions of the four Gospels, the Epistles of St. Paul, the Books of Kings, Ezra, Nehemiah, the Maccabees, and some parts of the Psalms. The latest and most finished critical edition of the entire remains of Ulfilas is that of Gabelenz and Loebe, published at Leipzig 1836—1847. Still another work supposed to be from the pen of Ulfilas, has been discovered by H. F. Massmann, who found it among some manuscripts belonging to the libraries of Rome and Milan. It is an exposition of the Gospel according to John, and has been published along

with a Latin version, explanatory notes, an historical inquiry, and a Gothic-Latin Dictionary. See BIBLE.

CELESTIANS. See PELAGIANS.

CELESTINES. See CELESTINES.

CÆLICOLÆ (Lat. *Cæli*, heaven, *colo*, to worship), heaven-worshippers, a heretical sect which arose in the end of the fourth century in Africa. They are condemned by two different rescripts of the Emperor Honorius, but the precise nature of their opinions is not known. In the Theodosian code they are ranked as Jews, and hence some have considered them as apostates from the Christian to the Jewish faith, but this is far from being certain or even probable. This name was sometimes applied by Pagans to the early Christians by way of derision and reproach.

CÆLUS. See URANUS.

COEMPTIO, one of the methods of contracting marriages among the ancient Romans, according to which the parties solemnly bound themselves to each other by the ceremony of giving and receiving a piece of money. See MARRIAGE.

CENOBITES. See CENOBITES.

COLENIS, a surname of ARTEMIS (which see), derived from a mythical king called Colanus.

COLARBASIANS, a sect of Gnostics which arose in the middle of the second century. They were originated by Colarbasus, a scholar of *Valentine* (see VALENTINIANS). They held that Christ sprang from the thirty ÆONS (which see); that Jesus and Christ were two distinct persons; and that the life and generations of all men, with all human affairs, depended on the seven planets. Their views were, therefore, a strange compound of Christianity, Judaism, and Paganism.

COLIAS, a surname of APHRODITE (which see), derived from the Attic promontory of Colias, on which the goddess had a statue.

COLLATINES, an order of monks in Italy, called also Oblates, the members of which reside in a monastery, but make no vows except a promise of obedience. They can go abroad freely, inherit property, and are placed under few restrictions. Some abbeys of this description are said to be filled with ladies of rank.

COLLATION, a term used where a bishop gives a benefice, which either he had as patron, or which came to him by lapse.

COLLATION, the name given in the Romish church to the spare meal taken on days of abstinence, consisting chiefly of bread, vegetables, or fruits, but without animal food.

COLLECT, the name applied in the early Christian church to the invocation, which was called *collecta* or collect, because it was a collection or repetition of all the prayers of the people. Bingham gives it as the form runs in the Constitutions, thus:

"O Lord Almighty and most High, thou that dwellest in the highest, thou Holy One that retest

in thy saints, (or holy places,) that art without original, the great Monarch of the world; who by thy Christ hast caused thy knowledge to be preached unto us, to the acknowledgment of thy glory and name, which he hath manifested to our understandings: look down now by him upon this thy flock, and deliver it from all ignorance and wicked works. Grant that it may fear thee, and love thee, and tremble before the face of thy glory. Be merciful and propitious unto them, and hearken to their prayers; and keep them unchangeable, unblameable, and without rebuke: that they may be holy both in body and soul, not having spot or wrinkle or any such thing; but that they may be perfect, and none among them deficient or wanting in any respect. O thou their Defender, thou Almighty, that regardest not persons, be thou the help of this thy people, whom thou hast redeemed with the precious blood of thy Christ. Be thou their defence and succour, their refuge and keeper, their impregnable wall, their bulwark and safety. For no one can pluck them out of thy hand. There is no other God like thee; in thee is our hope and strong consolation. Sanctify them by thy truth; for thy word is truth. Thou that dost nothing out of partiality and favour thou that canst not be deceived, deliver them from sickness and infirmity, from sin, from all injury and fraud, and from the fear of the enemy, from the arrow that flieth by day, and the danger that walketh in darkness; and vouchsafe to bring them to eternal life, which is in Christ thy only begotten Son, our God and Saviour; by whom be glory and worship unto thee in the Holy Ghost, now and for ever, world without end. Amen."

The collects among the Latins then were the same sort of prayers which the Greeks called invocations and commendations, with which the bishop concluded the prayers of the deacon and people in each distinct part of Divine service. The custom of repeating collects at the end of the service is of great antiquity in the Church of England, being known to have prevailed before the Norman Conquest, and the very collects now in use formed part of the devotional services of the church long before the Reformation.

COLLEGE, a union of persons for a common purpose, a community. Among the ancient Romans, a college must, in order to be legal, consist at least of three persons, who were considered as forming a corporate body, entitled to privileges somewhat similar to corporations among ourselves, such as holding common property, having a common purse, and being treated in law as a legal unity. A collegium was sometimes called also a universitas. The phrase is sometimes used, "a college of bishops," which is regarded in England as necessary to the consecration of a new bishop, and the college must, as in Roman law, consist of not less than three prelates.

COLLEGE OF AUGURS, the institution of soothsayers among the ancient heathens. It is

traced as far back as the very commencement of the Roman history, Romulus having appointed a college of three, to which he afterwards added two. By the Ogulnian law passed B. C. 300, the number of augurs was increased to nine, of whom five were chosen by the plebs. The dictator Sulla increased them to fifteen, a number which continued till the time of Augustus, when the power of electing augurs being vested in the Emperor himself, the number of the college was regulated solely by the imperial will. The college of augurs possessed far greater power in the earlier than in the later period of the Roman history. Thus, though the election of the college was at first intrusted to the comitia curiata, or assembly of the patricians, the augurs themselves were regularly consulted before the election was considered complete. At length, as their influence became greater, they obtained the power of self-election, which they continued to exercise until B. C. 103, when, by the Domitian law, it was decreed that any vacancy in the college of augurs should be filled up by the votes of a minority of the tribes chosen by lot. This law underwent various changes, having been repealed by Sulla, and restored during the consulship of Cicero, B. C. 63; repealed a second time by Antony, and again revived at an after period. The introduction of Christianity proved in the highest degree unfavourable to the art of divination, and though the utmost efforts were made by the augurs themselves to maintain their influence, the college was finally abolished by the Emperor Theodosius. See AUGURS.

COLLEGE DE PROPAGANDA FIDE, a college instituted at Rome by Pope Urban VIII. in 1627. In this seminary young men from all nations are educated as Romish missionaries, with the view of diffusing the doctrines of the Roman Church in foreign nations. The college owed its institution to John Baptist Viles, or as some allege, Vives, a Spaniard residing at Rome. He surrendered all his possessions and property, including his very elegant mansion, into the hands of the pontiff, and by this munificent gift he founded the College de Propaganda Fide, establishing as the commencement of the undertaking ten scholarships for youth from foreign lands. Cardinal Barberini, the Pope's brother, in 1637 and 1638, added thirty-one more scholarships for Georgians, Persians, Nestorians, Jacobites, Melchites, Copts, Abyssinians, and Indians; and in defect of these, for Armenians from Poland, Russia, and Constantinople. The condition on which Barberini gave this splendid endowment was, that the scholars who should partake of his bounty, should pledge themselves to become missionaries among their own countrymen, or to go wherever the Congregation de Propaganda Fide should order them. The College was at first placed under the authority of three canons of the three patriarchal churches at Rome, but since the year 1641 it has been under the control to which we have just referred, and which had

been established by Gregory XV. See CONGREGATION DE PROPAGANDA FIDE.

COLLEGE OF THE SEVENTY See SANHE-DRIM.

COLLEGES OF PIETY, a name given to meetings for the revival of religion in Germany, which were set up by Philip James Spener at Frankfort in 1670, first in his own house, and afterwards also in the church. The special object of these meetings was to bring about more cordial friendship among those who were seeking to edify their souls, and at the same time to render the public preaching of God's word more profitable, by explaining the sermons delivered by catechising, by lectures on the Holy Scriptures, with prayer and singing. The appellation Colleges of Piety was derived from Holland, where there was a party who, from their meetings for worship which they called collegia, were denominated collegiants. The Frankfort meetings, though originated from the best of motives, and attended with benefit to many, were not long in being imitated by others, who, wanting the prudence of Spener, conducted matters so unwisely as to lead to great abuses. On some occasions no minister was present to regulate the proceedings, and, accordingly, the utmost irregularity prevailed. At other times every one was allowed to speak, and, as a natural consequence, heretical opinions were often broached, and enthusiasm took the place of sobriety and sincere devotion. In small villages the meetings were generally conducted with great propriety, but in large towns, as in Hamburg for example, there were frequent commotions. The most unseemly disturbances also took place at Erfurth, Dantzic, Wolfenbüttel, Gotha, and even at Halle in Saxony. Finding that unexpected results had followed from the institution of his Colleges of Piety, Spener suppressed those which he himself had set up. Others followed his example, but in some cases the meetings were continued, and people began to frequent them to the entire neglect of public worship and thus the good which Spener sought to do was evil spoken of, and his benevolent attempts to introduce a higher tone of piety among his countrymen were perverted into means of injuring the holy cause which he had so warmly at heart. See PIETISTIC CONTROVERSY.

COLLEGIANTS, a Christian sect which arose in Holland in 1619, when the Arminian dispute was at its height. It was originated by three brothers, John James, Hadrian, and Gisbert Koldenus or Van der Kodde, humble, but pious men, holding Arminian principles. Joined by one Anthony Cornelius, they held meetings which they called collegia, and hence the sect acquired the name of Collegiants. The only test of admission to the society was a belief in the Bible as inspired of God, and an earnest desire and endeavour to live conformably to its precepts, whatever might be their opinions on the various doctrines of the Christian religion. The brethren are accustomed to assemble twice a-week, on Sabbath

and Wednesday, for religious exercises. On these occasions they commence the service with singing a hymn and offering up a prayer, after which a passage of Scripture is read and explained, two persons having been appointed to expound it, and then any male person in the assembly is freely permitted to offer his thoughts to the brethren. Thus a controversy often arises at their meetings. They have printed lists of the texts which are to be discussed at their meetings, so that the brethren have it in their power to give their opinions after careful previous preparation. At Rheinsberg they have large buildings destined for the education of orphan children, and for the reception of strangers, and in that place the brethren assemble twice a-year, spending four days successively in meetings for mutual encouragement and edification, as well as for the celebration of the Lord's Supper. On these occasions, also, the ordinance of baptism is administered to those who wish it; but the ceremony is invariably performed by total immersion. The Collegiants in Friesland assemble once a-year at Leenwarden for the same purposes as their brethren who meet at Rheinsberg. From the lax terms of admission among the Collegiants, they are drawn from all sects, and consist of men of the most widely opposite opinions. They account no man a heretic on account of his opinions, but solely on account of vicious and immoral conduct.

When the sect of Collegiants was first instituted *Arminianism* was at a low ebb in Holland, having been formally condemned by the synod of Dort, and the ministers who held its tenets being prohibited from promulgating them. The brothers Van der Kodde, accordingly, opened private meetings or clubs called *collegia*. The first was held at the village of Warmand, where one of the brothers lived, and after a short time the meetings were transferred to Rheinsberg, a small village near Leyden, from which the Collegiants received the name of Rheinsbergers. Similar meetings were instituted at other places in Holland, and the sect rapidly increased until it became a large body. They professed to tolerate all opinions, however extravagant and openly opposed to the plainest declarations of Scripture. Yet, notwithstanding the tolerant spirit by which they were avowedly actuated, a controversy arose in 1672 in the sect of the Collegiants, which raged with the utmost bitterness for a considerable time. The parties were on the one side, John and Paul Bredenburg, merchants of Rotterdam, and on the other side, Abraham Lemmermann and Francis Cuiper, merchants of Amsterdam. The brothers Bredenburg openly taught the doctrine of Spinoza, and demonstrated its accordance with reason mathematically. With strange inconsistency they avowed their belief in Christianity as being of Divine origin, recommending and defending it in the meetings of the Collegiants. To reconcile such opposite and contradictory systems as Spinosism and

Christianity, they maintained that reason is opposed to religion, but that we ought, nevertheless, to believe in the religion contained in the New Testament Scriptures against the most evident and the most conclusive mathematical demonstrations. It is plain, then, that the brothers Bredenburg must have held, that what is false in theology may be true in philosophy, and *vice versa*, what is a religious truth may be a philosophical error, and even a mathematical absurdity. This strange, contradictory system of opinion was opposed by Francis Cuiper, a book seller of Amsterdam, in a work entitled '*Arcana Atheismi Detecta*,' or the Secrets of Atheism Detected. The controversy waxed warm on both sides; other minor contests arose about the same time; and the result of the whole was, that the Collegiants, in 1686, were divided into two opposing sects, which held their assemblies in separate buildings at Rheinsberg. In the beginning, however, of the eighteenth century, when the heads of the opposing factions had disappeared from the scene, the schism began to heal, and the Collegiants returned to their former harmony. They continue to this day to observe the same modes of worship, and though far from being so numerous as they once were, still hold their meetings without any fixed pastors, and practise baptism by immersion.

COLLEGIATI. See COPIATÆ.

#### COLLEGIUM ÆSCULAPII ET HYGEIÆ.

The college of Æsculapius and of Hygeia was among the ancient Romans a congregation of sixty persons, who, at certain days in the year, met at an appointed place to offer sacrifices in behalf of those who were willing to implore the help of the god and goddess of health.

COLLEGIUM DENDROPHORIUM, the college of the Dendrophori. It is difficult to ascertain with certainty who these people were. The word is derived from two Greek words, *dendron*, a tree, and *phero*, to carry. Hence Salmasius thinks, that, by the Dendrophori were meant those men who, in the processions made in honour of the gods, carried branches of trees. From the following passage in the Theodosian code, however, it would appear that they were a class of heathens: "It is just that the places which the Dendrophori and other heathens have possessed, and were appointed for keeping of feasts and distribution of money, be applied to the revenues of our house, having beforehand banished the error which had first given birth to them."

COLLOCATIO, a custom which existed among the ancient Greeks and Romans, on the death of any individual, of laying out the corpse on a bed with a pillow for supporting the head and back. It was placed at one time outside the house, but afterwards at the threshold, the design being, as Plato alleged, to give ocular proof that the person was really dead, or, as is more likely to have been the reason, to show that the death had been natural, not caused by violence. By the side of the corpse was laid a honey-

cake, which was said to be meant as a gift to Cerberus. Beside the bed were arranged painted earthen vessels, which were buried with the corpse. The collocoatio continued for two days, and on the third the body was carried out for burial.

**COLLUTHIANS**, a heretical sect which arose in the fourth century, founded by Colluthus, a presbyter of Alexandria. He seems to have approached in his opinions to the tenets of the Manicheans, holding that God did not create the wicked, and that he was not the author of the evils that befall men. Colluthus was deposed by the council of Alexandria, A. D. 324, and died before A. D. 340. The sect existed but for a short time.

**COLLOBIUM** (Gr. *kolobos*, short), a garment which some ancient authors affirm was worn by bishops and presbyters in the primitive ages of the Christian church. It was a short tunic or coat without long sleeves, thus differing from the *dalmatica*, which was the long coat with sleeves. Both these vestments were used by the Romans, though the *collobium* was the more common, ancient and honourable garment, which was afterwards permitted, by the laws of Theodosius the Great, to be worn by senators within the walls of Constantinople. It is probable, therefore, that when a bishop or a presbyter is said to wear a collobium, it means nothing more than that he wore a common Roman garment.

**COLLYRIDES** (Gr. *cakes*), a species of cakes of kneaded dough, which, from very ancient times, were offered to the gods as sacred gifts from the notion which the heathen in all ages have entertained, that what was gratifying to the sons of men, must be pleasing and acceptable to the gods. Besides, it has been imagined, by the ignorant in every age, that the inhabitants of heaven stood in need of food and drink like those of earth. The Hebrews offered cakes in the temple made with wheat or barley, kneaded with oil, and sometimes with honey. The Egyptians made offerings of cakes to their deities in behalf of deceased relatives. Ccerops directed cakes to be offered to Zeus at Athens. Herodotus informs us, that the Persians offered consecrated cakes to their gods. The immolation or consecration of a victim among the ancient Romans consisted partly in casting of corn and frankincense, together with the *salsa mola* made with bran or meal mixed with salt, upon the head of the beast. Cakes were specially used in the worship of certain deities, as in that of Apollo. They were either simple cakes of flour, sometimes also of wax, or they were made in the shape of some animal, and were then offered as symbolical sacrifices in the place of real animals, either because they could not easily be procured, or were too expensive for the sacrifices. On the second day of the festival called Thesmophoria, celebrated in various parts of Greece in honour of Demeter, the women sat on the ground around the statue of the goddess, and took no other food than cakes made of sesame and honey. In Jer. vii. 17, we read of the

Israelites kneading their dough "to make cakes to the queen of heaven," which appears to have been from early times an idolatrous practice. The Collyrides of the Pagans having been transferred, in the fourth century, to the worship of the Virgin Mary, gave name to a small sect in Arabia. See next Article.

**COLLYRIDIAN**, a sect which arose towards the end of the fourth century, maintaining that the Virgin Mary ought to be worshipped and appeased with libations, sacrifices, and offerings of *collyrides* or cakes. They appear to have been a sect of women, who came from Thrace and settled in Arabia, looking upon themselves as priestesses of Mary. On a set day, consecrated to her as a festival, they carried about in chariots, similar to those which the Pagans used in their religious processions, cakes or wafers dedicated to Mary, which they first presented to her as sacred offerings, and then ate them. Neander considers this ceremony to have been derived from the Pagan worship of Ceres, and that the customary bread-offerings at the Thesmophoria or heathen feast of the harvest, in honour of Ceres, had been changed for such offerings in honour of Mary. Mosheim, also, supposes the Collyridians to have been heathen converts, who, while they were mere Pagans, had been accustomed to bake, and present to the goddess Venus or Astarte, certain cakes which were called collyrides, and now that they had become Christians they thought this honour might be best shown to Mary. The *Collyridians* were opposed by the ANTIDICOMARIANITES (which see), who, instead of regarding Mary as a goddess, held that she was not always virgin, but had other children after the birth of Jesus. See MARIOLOGY.

**COLLYVA**, an oblation used in the Greek church in commemoration of the resurrection of the dead. It forms a portion of the funeral solemnities of the modern Greeks. The latest account of the Collyva has been given by Mr. Henry M. Baird, an intelligent traveller, in his recent work, entitled 'Modern Greece.' We quote the passage. "In modern Greece several successive Fridays are set apart as especially devoted to the dead. The bell of the little church of St. Nicholas Rangaves, situated at the very base of the Acropolis, attracted my attention on one of these occasions. Upon entering the church—a small edifice scarce exceeding in size an ordinary room—I found a few persons waiting for the commencement of the services; the men and boys standing near the altar, while the women as usual remained somewhat further off. Ever and anon some person would come in carrying a small dish covered with a napkin, and, after devoutly crossing himself, placed the dish upon the floor in front of the screen of the hieron or holy place. These plates contained a peculiar sort of cake, which is called Collyva. It is, in fact, an offering made to the manes of the dead, and can certainly claim a Pagan rather than a Christian origin. It is carefully made, the principal ingredients being boiled

wheat and currants. The surface of the top is ornamented with various degrees of neatness, by means of the eatable red grains of the pomegranates or almonds, or anything of the kind. These cakes were sent by the relatives of those who had died within a year or two, and if handsome, were allowed to remain before the chancel. If more commonly prepared, the contents were thrown together into a basket. In every plate of *collyva*, and in every basket, were stuck a number of little lighted waxen tapers, which burned during the service. The notion of the common people respecting this usage, was expressed to me by a person whom I asked to explain its purport. 'The soul of the deceased,' said he, 'for whom the *collyva* is offered, comes down during the service, and eats a single grain of the wheat.' This observance of the Greeks is probably of Pagan origin. It is well known that among the ancient Romans there was a festival called *Feralia*, which was held in the latter end of the month of February, when food was wont to be carried to the sepulchres for the use of the dead. The *Inferiæ* and *Parentalia* were of the same description, showing that among the ancient heathens, as among several modern nations, the manes of the dead are thought to be able to partake of the enjoyments of the living. The Chinese (See ANCESTORS, WORSHIP OF), present offerings to the dead, and hold imaginary intercourse with them. See FUNERAL RITES.

**COLORITES**, a congregation of Augustinian monks, founded in the sixteenth century by Bernard of Rogliano in Calabria. The name of this order is said to have been drawn from Colorito, a hill in the Neapolitan territory on which there is a church dedicated to the holy Virgin. The order was not fully established till 1591, and a few years after they avowed submission to the general of the Augustin hermits. Their habit consisted of a dark-coloured gown, and a mantle which reached only to their knees.

**COLPIA**, in the cosmogony of the ancient Phœnicians, as explained by Sanchoniathon, the name of the wind, from which, as well as from his wife, Baan or Night, arose Life or Æon, and the First Bera or creation. The meaning of this myth, according to Rougemont, is, that the voice or Spirit of God (Colpia), in moving over the formless and empty earth (Bauu), has given rise, in the first place, to life in material things.

**COMBADAXUS**, a deity worshipped in Japan. He was a bonze or priest, of whom the following strange story is told. When he was about eighty years old, he ordered a magnificent temple to be built, and pretending to be weary of life, he gave out that he would retire into a cavern and sleep for ten thousand millions of years; after which he would come to life again. Accordingly, he went into the cavern, the mouth of which was immediately sealed up. The Japanese believe that he is still alive, and therefore celebrate a festival in his honour, and invoke him as a god.

**COMBAT (JUDICIAL)**. See **BATTLE (TRIAL BY COMFORTED (THE))**, one of the two classes, the *consolati* or comforted, and the *federati* or confederated, into which the Manichean congregations were anciently divided. The **ALBIGENSES** (which see) classified their people in precisely the same way, and the "comforted" in the Albigensian church led a life of celibacy and of strict austerity.

**COMMANDRIES**, the name given to the houses of the knights hospitallers, an order of ecclesiastical knighthood which was instituted in the twelfth century.

**COMMATRES** (Lat. *con*, together, and *mater*, a mother), a term sometimes used in ancient writers to denote sponsors in baptism.

**COMMEMORATION OF THE DEAD**. See **ANNIVERSARIES**.

**COMMEMORATIONS**, a word used in the church of Rome to denote the combination of the service of some holyday of lesser note with the service of some Sunday or greater holyday on which the lesser holyday happens to fall. In all such cases the Breviary enjoins that the hymns, verses, and some other parts of the service of the lesser holyday should be added to those of the greater. See **FESTIVALS**.

**COMMENDAM**, an ecclesiastical term used in England to denote a living commended by the crown to the care of a clergyman until a proper pastor has been appointed to it. Such interim appointments have for some time been seldom or never granted to any but bishops, who, when their bishoprics were of small value, have, on some occasions, been allowed by special dispensation to hold their benefices, which, on their promotion, passed into the hands of the sovereign.

**COMMENDATIONS**, one of the names given in the Latin church to **COLLECTS** (which see).

**COMMENDATORY LETTERS**. In the early Christian church no Christian would venture to travel without taking with him letters of credence from his own bishop, if he meant to communicate with the Christian church in a foreign country. The letters, which were called commendatory, were such as were only granted to persons of quality, or else persons whose reputation had been called in question, or clergymen who had occasion to travel into foreign countries. Persons travelling without these letters might partake of the charity of the church in a foreign country, but were refused permission to sit down at the Lord's table. Dr. Sherlock says, in his treatise on Church Unity, "The ancient discipline was very severe in admitting strangers who were unknown to them, to the communion, lest they should admit heretics or schismatics, or excommunicated persons; and, therefore, if any such came who could not produce their recommendatory letters, but pretended to have lost them by the way, they were neither admitted to communion nor wholly refused, but, if occasion were, maintained by the church till such letters could be

procured from the church from whence they came, which was called the *communio peregrina*." In the apostolical canons it was expressly provided, that if any strange bishops, presbyters, or deacons, travelled without commendatory letters, they should neither be allowed to preach nor be received to communion, but only have what was necessary to answer their present wants, that is, a charitable subsistence.

COMMENDATORY PRAYER, a name given to the morning thanksgiving, as it is called in the constitutions, which was offered by the bishop or pastor in the early Christian church towards the close of the morning service. The prayer, as given by Bingham in his 'Christian Antiquities,' is as follows: "O God, the God of spirits and of all flesh, with whom no one can compare, whom no one can approach, thou givest the sun to govern the day, and the moon and stars to govern the night; look down upon us with the eyes of thy favour, and receive our morning thanksgivings, and have mercy on us. For we have not spread forth our hands to any strange god. For there is not any new god among us, but thou, our eternal and immortal God, who hast given us our being through Christ, and our well-being through him also. Vouchsafe by him to bring us to everlasting life; with whom unto thee be glory, honour, and adoration, in the Holy Ghost, world without end. Amen." The African councils speak of prayers used at the funerals of the dead, which were also called commendatory prayers, being such as were offered when the body was committed to the ground.

COMMUNION, a public denunciation or threatening of God's vengeance upon sinners. There is an ancient office, called the *Commination*, in the Church of England, which is appointed to be read on the first day of Lent or Ash-Wednesday, and at other times as the ordinary shall appoint.

COMMUNISTRI, the presbyters in the early Christian church who assisted in the administration of the sacraments. Subsequently they regularly administered the ordinances themselves. See ELDERS (CHRISTIAN).

COMMISSARY, an officer in the Church of England who exercises ecclesiastical jurisdiction in places of the diocese so far distant from the chief city, that the chancellor cannot summon the people to the bishop's principal consistory court without great inconvenience to them.

COMMON PRAYER (Book of), the liturgy of the Church of England, to the use of which in public worship, every clergyman is bound by the Act of Uniformity to adhere; and, besides, he subscribes a declaration to the effect, "That he himself will use the form in the said Book prescribed, in public prayer and administration of the sacraments, and none other." Previous to the reign of Edward VI., when the Liturgy was first performed in English, the ritual had consisted of a collection of Latin prayers, made up partly of some ancient forms used in the primitive church,

and partly of some of a later original accommodated to the Romish church. Compiled at Rome, where the Latin tongue was spoken, the prayers had remained untranslated, even though the Latin had become a dead language. In 1547 the Convocation, and afterwards the Parliament, took into their consideration the subject of the communion, the Romanists having withheld the cup from the laity ever since the council of Constance in 1414, on pretence that part of the transubstantiated wine was in danger of being spilt. A change, however, on this point, had come over the minds of Christian men in England, and an authoritative act was passed, first by the clergy, and then by the Legislature, enjoining all persons to receive the sacrament in both kinds. The reformation of the communion led immediately to other improvements. Among these, one of the most important was the appointment of a committee of the clergy to prepare "an uniform order for the communion according to the rules of Scripture, and the use of the primitive church." This having been accomplished to the satisfaction of the public generally, the same persons were empowered in 1548 by another commission to compose a new Liturgy, which was completed in a few months, and included the new office for the communion. The committee to whom this task had been intrusted, was presided over by Archbishop Crammer, and included eleven of the most eminent clergymen of the period, including Ridley the martyr. Drawn up by a body of men so highly qualified for the task, the Liturgy was approved, confirmed, and published by the King and Parliament, and is called 'The First Book of Edward VI.'

In the course of three years after its preparation, Crammer proposed to revise the Liturgy, and having called to his aid Martin Bucer and Peter Martyr, two eminent Continental divines, he produced a new edition, with considerable alterations, consisting chiefly of the addition of the sentences, exhortation, confession and absolution at the beginning of the morning and evening services; which in the first Common Prayer Book began with the Lord's Prayer. The other changes were the removing of some ceremonies contained in the former book; as the use of oil in baptism; the unction of the sick; prayers for souls departed; omitting the order for mixing water with the wine, and several others. The vestments also prescribed by the former book were directed to be disused, and the practice of kneeling at the sacrament was explained. In this improved form the Liturgy was again confirmed by Parliament in 1552, and thus amended, it is frequently called 'The Second Book of Edward VI.' In the following year both this and the former act were repealed, Queen Mary, who had now succeeded to the throne, being resolved to restore Romanism in England. This state of matters, however, was but of short duration, for in 1559, soon after the accession of Elizabeth, a statute passed the Legislature restoring the English service; and a

other committee of learned divines was appointed to review King Edward's Liturgies, and to frame from them a Book of Common Prayer for the use of the Church of England. In the list of commissioners on this important occasion, occurs the name of Matthew Parker, afterwards Archbishop of Canterbury; but the chief management of the undertaking is supposed to have devolved upon Mr. Edward Guest, a very learned man, and subsequently almoner to the Queen and Bishop of Salisbury. At the outset the difficulty arose, which of the two former Liturgies ought to be received. This point occasioned considerable discussion; but at length King Edward's Second Book was adopted, and its use was accordingly authorized by Parliament; with the addition of certain Lessons to be read on every Sunday in the year, the form of the Litany altered and revised, and two sentences added in delivering the sacrament. The alteration in the Litany consisted in omitting the words, "From the tyranny of the Bishop of Rome and all his detestable enormities," which occurred in both the books of King Edward: and the adding these words to the first petition for the Queen, "Strengthen in the true worshipping of thee in righteousness and holiness of life." The sentences inserted at the delivery of the sacrament consisted of "the body of our Lord Jesus Christ which was given for thee;" and "The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul to everlasting life." These were adopted out of King Edward's first book, and were the whole forms then in use; though they were omitted in the second, the form of which was also adopted. A few other variations from this second book were also made. Thus an alteration was introduced into the direction concerning the chancels and proper places for reading divine service; the vestments ordered in the first book were restored; two prayers for the Queen and clergy were added to the end of the Litany; and a note at the end of the communion service explanatory of the presence was omitted. The design of this last alteration was to promote uniformity, in accordance with the Queen's wishes, and, therefore, the question as to the real presence of Christ in the sacrament was left as an indeterminate point. The Book of Common Prayer thus completed, continued in use until the first year of James I., when some forms of thanksgiving were added, and the Catechism was enlarged on the subject of the sacraments. In the reign of Charles II., the Liturgy was again slightly altered, and unanimously subscribed by both Houses of Convocation of both provinces, on the 20th December, 1661. And in the same year, the Parliament passed the Act of Uniformity in Public Worship, which is binding upon all ministers of the Church of England; and although various proposals have been made from time to time to revise the Book of Common Prayer, it remains to this day in precisely the same state in which it was left by the Second Charles.

The strictest adherence to this prescribed formulary of the Church of England is enjoined by the canons on all the clergy. Thus it is expressly declared in the fourth canon: "Whosoever shall affirm, that the form of God's worship in the Church of England, established by law, and contained in the Book of Common Prayer and administration of the sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it that is repugnant to the Scriptures; let him be excommunicated *ipso facto*, and not restored but by the bishop of the place, or archbishop, after his repentance and public revocation of such his wicked errors." And again, "If any minister, after he has subscribed to the Book of Common Prayer, shall omit to use the form of prayer, or any of the orders or ceremonies prescribed in the Communion Book, let him be suspended; and if after a month he does not reform and submit himself, let him be excommunicated; and then, if he shall not submit himself within the space of another month, let him be deposed from the ministry."

The Scotch Episcopal Church, since the days of Queen Anne, have adopted the Book of Common Prayer, and use it not only in the Morning and Evening services, but also in the occasional offices, except when celebrating the eucharist, on which occasion the Scotch communion office is generally read.

The Protestant Episcopal Church of America adopted in 1789 a somewhat modified form of the Book of Common Prayer, differing in several particulars from the service book of the Church of England. 1. A shorter form of absolution is allowed to be used instead of the English one, which, however, is retained, and is most generally recited in divine service. 2. The Athanasian Creed is omitted, while the Nicene Creed is retained. 3. In the office of baptism, the sign of the cross may be dispensed with if requested. 4. The marriage service has been considerably abridged. 5. In the funeral service some expressions in the English Prayer Book, which have been considered liable to misconstruction, are altered or omitted. In addition to these alterations, a change was of course introduced into the prayers for rulers, in consequence of the peculiar form of government in the United States. There may be also a few other verbal changes of minor importance which it is unnecessary to mention.

**COMMUNION.** This word in its strict acceptance implies the sharing of something along with another, and in a more general sense, agreement, fellowship or friendly intercourse. Hence the word *communion* is used by a very natural transition to denote the Lord's Supper, which is a fellowship or participation on the part of believers in the great benefits accruing from the broken body and shed blood of the Lord Jesus Christ. In its wider and more extended signification, communion is held by the believer when at the Lord's table with the whole body of Christ's people, who are all equally inter-

ested in his death; but in its narrower and more restricted meaning, it denotes fellowship with a particular congregation or community of Christians. Accordingly the term *communion* is sometimes used to signify any limited sect or denomination of Christians. So strong, however, was the impression of the early Christians, that the Lord's Supper was a feast of communion with the whole of Christ's people, that they held it might be celebrated by the absent as well as the present; and, accordingly, they were in the habit of sending by the hands of the deacons portions of the sacred elements to their brethren, who from sickness or imprisonment were unable to attend.

**COMMUNION (CLERICAL)**, an expression which sometimes occurs in early Christian writers, and is intended in opposition to Lay Communion (see **COMMUNION, LAY**), to denote the full exercise of all the duties of the clerical office. Hence, when a clergyman was for any offence deprived of clerical communion, he was excluded from those special honours and privileges which belong to the sacred function. This was called also ecclesiastical communion. See **LORD'S SUPPER**.

**COMMUNION (FREE)**. The churches and Christian communities which adhere to the practice of free, catholic, open or mixed communion, are such as hold that the evidence of Christian character is the only indispensable prerequisite to admission to the Lord's Table. About forty years since, an earnest discussion arose in England between the Baptists and Pædobaptists as to what are usually described as the terms of communion, or the special conditions of admission to the Lord's Supper. The controversy chiefly turned upon the point whether or not baptism was an essential prerequisite. The doctrine of free communion was advocated by Mr. Robert Hall, while Mr. Fuller entered the lists as the champion of strict, close, primitive, or church communion. The argument was conducted with great ability on both sides. The positions which Mr. Hall maintained in support of his view of the subject were briefly these: "1. The baptism of John was a separate institution from that appointed by Christ after his resurrection; from which it follows that the Lord's supper was anterior to Christian baptism, and that the original communicants consisted entirely of such as had not received that ordinance. 2. That there is no such connexion, either in the nature of things, or by the divine institution, between baptism and the eucharist, as renders it, under all circumstances, indispensable that the former should precede the latter. 3. That admitting this to be the prescribed order, and to be sanctioned by the uniform practice of the apostles, the case of pious Pædobaptists is a new case, calling for some peculiar treatment, in which we ought to regard rather the *spirit* than the *letter* of apostolic precedent. 4. That a schism in the church, the mystical body of Christ, is deprecated in the New Testament as the greatest evil. 5.

That a reception to church fellowship of all such as God has received, notwithstanding a diversity of opinion and practice in matters not essential to salvation, is expressly enjoined in the New Testament. Rom. xiv. 1—5; xv. 1, 5—7. 6. That to withhold the Lord's supper from those with whom we unite in other acts of Christian worship, is a palpable inconsistency. And lastly, That it is as impolitic as it is illiberal: being calculated to awaken a powerful prejudice, and place beyond the reach of conviction our Pædobaptist brethren, and to engender among the Baptists themselves a narrow and sectarian feeling, wholly opposed to the enlarged spirit of the present age."

**COMMUNION (INFANT)**. The custom prevailed for many ages in the Christian church of administering the communion to infants; and as persons at so early an age were incapable of eating the bread, the practice was early adopted of dipping it in wine, and pressing a drop or two into the mouth of the babe. The reason which Cyprian assigned for this custom was, "that the grace of God bestowed upon the subjects of baptism was given without measure, and without any limitation as to age." Augustine strongly advocates this practice, and in its favour he adduces John vi. 53, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," a passage which was afterwards quoted with the same application by Paschasius Radbert in the ninth century. From the period of the general introduction of infant baptism, the Lord's Supper continued to be administered to all who had been baptized, whether infants or adults. The custom of infant communion prevailed for several centuries. It is mentioned in the third council of Tours, A. D. 813, and even the council of Trent, A. D. 1545, instead of discountenancing it, only declared that it should not be considered essential to salvation. It is still scrupulously observed by the Greek church.

**COMMUNION (LAY)**. It was accounted in the primitive Christian church the highest privilege of a layman to partake of the communion; but it was a severe rebuke for any one who held the clerical office to be again degraded to the condition of a layman, and to be required to communicate as a layman at the table of the Lord. This was regarded as a kind of mitigated excommunication. The man on whom the church inflicted this punishment for any offence, was excluded from the body of the clergy, and reduced to the condition of a layman, and his partaking of the Lord's Supper was termed a lay communion. Bellarmine alleges, that such a communion was only in one kind, such being the meaning at present attached to the expression lay communion in the Church of Rome. But this is taking for granted that the practice of denying the cup to the laity existed in the early Christian church, while there is not the slightest trace of it to be found in the ancient writers. Other authors again limit the meaning of lay communion to the punishment of

being compelled to communicate among laymen outside the rails of a chancel. Such a restriction of its signification, however, is wholly unwarranted, and the only adequate idea of what is involved in reducing a clergyman to lay communion, is the totally degrading him, and depriving him of his orders, that is, of his clerical office and function, and reducing him to the simple condition of a layman. In this case they were not only deprived of the order and office, the power and authority, but even of the name and title of clergymen. They were accordingly, after such a sentence, reputed and treated as private Christians, wholly divested of all their former dignity and clerical powers and privileges. Very few instances are on record of clergymen thus degraded being recalled to the clerical office again, which indeed was never done but upon some great emergency or very pressing reason.

**COMMUNION SERVICE**, the office in the liturgy of the Church of England, for the administration of the eucharist or sacrament of the Lord's Supper. It was extracted out of several ancient liturgies, as those of St. Basil, St. Ambrose, and St. Gregory, but considerably modified by Martin Bucer, who was brought over from Germany to assist in revising the Liturgy. At one time the communion service was used in a distinct form, and at a different time from the morning prayer, and Bishop Overall attributes it to the negligence of the ministers and carelessness of the people, that they have been combined into one office. It is appointed by the rubric to be read, in part at least, on every Sunday and holiday.

The communion office of the Scottish Episcopal Church differs from the communion office of the Prayer Book of the Church of England. It maintains the doctrine of the commemorative sacrifice of the holy eucharist, and asserts that Christ is verily and indeed present in the Lord's Supper, and taken and received by the faithful. The Book of Common Prayer has been universally adopted among the Scotch Episcopalians since 1712, and has been uniformly used not only in the morning and evening services, but also in all the occasional offices excepting the celebration of the eucharist, when the Scotch communion office is generally adopted. This office, the use of which is entirely limited to the body for which it was composed, was authorized by Charles I., and is formed on the model of the office in the first Liturgy of Edward VI.

**COMMUNION (STRICT)**. The general opinion and practice of all ages have gone to favour the principle now held in almost all Christian churches, that to entitle any person to admission to the Lord's table something more is necessary than evidence of conversion or Christian character, which is the only prerequisite according to the adherents of *Free Communion*. Hence the advocates of *Strict Communion* have always maintained that not only baptism, but soundness in the faith, and a regular, consistent

walk and conversation were scriptural and indispensable terms of communion. In the keen controversy which took place a number of years ago in the Baptist churches of England, the doctrine of *Strict Communion* was ably supported by Mr. J. G. Fuller, in his 'Conversations on Strict and Mixed Communion.' The chief positions which he seeks to establish, in conducting the argument against Mr. Hall, are briefly these: "1. That all the arguments which are used to destroy the identity of baptism as practised by John and the apostles before the death of Christ, with that practised afterwards, amount only to proof of a *circumstantial* not an *essential* difference, and cannot therefore warrant the inferences of Mr. Hall in any one point.—2. That the commission of our Lord (Matth. xxviii. 19, 20), furnishes the same evidence that baptism is an indispensable prerequisite to external church fellowship, as that faith is an indispensable prerequisite to baptism.—3. That the uniform example of the apostles is an inspired explanation of the commission under which they acted, and a pattern intended for the instruction of the church in all succeeding ages.—4. That strict conformity to the commission of Christ, thus explained, is not *schism*, but the only possible mode of restoring and perpetuating *Christian union*.—5. That the mutual forbearance enjoined on Christians in the New Testament related to matters of real indifference, not involving the surrender of any positive institution of Christ; and is therefore inapplicable to the present case.—6. That to unite with Pædobaptist brethren in all such acts of worship and benevolent effort as do not imply an abandonment of the commission, is not an inconsistency, but the dictate of Christian charity.—And, lastly, That to whatever imputations a strict adherence to the commission of Christ may subject the Baptist churches, it is better to suffer them than to sin; and that a deviation in deference to modern error, however conscientiously maintained, is neither charity nor Christian wisdom, since 'whatever is right is wise.' Christians may cordially unite in the evangelization of the world, but they *do* not, nor *can* they without a change of sentiments, unite in the constitution of their churches."

**COMMUNION (TERMS OF)**. Our Lord, in instituting the ordinance of the Supper, showed clearly for whom it was intended by administering it to his disciples. If we examine the corresponding ordinance under the Old Testament, which is well known to have been the Passover, we shall find that its administration was limited to the Israelites, and those who had joined themselves to them by submitting to circumcision. Thus, in regard to strangers, the law was explicit, Exod. xii. 48, "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof." It is plain, therefore, that *circumcision* was

an indispensable qualification for partaking of the passover, and from this it is argued by analogy that baptism, which has come in the place of circumcision, is equally necessary to entitle a person to sit down at the table of the Lord. On this point, as to which, up to within the last half century, there had never been a doubt, a controversy raged for some time among the English Baptists: the one party, headed by Mr. Hall, contending for the duty of free communion, or the open admission of Pædobaptists to the communion with Baptists: the other party, headed by Mr. Fuller, contending for the duty of strict communion, and, therefore, arguing in favour of baptism as an indispensable qualification for partaking of the Lord's Supper. The latter opinion is that which has almost universally been maintained in Christian churches, and, accordingly, in case of an unbaptized person applying for admission to the eucharist, it is the invariable practice to dispense the ordinance of baptism previously to the individual being allowed to take his place at the Lord's table. Baptism, however, is not the only term of communion. It is generally demanded of candidates for the Lord's table, in addition to the qualification of previous baptism, that they show a competent measure of knowledge, profess their faith in Christ, and possess a character in accordance with their profession. The English Church Catechism, in reply to the question, "What is required of them who come to the Lord's Supper?" answers, "To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men." To the same effect, the 29th article of the same church declares, "The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, as St. Augustine saith, the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing." The Westminster Confession of Faith, also, which is the symbol or authoritative standard of the Presbyterian churches, is equally explicit on this point, asserting "All ignorant and ungodly persons, as they are unfit to enjoy communion with him (Christ), so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto." Such then are the individuals who, in the judgment of the church, are entitled to admission to the table of the Lord. If it be asked, however, who they are that, in the sight of God, are qualified to partake of this holy ordinance, the reply is, that believers alone have a right to this privilege. Yet even believers themselves are not always in a state of preparedness for the Lord's Supper. Their graces may be in a very low state, and their consciences wounded by sin, and, therefore,

it is their duty to humble themselves in unfeigned repentance before engaging in this solemn ordinance. Hence the necessity of the apostolic exhortation, "Let a man examine himself, and so let him eat of this bread and drink of this cup." The duty to which the apostle thus calls all who would partake worthily of the Lord's Supper, involves a serious and searching inquiry both as to their habitual character and their present spiritual state.

**COMMUNION OF STRANGERS.** Travellers and strangers, in the early ages of the Christian church, unless they had testimonials certifying to their regular standing as recognized members of the church, were treated as if they were under censure, not being allowed the privileges of full communion, though permitted to receive maintenance from the funds of the church if they required it. Clergymen under censure were sometimes treated in this way. They were placed in the same relation as strangers, which was denoted by the Latin phrase *communio peregrini*. In these circumstances they could neither officiate nor be present at the celebration of the Lord's Supper until they had given the prescribed satisfaction.

**COMMUNION TABLE,** on which the elements are laid in celebrating the Lord's Supper. It was at first a plain moveable table made of wood, and covered with a white cloth. Altars, as the communion tables came to be called, were wrought from stone in the time of Constantine, and in the Western church were required by ecclesiastical authority in the beginning of the sixth century. The stone altars were no longer moveable, but fixed, and decorated with crimson cloth. This change in the construction of the communion table, and the application to it of the term altar, did not take place before Christianity had been corrupted from its original simplicity, and men began to consider the Lord's Supper in the light of a sacrifice. The custom of covering the table with white linen is of great antiquity. It is first mentioned by Optatus, and several other authors allude to the practice. There is no doubt that, at its first institution, the eucharist was celebrated by our Lord and his disciples seated around a table, and the Apostle Paul contrasts "the Lord's table" with "the table of devils." In regard to the use of a table in this ordinance, there has long been a difference of opinion between the Presbyterians and others. "In the Westminster Assembly," says Baillie, "the Independents occupied them no less than three weeks in debating the point of sitting at a communion table. The unhappy Independents would mangle that sacrament. No catechizing nor preparation before; no thanksgiving after; no sacramental doctrine nor chapters in the day of celebration; no coming up to any table, but a carrying of the elements to all in their seats athwart the church." The distribution of the elements to communicants not seated at a table, but in their ordinary pews, has more recently been adopted both in Britain and America, by many Presbyterian as well

as Congregationalist churches. Episcopalians of every order avoid a table altogether, and partake of the elements kneeling before the altar, while the Romish church, believing in the transubstantiation of the bread and wine into the body, blood, soul, and divinity of our Lord Jesus Christ, consider the mass, as they term the eucharist, to be a sacrifice for the quick and the dead.

**COMMUNICANT**, one who is admitted by a Christian church to partake of the elements of bread and wine at the Lord's table. For the principles on which the admission proceeds, see **COMMUNION** (TERMS OF).

**COMMUNICATIVE LIFE**, that form of monasticism in which the individual professing to be a religious retains possession of his worldly property, and uses the proceeds of it for the advantage of the brethren. It is opposed to the **RENUNCIATIVE LIFE** which renounces the world.

**COMMUNITY OF GOODS**. It is asserted by Luke concerning the first converts to Christianity, Acts iv. 32, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common." The precise nature of this community of property has given rise to no small dispute among ecclesiastical writers. An opinion prevailed in ancient times, though not before the fourth century, that in the church of Jerusalem, of which the sacred historian is directly speaking, there was a similar community of possessions to that which existed among the ancient Essenes, and still professedly exists among modern monks. This idea, however, is altogether unwarranted by the whole tenor of the sacred narrative. The apostle Peter is introduced reproving Ananias for withholding a portion of his property from the common fund, but in Acts v. 4, he reminds the guilty man that it was in his own power either to sell or to retain his property, and that even after the sale he might contribute to the common stock what he thought proper. The crime lay, as is evident from the terms of the narrative, in his falsehood. Proceeding a little farther on in the history, we find, Acts vi., assistance given to the widows, but by no means from a common store collected for the support of the whole community. Mosheim, accordingly, may be considered as having put the matter on a proper footing when he asserts that "the declaration of Luke should not be understood as it generally has been of their *possessing* in common, but only of their *using* in common." Their minds were so completely pervaded by brotherly love, that they were led to consider their property to be at the service of their Christian brethren as they might require it. Under the influence of this spirit a common fund was established, which was at first placed under the management of the apostles, and out of which the common and necessary expenses were defrayed, and the wants of the poorer

members supplied. In this view of the subject, Heumann, Mosheim, and Neander fully agree.

**COMMUTATION OF PENANCE**. See **PENANCE**.

**COMPASS**. Father Le Comte, in describing the superstitious practices of the Chinese, says, they paid divine adoration to the compass, burnt little odoriferous balls to its honour, and offered meats and sacrifices to it. They threw gilded paper punctually twice a-day into the sea to attract its favour, and win it to be propitious.

**COMPASSIVITY**, a term used in Romanist writers to express the feelings of a saint on beholding in a vision the sufferings of Christ, whereby his soul is transpierced with the sword of a *compassive* pain; thus literally enduring the passion of Christ. Such a vision is set before him, "that he may be premonished that he is about to be transformed entirely, not by the martyrdom of the flesh, but by the burning of the soul into the express similitude of Jesus Christ crucified."

**COMPETENTES**, the name given to an order of catechumens in the early Christian church, denoting the immediate candidates of baptism, or such as gave in their names, expressing their desire to be baptized at the next approaching festival. In the act of petitioning for this favour, they received the name of *competentes*. When their names were given in, and their petition accepted, then both they and their sponsors were registered in the books of the church, or *diptychs*, as they were called. The examination of the proficiency they had made in the preceding stages of their course as catechumens, followed immediately upon the enrolment of their names. Those who, on examination, were approved, received the name of *electi* or chosen. For twenty days before baptism they were exorcised (see **EXORCISM**), and required to practise abstinence and fasting. Accordingly, the fourth council of Carthage enjoins, "Let such as give in their names to be baptized be exercised a long time with abstinence from wine and flesh, and with imposition of hands, and frequent examination, and so let them receive their baptism." At this time also the *competentes* were taught the words of the Creed, which they were obliged to repeat at their last examination before baptism. Along with the Creed, they were taught how to make the proper responses as to their renunciation of the devil, and their engagement to serve Christ. They were required to go veiled, or with their faces covered for some days before baptism, that their minds might be fully at liberty to ponder the responsibility of their position, and that their solemn meditations might not be interrupted by the wandering of the eyes. Ancient authors inform us, that they were also subjected to the double ceremony of touching the ears, and anointing the eyes with clay, implying the opening of the ears to receive the truth, and of the eyes to behold it in its true spiritual meaning. See **CATECHUMENS**.

**COMPITALES (LARES).** See **LARES**.

**COMPITALIA**, a festival celebrated annually by the ancient Romans, at the places where two ways met, in honour of the *Lares Compitales*. This festival is said to have been first instituted by Tarquinius Priscus, and having fallen into disuse, it was restored by Tarquinius Superbus. In the time of Augustus it was again revived, after having been lost sight of for a time. The compitalia were observed generally in winter, in the month of January.

**COMPLETORIUM**, the last of the seven CANONICAL HOURS (which see), or fixed times of prayer in the ancient Christian church. The completorium was at bed-time, when the day was completed, and hence the name.

**COMPLINE**, another name for the last of the canonical hours. See preceding article.

**COMPLUTENSIAN VERSION**, an edition of the New Testament in the original Greek, which was printed at Complutum or Alcalá in Spain, in A. D. 1514, but was not published till some years after. It was prepared and published under the patronage of Cardinal Ximenes. Though the manuscripts which the editors used are lost, they are generally believed to have belonged to the thirteenth, fourteenth, and fifteenth centuries, and, therefore, could not have been of great value. In the preparation of this edition, some changes are generally believed to have been introduced in conformity with the Vulgate. See **BIBLE**.

**COMPREHENSION BILL**, a measure which was introduced into the English Parliament in the reign of King Charles II. in 1667. It was designed by Sir Orlando Bridgman, to pave the way for the admission of Protestant Dissenters into the communion of the Established church. With this view it proposed to relax the rigid terms of the Act of Uniformity, and to dispense with the practice of kneeling at the sacrament, and also with the practice of making the sign of the cross in baptism. This Bill passed the House of Lords, but was lost in the Commons. Another attempt to accomplish the same object was made by Tillotson and Stillingfleet in 1674, but although the terms proposed met the wishes of the Non-conformists, the bishops refused their assent to the measure, and thus it dropped. The scheme was again revived after the Revolution in 1688, in accordance with the earnest wishes of William and Mary, but to no purpose, and the Act of Toleration was obtained. The comprehension scheme which these royal personages had so much at heart, was extended to Scotland, where, through a pliant General Assembly, the Episcopal clergy were admitted in considerable numbers into the national Presbyterian Church. "Their admission," to use the language of Dr. Hetherington, "was the most fatal event which ever occurred in the strange eventful history of that church. It infused baneful poison into her very heart, whence ere long flowed forth a

lethal stream, corrupting and paralyzing her whole frame. It sowed the noxious seed, which gradually sprung up and expanded into the deadly weed-tree of Moderatism, shedding a mortal blight over the whole of her once fair and fruitful vineyard, till it withered into a lifeless wilderness." In 1692, William, being resolved to carry out his plans as far as he possibly could, conveyed to the General Assembly his pleasure, that those of the Episcopalian persuasion who were willing to sign the Confession of Faith should not only retain their churches and benefices, but also be admitted to sit and act in church judicatories; and that the Commission of Assembly should be composed one half of Presbyterians, and the other half of these admitted prelatists. The church, however, firmly refused to accede to the wishes of the king. Another act was passed on the 12th of June of the following year, having the principle of "comprehension" as its object, with the proviso, that if the General Assembly should refuse to admit to a share in the government of the church those of the prelatists who might apply for it, his Majesty would not attempt to compel the Assembly to admit them, but would secure to them the possession of their churches, manse, and stipends. For a time this act was not carried into actual operation, but in the course of a series of years its consequences became but too apparent, in the numbers of irreligious and unprincipled men who sought and found admission into the church. The combination of the indulged ministers and the prelatist incumbents, which was brought about by the "comprehension scheme" of King William, may be considered as the main source of the calamities which have so frequently overtaken the National Church of Scotland.

**COMPROMISE (ELECTION BY)**, one of the modes in which a Pope is elected. It sometimes happens when the cardinals fail to agree as to one particular individual, that they engage by mutual compromise to refer the matter to some cardinals in whom they have confidence, binding themselves to nominate the person as Pope on whom the arbiters shall fix. This mode of election seldom requires to be resorted to. See **POPE**.

**COMUS**, in ancient Pagan mythology, the god of mirth and hilarity. He is represented as a young man full of wine, and with every appearance of being under its intoxicating influence.

**CONCEPTION (IMMACULATE)**, a doctrine maintained both in the Romish and Greek churches, that the Virgin Mary was conceived in the womb of her mother without the slightest stain of sin, and in the same state of purity in which Christ was conceived in her womb. On this subject a public controversy arose about A. D. 1140. Long before this, Mary had been considered as sinless, but not as conceived without sin. It was reserved for the canons of Lyons in France to project this doctrine, and to institute a festival in commemoration of it. The novel tenet was no sooner propounded than it met with

stout resistance from St. Bernard, and other theologians of the twelfth century. The festival sought to be introduced was pronounced an unwarranted innovation, and while it gained ground in the thirteenth century, it is not unworthy of notice, that whenever the writers of that time speak of the feast, it is described as the feast of the conception, not of the immaculate conception. Thomas Aquinas attacked the doctrine with so much logical acuteness and power, that he had almost silenced its founders, when Duns Scotus, opposing the Dominican on this as well as on other points, entered the field in defence of the original sinlessness of Mary. Thus the Immaculate Conception of the Blessed Virgin, in the course of the fourteenth century, was adopted as one of the most prominent doctrines of the Franciscans, in their keen and protracted disputes with the Dominicans. For centuries they continued to argue upon the conception of Mary as a favourite dogma, and to perceive how far the opposing parties carried the bitterness of their hostility, we may simply notice the well-known tragedy of Berne, in the beginning of the sixteenth century, the details of which are as follows: "A Dominican monk named Wigand Wirt, preaching at Frankfort A. D. 1507, so violently assailed the doctrine of the immaculate conception of the Virgin Mary (the favourite doctrine of the Franciscans), that he was summoned to Rome to answer for his conduct. His brethren of the Dominican order in their convention at Wimpfen formed a plan to aid him, and to convince the world that the Franciscan doctrine of the immaculate conception was false. Berne was selected for the scene of their operations. The prior, sub-prior, preacher, and steward of the Dominican cloister at Berne undertook to get up miracles and revelations for the occasion. A simple honest rustic, by the name of John Jetzer, who had just entered upon his novitiate in the monastery, was selected as their tool. The sub-prior appeared to him one night dressed in white, and pretending to be the ghost of a friar who had been a hundred and sixty years in purgatory, he wailed and entreated of Jetzer to afford him aid. Jetzer promised to do it as far as he was able, and the next morning reported his vision to his superiors. They encouraged him to go on and to confer freely with the ghost if he appeared again. A few nights after the ghost made his appearance, attended by two devils, his tormentors, and thanked Jetzer for the relaxation of his sufferings, in consequence of Jetzer's prayers, fasting, &c. He also instructed Jetzer respecting the views entertained in the other world concerning the immaculate conception, and the detention of some pontiffs and others in purgatory for having persecuted the deniers of that doctrine; and promised Jetzer that St. Barbara should appear to him and give him farther instruction. Accordingly the sub-prior assumed a female garb on a succeeding night, and appeared to Jetzer. She revealed to him some parts of his secret history, which the preacher, his confes-

sor, had drawn from him at his confessions. Jetzer was completely duped. St. Barbara promised that the Virgin Mary should appear to him. She, on the sub-prior personating her, did so; and assured him that she was not conceived free from original sin, though she was delivered from it three hours after her birth; that it was a grievous thing to her to see that erroneous opinion spread abroad. She blamed the Franciscans much as being the chief cause of this false belief. She also announced the destruction of the city of Berne because the people did not expel the Franciscans, and cease from receiving a pension from the French king. She appeared repeatedly, gave Jetzer much instruction, and promised to impress on him the five wounds of Christ, which she declared were never impressed on St. Francis or any other person. She accordingly seized his right hand and thrust a nail through it. This so pained him that he became restive under the operation, and she promised to impress the other wounds without giving him pain. The conspirators now gave him medicated drugs which stupified him, and then made the other wounds upon him while senseless. Hitherto the sub-prior had been the principal actor; but now the preacher undertook to personate St. Mary, and Jetzer knew his voice, and from this time began to suspect the whole to be an imposition. All attempts to hoodwink him became fruitless; he was completely undeceived. They next endeavoured to bring him to join voluntarily in the plot. He was persuaded to do so. But they imposed upon him such intolerable austerities, and were detected by him in such impious and immoral conduct, that he wished to leave the monastery. They would not let him go, and were so fearful of his betraying their secret, which was now drawing crowds to their monastery and promising them great advantage, that they determined to destroy him by poison. Jetzer, by listening at their door got knowledge of the fact, and was so on his guard that they could not succeed, though they used a consecrated host as the medium of the poison. He eloped from the monastery and divulged the whole transaction. The four conspirators were apprehended, tried for blasphemy and profaning holy ordinances, delivered over to the civil power, burned at the stake in 1509, and their ashes cast into the river near Berne."

The council of Trent, in its decree on original sin, declared, that the conception of all men in a state of sin does not include the Virgin Mary. The controversy broke out anew in the university of Paris towards the close of the sixteenth century. In 1708, Clement XI. appointed a festival to be celebrated throughout the church, in honour of the immaculate conception. From that period until recently, the doctrine of Mary's original sinlessness was held as an opinion, not as an article of faith. In 1854, however, Pius IX., the present Pope, declared this tenet to be henceforth an article of faith, binding upon the consciences of all faithful Romanists, and

which dare not be disbelieved or denied under pain of final condemnation.

**CONCEPTION OF ST. ANNE**, a festival celebrated by the Greek church on the ninth day of December. This is one of those festivals the observance of which is obligatory on none but the monks, though it is understood to be in commemoration of the immaculate conception of the Virgin Mary. See preceding article.

**CONCEPTION OF ST. JOHN THE BAPTIST**, a festival held by the Greek church on the 23d of September.

**CONCEPTION OF OUR LADY (THE ORDER OF THE)**, a religious order founded in the fifteenth century by Beatrix de Sylva in Spain. This lady declared that the Virgin Mary had twice appeared to her, inspiring her with the design of founding an order in honour of the immaculate conception. The order was constituted in 1484, and confirmed by Pope Innocent VIII. in 1489, who granted them permission to follow the rule of the Cistercians. The habit of the nuns consisted of a white gown and scapulary, with a blue mantle. On their scapulary they wore the image of the blessed Virgin. After the death of their foundress, Cardinal Ximenes put them under the charge of the Franciscans, as being the most zealous defenders of the doctrine of the immaculate conception. It was not until 1507 that another convent of this order was formed in Spain, and seven more speedily sprung up, one of them being at Madrid. The order soon passed into Italy, and got footing both at Milan and Rome. In the reign of Louis XIV. of France, we find a convent of the Clarisses embracing the order of the conception. The nuns of this order are accustomed, besides the grand office of the Franciscans, to recite on Sundays and holidays an office of the conception of the Holy Virgin.

**CONCIHULA BEMATIS.** See BEMA.

**CONCILIA** (Lat. councils), a word which in ancient Christian writers often, or rather commonly, signifies ecclesiastical synods. (See COUNCILS.) Sometimes, however, it denotes other assemblies, and particularly the ordinary assemblies of the church for Divine service, and from the assembly, the word came also to be applied to the church or building in which the assembly was convened.

**CONCLAMATIO**, the cry or lamentation which the ancient Romans made over their dead. As soon as the eyes were closed in death, the relatives of the deceased who happened to be present, called upon him by name several times at intervals, repeating *Ave*, hail, or *vale*, farewell. Hence when any affair was desperate, the phrase was frequently used in reference to this practice, *conclamatum est*, all is over. See DEAD (RITES CONNECTED WITH THE).

**CONCLAVE**, the assembly of CARDINALS (which see) convened for the election of a pope. It was in the fourteenth general council, held at Lyons in A. D.

1274, during the pontificate of Gregory X., that a decree was passed relative to the election of a new pope, by which the cardinals were required to be shut up in conclave during the election. The doors were to be carefully watched and guarded, so as to prevent all improper ingress or egress, and every thing examined that was carried in, lest it should be calculated to influence the election. If the election should not be completed in three days, the cardinals were to be allowed only one dish for dinner; and if protracted a fortnight longer, they were to be limited to bread, wine, and water. A majority of two-thirds of the cardinals was required to make a lawful election. This celebrated decree, though with some modifications, has been continued in force till the present day.

The cardinals are obliged to enter the conclave ten days after the death of the pope, but they previously assemble in the Gregorian chapel, where they hear the mass of the Holy Ghost, after which a bishop addresses them in a Latin discourse, exhorting them to make choice of a person who is worthy to fill the chair of the Prince of the Apostles. At the close of the service the cardinals walk in procession to the conclave arranged according to their rank, attended by soldiers, and a vast crowd of people, the chorus all the while singing the *Veni Creator*. The conclave is usually held in the Vatican, as being every way the most convenient for the purpose. The conclave, for the name is applied to the place in which the cardinals meet, as well as to the assembly itself, is a row of small cells said to be only ten feet square, made of wainscot, in which the cardinals are shut up during the election of a pope. Every cell has some small portion partitioned off for the conclavists, and it is numbered and drawn for by lot. The cells are all ranged in one line along the galleries and the hall of the Vatican, but with a small interval or space between them. Over each cell is placed the arms of the cardinal to whom it belongs. A long corridor runs between the cells and the windows to admit the light, which shines into the cells through small glass windows placed towards the corridor. The entrance to the Vatican is carefully guarded by soldiers while the cardinals are in conclave, and neither they, nor those who are shut up along with them, can be spoken to, unless at particular hours, and with a loud voice, either in the Italian or the Latin language. The scrutiny is taken twice every day, morning and afternoon, when each cardinal passes from his cell to the chapel of the scrutiny attended by his conclavists. In the chapel each of the cardinals is dressed in a crimson cloak with a long train. They are provided with printed schedules, folded beforehand in a particular manner, with blanks to be filled up by each cardinal with his own name, and that of the person for whom he votes. Ten small tables are prepared in the chapel, at which they fill up the blanks in the schedule in the presence of the rest, so that they each see the others

write, but without seeing what they write. A deputation is sent to the cells of those who are unwell, and who fill up the schedules in the presence of the deputation. Each cardinal, on having completed, folded, and sealed his schedule, carries it in view of all the rest, and deposits it in a large chalice placed on the altar of the chapel. As soon as all the schedules are filled up and put into the chalice, three cardinals are chosen by lot to act as scrutineers, who count the schedules, in the first instance, to ascertain whether the number exactly corresponds with that of the cardinals in the conclave. The schedules are then each of them opened, and the names of the persons voted for proclaimed aloud, after which the number of votes for each is declared. If two-thirds of the votes are in favour of any particular individual, he is declared to be duly elected; but if not, the cardinals proceed to a second vote by *ACCESSUS* (which see). The last part of the process is to burn the whole of the schedules in the presence of the cardinals, and the smoke made by burning is eagerly watched by the populace outside, who, as soon as it is seen issuing from the chimney, disperse to their homes, satisfied that the election is not yet completed. The schedules are burned also when the pope is elected, but in that case so much time is spent in verifying the votes, and obtaining the consent of the newly elected pope, that before the papers are burned, the guns from the castle of St. Angelo have given notice of the election.

The ceremony of conveying provisions to the cardinals in conclave is thus described by an eye-witness: "While the conclave sat, I went repeatedly to see the dinners conveyed to the cardinals, which takes place every day about noon. Each cardinal's dinner is attended by eight or ten servants, and two or three carriages. First come two servants bearing maces, then two carrying the dinner in a wicker basket, suspended betwixt two poles, like a sedan chair. The basket is covered with cloth, having the cardinal's arms emblazoned on it. Two or three servants sometimes follow on foot, and then come the carriages containing the *Dapiferus* and his attendants, with two or more servants behind each.

"Each party on arriving enters the court of the palace, the *Dapiferus* and his attendants alight, and the dinner is carried forward to a room prepared for the purpose.

"Here is stationed a party of the guardians of the conclave, both ecclesiastical and military. The room on one side opens to the court of the palace, and on the other communicates with the conclave by means of the *Ruote*. The '*Ruota*' is composed of two upright cylinders. The outer is fixed, and built into the wall, forming part of it, having an opening to each side. The inner revolves within it, nearly filling it, and has only one opening, extending from top to bottom, perhaps one-eighth part of its circumference in width, so that by placing anything on the shelves of the inner cylinder, and turning it round,

it is conveyed to those on the other side of the wall, without the possibility of either party seeing or having any intercourse with the other.

"In the middle of the room is a long table, on which the servants place the various dishes contained in the baskets. The guardians of the conclave examine each dish separately, and finding in it nothing but food, it is placed in one of the *ruote*, which is then turned round, and the dishes taken out by the servants inside the conclave, and conveyed to their respective owners.

"I was repeatedly present at this ceremony; the examination is no farce, for every dish was carefully inspected, though I never saw any actually cut in pieces as is said to be sometimes done."

When the provisions are carried into the conclave, one of the pope's footmen, who stands by in his purple robe, and with a silver mace in his hand, shuts the door, when the assistant prelate takes care that all is fast, and seals the lock with his coat-of-arms. The masters of the ceremonies do the same within.

**CONCLAVISTS**, the attendants on cardinals when met in conclave for the election of a Pope. They are seldom more in number than two to each cardinal, one of them being an ecclesiastic. If the cardinals be princes, or old or infirm, they are sometimes allowed to have three. They are shut up as strictly as the cardinals themselves, and though the situation of a conclavist is far from being comfortable, it is much coveted. A conclavist may assign the pensions which he has out of benefices for a particular sum, which is determined by the privilege which the Pope elect grants to him who makes the assignment. This office also gives a man the privilege of being a citizen in any town within the ecclesiastical jurisdiction; besides which, he receives a sum of money from the Pope after his election. Each conclavist, before entering upon his office, takes an oath that he will not reveal the secrets of the conclave. These attendants on the cardinals are sometimes the hired tools of foreign governments, to procure the election of a particular individual to the Papal chair. The author of the '*Idea of the Conclave*,' a work published in 1676, thus describes the special duties of a conclavist: "He must be shut up in a little corner of his master's cell, and do every menial office for him. He must fetch him his victuals and drink, which that cardinal's officers give him in from without, through an inlet that communicates to all his quarter,—twice every day. He is to wait on his master at table, to keep every thing very clean, and when he has done, to serve himself; not to mention the other inconveniences of a very severe confinement, where no light is received but at windows half walled up; and where the air, when it is hot weather, may at length break the strongest constitutions."

**CONCOMITANCE**, a doctrine which was first employed by the schoolmen of the thirteenth century, in defence of the withdrawal of the cup from

the laity in the Lord's Supper—the doctrine that under each species the whole of Christ was contained by concomitance, therefore, under the body, the blood; so that he who partook of but one species lost nothing. See CHALICE.

CONCORD (FORM OF), a famous document drawn up in 1579, with a view to heal the divisions of the Lutheran church, and as a preservative against the opinions of the Reformed churches. This treatise was prepared by Andreas, professor at Tübingen, and his associates at Torgau, hence it is frequently called the Book of Torgau. It was sent by the Elector of Saxony to almost all the Lutheran princes, that it might be approved by the doctors of the church, and authoritatively enforced by the secular power. So many objections, however, were started against the book, that its compilers felt it to be necessary to revise and amend it. Thus corrected, it was submitted to a convocation of six divines, who met at Berg, a Benedictine monastery near Magdeburg, where was produced a work of no small note in ecclesiastical history—the Form of Concord. This document consists of two parts, the first consisting of the dogmas propounded by Andreas and his colleagues; and the second ruthlessly excommunicating all who should refuse to subscribe to these dogmas, and declaring them to be heretics deserving of the vengeance of the secular arm. The manner in which this document was received by the different churches, both Lutheran and Reformed, is thus described by Mr. Conder:

"The authority of the Elector secured the adoption of this new Confession by the Saxon churches; and their example was slowly followed in other parts of Germany. By several of the most eminent churches of the Lutheran communion, it was, however, firmly and indignantly rejected; among others, by those of Nuremberg, Brunswick, Hesse, Pomerania, Silesia, Holstein, and Denmark. Frederic II. of Denmark, on receiving a copy of this formula, threw it in the fire. A warm and affectionate veneration for the memory of Melancthon contributed to produce this general dissatisfaction with a document in which his opinions were so rudely and intolerantly denounced. Its uncharitable exclusion of the Calvinists from the communion of the Lutheran church, naturally excited still warmer indignation against its authors on the part of the Reformed churches. The Helvetic doctors, with Hospinian at their head, the Belgic divines, those of the Palatinate, together with the principalities of Anhalt and Baden, declared open war against this misnamed Form of Concord. Even in Saxony, many who were compelled to subscribe to it, held it in aversion; and on the death of Augustus, the moderate Lutherans and secret Calvinists, favoured by Crellius, the prime-minister of the new Elector, resumed their courage and their influence. Their designs were, however, suddenly frustrated by the unexpected death of the Elector Christian I. in 1591, which was followed by the dis-

grace and imprisonment of the doctors who had been concerned in the unsuccessful project of reform, while Crellius, their chief patron, suffered death in 1601, as the punishment of his temerity. The Bergensic formula might with more propriety be denominated the Form of Discord. It has never been universally received by the Lutheran churches, although it is still ranked by some among the standards of the orthodox faith."

The doctrines to which this Confession wished to bind the churches, respected chiefly the majesty and omnipresence of Christ's body, and the real manducation of his flesh and blood in the eucharist. Another controversy on the subject of the Form of Concord arose in Switzerland in 1718, when the magistrates of Berne published an edict enjoining the adoption of this Confession as a rule of faith. A keen dispute was carried on for some time arising out of this edict, and the result was in the highest degree injurious to the authority and influence of the Book of Torgau.

CONCORDAT, a convention or treaty between the Pope of Rome in his spiritual character as head of the Roman Catholic Church, and any secular government with a view to arrange ecclesiastical relations. The term concordat is never applied to those treaties into which the Pope enters as a temporal sovereign. Among the earliest of those conventions which are entitled to the name of concordats, may be mentioned that which closed the long and bitter controversy on the subject of investiture. The treaty to which we now refer was brought about after repeated negotiations in A. D. 1122, between Pope Calixtus II. and the Emperor Henry V., which being concluded at Worms, and confirmed at the Lateran council in 1123, was designated by the title of the Concordat of Worms. By the arrangement thus effected, the conflict between church and state, which had lasted for more than forty years, was brought to an end; the Pope conceding to the Emperor the right to bestow on bishops and abbots chosen in his presence, without violence or simony, the investiture with regalia. This concordat was received with universal joy, and is held to this day as regulating to a great extent the relations between the See of Rome and the civil powers in Germany. In the history of concordats it is found, that most of them, especially those which tend even in the slightest degree to curtail the power of the clergy, have been reluctantly extorted from the Popes by the sovereigns of different countries. In very many cases, however, the Popes have contrived so to frame concordats as to advance the interests of the church at the expense of the civil power. One of the most remarkable instances of this kind occurred in 1516, when a concordat was formed between Francis I. of France, and Pope Leo X., to abolish the pragmatic sanction, which had existed for nearly a century, and whereby part of the clergy, without consulting with the people or the archbishops, or

other bishops of provinces, chose their bishops, leaving the king the privilege of consenting to and confirming the election if he chose. This arrangement y no means met the views of Leo X., and, accordingly, a concordat was framed, whereby it was repealed, and the king was granted the power of nominating such as he thought fit for bishops, while the Pope had the power of accepting or rejecting them at his pleasure. One of the most celebrated of concordats was that which Buonaparte, when first consul of the French republic, concluded with Pope Pius VII. in 1801. By this agreement the Roman Catholic church was re-established in France, the government received the power of appointing the clergy, the metropolitan and episcopal sees were reduced to sixty, the Pope resigned the right of restoring the spiritual orders, but retained the privilege of the canonical investiture of bishops, and the revenues connected with it. In 1817, however, Louis XVIII. concluded with the same Pope another concordat, abolishing that of 1801, and restoring the arrangements agreed upon in 1516, while the nation was subjected to an enormous tax for the endowment of forty-two new metropolitan and episcopal sees, with their chapters and seminaries. This concordat was received with so much disapprobation and discontent by the people of France, that the ministry withdrew their proposition. In Naples, Bavaria, and recently in Austria, the Romish church has obtained a firm footing by means of concordats, and has succeeded in rendering the ecclesiastical to a great extent independent of the civil power in these countries.

**CONCORDIA**, an ancient Roman divinity, being the personification of the virtue of concord or harmony. Several temples to this goddess were built at Rome. She is generally represented as a matron either sitting or standing, and holding in her left hand a cornucopia, and in her right an olive branch or a patera.

**CONCUBINE**, a word which is understood to signify a woman who, although she may not have been married to a man, yet lives with him as his wife. Among the ancient Hebrews, however, the word was applied to a secondary wife, or one of an inferior grade. Such wives were customary in the patriarchal and subsequent ages. They were regarded as real wives, the connection being sanctioned by law, and the inferiority was marked by the absence of certain solemnities and contracts of dowry. The children of such wives were not entitled to inherit the property of their father, which both by law and usage belonged to the children of the principal wife or wives. But the offspring of the secondary wives were usually provided for during the father's lifetime. Thus we find Abraham providing for the children of Hagar and Keturah. Matters are still conducted in the East much in the same way, and besides being sanctioned by long usage, they are also legalized by Mohammedan law, which allows a

man four principal wives, and an unrestricted number of slaves. Should a female slave become an inferior wife of her master, she still retains her condition as a slave, just as Hagar continued to be a bond woman after she had borne Ishmael to Abraham, and she still recognized Sarah as her mistress. This appears to have been the case also with the ancient Greeks, a female slave acquiring no improvement of her social position by being the concubine of her master. Among the Greeks the legality of a marriage depended entirely on the circumstance, whether or not a dowry had been given. If no dowry had been given, the woman could lay no claim to conjugal rights, and the child of such an union was illegitimate.

**CONDEMNATION.** See **JUDGMENT (GENERAL)**.

**CONDIGNITY**, a term used by the schoolmen in the middle ages, to convey their views of human merit. The followers of Thomas Aquinas, commonly called the **THOMISTS** (which see), speak frequently in their writings of the merit of *condignity*, by which they mean that by the assistance of God, man is capable of so living as to prove himself worthy (*condignus*) of eternal life in the sight of God,—a doctrine completely opposed to the plainest statements of the Word of God.

**CONDITORIUM**, a burial-place among the ancient Greeks and Romans, in which dead bodies were deposited in their entire state, as distinguished from those sepulchres which contained only the bones and ashes. The word *conditorium* is also used to denote the coffin in which a dead body was placed when consigned to the tomb.

**CONFALON**, a confraternity of seculars in the Church of Rome, called penitents, established first of all by a body of Roman citizens. Henry III. commenced one at Paris in 1583, and assumed himself the habit of a penitent at a religious procession.

**CONFARREATIO**, one of the modes in which a legal marriage among the ancient Romans was effected. This, which was the most solemn form of marriage, was accomplished when the parties were joined in marriage by the Pontifex Maximus or *Flamen Dialis*, in presence of at least ten witnesses, by a set form of words, and by tasting a cake made of salt, water, and flour, called *Far* or *Panis Farreus*; which was offered with a sheep in sacrifice to the gods. A marriage effected in this way brought the woman into the possession or power of her husband by the sacred laws. She thus became partner of all his substance and sacred rites, those of the *penates* as well as of the *lares*. If he died intestate and without children, she inherited his whole fortune. If he died leaving children, she had an equal share with them. If she committed any fault, the husband judged of it along with her relations, and punished her at pleasure. The children of this kind of marriage were called *patrimi* and *matrimi*. Certain priests were chosen only from among them; as the

Flamen of Jupiter and the Vestal virgins. If only the father was alive, the children were called *patri-mi*; if only the mother, *matrimi*. This mode of celebrating marriage in later times fell much into disuse. See MARRIAGE.

**CONFERENCE (HAMPTON COURT)**, a conference appointed by James I. of England, to be held in January 1604, between the Episcopalians and the Puritans, with a view to settle their controversies. The Episcopalians were represented by nine bishops, and about as many deans of the church; the Puritans by four English divines, and one from Scotland, all of whom were selected by the king himself. On the first day of the conference the Episcopalians alone were admitted into the presence of the sovereign, who proposed several objections to the ritual and discipline of the Church of England, some of which the bishops attempted to defend, and others they consented to modify. The Puritans were permitted on the second day to have an audience of the king, but they were treated in the harshest and most unenvil manner. By this one-sided mode of conducting the controversy, the Episcopalians were allowed to triumph over their opponents, and Bishop Bancroft, falling on his knees, said, "I protest my heart melteth for joy that Almighty God of his singular mercy has given us such a king, as since Christ's time has not been." On the third day the bishops and deans were first called in, that an agreement might be come to with the king as to the alterations which should be made in the regulations of the church. After this the Puritans were admitted, not to discuss the matters in dispute, but simply to hear what arrangements had been made by the king with the bishops. Thus ended this strange conference, which only showed the decided preference which James entertained for the Episcopal Church, now that he was seated on the throne of England. The next month, accordingly, a proclamation was issued, giving an account of the Conference, and requiring conformity to the liturgy and ceremonies. See PURITANS.

**CONFERENCE (WESLEYAN METHODIST)**, the supreme ecclesiastical court of the Wesleyan Methodist body. It was formally constituted by a Deed of Declaration, dated the 28th of February 1784, and enrolled in the Court of Chancery. This "Conference of the people called Methodists," is therefore a body duly recognized in law. It is generally held in London, Leeds, Bristol, Manchester, Liverpool, and Sheffield in rotation, every year, about the latter end of July. The constitution of this court, which was devised by John Wesley, the founder of Methodism, is of a peculiar kind, being purely ministerial, without the slightest infusion of the lay element. By the original deed of appointment it consists only of a hundred of the senior travelling preachers. This is its distinct legal constitution, which, however, has been so widely departed from, that all ministers, in full connexion, may attend the

conference, take part in its deliberations, and even tender their votes while the legal "hundred" confirm the decisions thus arrived at. The conference is allowed to sit not less than five days, nor more than three weeks, and their deliberations involve such points as are of the greatest importance to the interests of the body. Every preacher's character undergoes on these occasions the strictest investigation, and if any thing injurious to his fair reputation is proved against him, he is dealt with accordingly. The conference appoints the stations which the preachers are to occupy, reviews the proceedings of the subordinate meetings, and takes into consideration the state of the body generally. This being the supreme court of the whole connexion, it is also the court of ultimate resort, from whose decisions there is no appeal. The discussions of the conference are strictly and exclusively confined to the spiritual interests of the body; its financial and secular affairs being managed by wholly different parties, over whose actings the conference exercises no control. Disputes have from time to time arisen, and secessions have occurred, on the ground of the non-admission of laymen into the conference. This peculiar constitution of the supreme court of the body, however, is vindicated by some of the leading ministers as being on the whole the best adapted to exercise strict discipline, and thus secure the purity of the ministerial office. During the interval between one meeting of conference and another, the president and secretary remain in office, and the former possesses to a great extent a discretionary power. He supplies any vacancies which may occur from the death of preachers, by appointing individuals from a list of reserve with which he is furnished by the conference. Any change of preachers, also, which it may be necessary to make, he must sanction. He is empowered, if requested, to visit any district, and inquire into its religious condition, in so far as the interest of Methodism is concerned, with a view to devise such measures as may appear to him, on consulting with the district committee, to be most likely to advance the good cause. It rests chiefly with the president to name the place where the next conference is to be held, and during the sittings he has the power and the privilege of two members in virtue of his office.

The appointment of ministers to officiate in all the chapels of the connexion, and to remove them, if they see cause, is vested absolutely in the conference; but the term of appointment can in no case extend beyond three years successively. The admission of preachers into the body, and their expulsion from it, rests also with the conference, by absolute and unqualified right. And yet the rights of an accused party are defended with the utmost jealousy. The charges preferred against him must be made known to him verbally or in writing. These must be carefully examined in a district meeting, and then the case is heard and deliberately decided on in con-

ference. Should the accused, however, venture to seek redress in a civil court for any injury which he may imagine himself to have sustained by a district meeting, or any inferior court, he forfeits all right of appeal to the conference, and is regarded as having violated the laws of the society, as well as the laws of Christ. The strictest authority is maintained by the conference over every minister of the Wesleyan connexion, and an annual examination is instituted with the utmost impartiality into the ministerial qualifications, character, and fidelity of all among them who are invested with the sacred office.

The Wesleyan Methodist New Connexion, which is the oldest of a number of independent Methodist churches in England, is founded on the principle that the conference ought to be composed partly of laymen. The nature of the change which this body has introduced is thus stated by Mr. Marsden, in his 'History of the Christian Churches and Sects': "Their conference is constituted upon the representative system. Each circuit elects at the previous quarterly meeting one preacher and one layman, its representatives; or, should the circuit be too poor to bear the expenses of two representatives, then a preacher and a layman alternately. Connexional office-bearers are also members of conference; namely, the treasurers of the various funds, the secretary and treasurer of the missions, and the steward and treasurer of the book-room. The trustees of chapels are allowed a representative when their legal rights are concerned. From the representatives thus chosen the conference appoints its guardian representatives; of whom the presence of six is necessary to render the constitution legally complete. Thus the conference consists of ministers, lay representatives, and guardian representatives. The last conference, held at Sheffield in 1855, consisted of sixty-nine representatives, lay and clerical, five treasurers and secretaries, ten guardian representatives, and two delegates from the Irish conference."

In the United States of North America, where the Methodists have become a very strong and influential body, the first general conference was held in 1792. It is appointed to be held once in four years, to be composed of all the travelling elders in full connexion, to whom should be committed the entire authority of making rules for the regulation of the church. Methodism had first been transplanted to America in 1766, and it was not till 1768 that the small band of Wesley's followers were able to build a meeting-house in New York. During the revolutionary contest, the Methodist missionaries were exposed to great persecution; but, in 1784, after the independence of the United States had been achieved, Mr. Wesley, who had, from the beginning, watched with the most tender and anxious care the growth of the infant society in America, set himself to remedy the grievances of the body in that remote part of the world. Hitherto the Methodist preachers had been considered merely as lay-preachers, and,

of course, without authority to administer the ordinances. Accordingly, the members of the societies had been dependent upon other ministers for the ordinances of baptism and the Lord's Supper. This was felt to be so serious an inconvenience, and so calculated to injure the Methodist cause, that some of the preachers in the Southern States had actually ordained each other, and begun to form a party to whom they administered the ordinances. Mr. Wesley had always been unwilling to disturb the established order of things in the Church of England, and, therefore, had declined to ordain preachers over his own societies; but feeling that the Church of England had now no jurisdiction in America, he thought himself called upon to ordain persons, who might lawfully administer the ordinances to the Transatlantic Methodists. This was accordingly done, and Dr. Thomas Coke arrived in the United States as an ordained presbyter in the Church of England, and a superintendent of the Methodist societies, with authority to form the whole into a separate and independent church. Hence arose the METHODIST EPISCOPAL CHURCH (which see) of America, which, as has been already noticed, held its first general conference in 1792. The body went on gradually increasing, and at length, such was the increase of members and preachers, that it was found quite inconvenient for even all the elders to assemble in general conference quadrennially; and, therefore, in 1808, measures were adopted to form a delegated general conference, to be composed of not less than one for every seven of the members of the annual conferences, nor more than one for every five, to be chosen either by ballot or by seniority; at the same time, the power of this delegated conference was limited by constitutional restrictions. The first delegated conference met in New York in the year 1812.

The following are the regulations and restrictions under which the general conference of the Methodist Episcopal church of North America is empowered to act: "The *general conference* assembles quadrennially, and is composed of a certain number of delegates elected by the annual conferences. It has power to revise any part of the Discipline, or to introduce any new regulation, not prohibited by the following limitations and restrictions:

"The general conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

"They shall not allow of more than one representative for every fourteen members of the annual conference, nor allow of a less number than one for every thirty; provided, nevertheless, that when there shall be in any annual conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such annual conference shall be entitled to an additional delegate for such frac-

tion : and provided also, that no annual conference shall be denied the privilege of two delegates.

"They shall not change nor alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

"They shall not revoke or change the General Rules of the United Societies.

"They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

"They shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the travelling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several annual conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the general conference succeeding shall suffice to alter any of the above restrictions, except the first article; and also, whenever such alteration or alterations shall have been recommended by two-thirds of the general conference, as soon as three-fourths of the members of all the annual conferences shall have concurred as aforesaid, such alteration or alterations shall take place.

"Under these limitations, the general conference has full power to alter or modify any part of the discipline, or to introduce any new regulation which the exigencies of the times may require; to elect the book-stewards, editors, corresponding secretary or secretaries of the Missionary Society of the Methodist Episcopal Church, and also the bishops; to hear and decide on appeals of preachers from the decisions of annual conferences; to review the acts of those conferences generally; to examine into the general administration of the bishops for the four preceding years; and, if accused, to try, censure, acquit, or condemn a bishop. The general conference is the highest judicatory of the church."

A very important secession from the Methodist Episcopal Church of America took place in 1830, grounded on the two great principles of lay representation and a parity in the ministry. These, accordingly, constitute the leading characteristics of the seceding body under the name of the Methodist Protestant Church. The general conference of this section of the Wesleyan body assembles every fourth year, and consists of an equal number of ministers and laymen. The ratio of representation from each annual conference district is one minister and one layman for every thousand persons in full communion. This body, when assembled, possesses power under certain restrictions to make such rules and regulations as may be necessary to carry out the laws of Christ; to fix the compensation and duties

of the itinerant ministers and preachers, and the allowance of their wives, widows, and children; to devise ways and means for raising funds, and to define and regulate the boundaries of the respective annual conference districts. Besides the general quadrennial conference, there are annual and even quarterly conferences.

Another secession from the Methodist Episcopal Church of America arose in 1814, founded on an objection to the Episcopal mode of church government. Thus originated the Reformed Methodist Church, who have adopted a system of church government essentially congregational in its character, all power being in the churches, and delegated from time to time with a rigid accountability to the bodies by whom it is conferred. Like the other Methodist churches they have annual conferences in the different districts. The general conference is composed of delegates from the annual conferences proportioned in numbers to the respective numbers of their church members. Its duties are thus defined: "The general conference has power to revise the Discipline under certain limitations. It can pass no rule giving to preachers power over the people, except such as belongs to them as ministers of the word. The alterations in Discipline must, before they go into effect, first be recommended by three-fourths of the annual conferences, or after the general conference has passed upon them, receive their ratification. General conferences are held at the call of annual conferences, not periodically, and the delegates to them are chosen at the session of the annual conferences next preceding the general conference."

Still another secession, styling itself the True Wesleyan Methodist Church, took place in 1828, from the Methodist Episcopal Church in America. The fundamental principles on which this body is constituted, are opposition to the Episcopal form of church government as it exists in America among the Methodists, a determined opposition to slavery as it is found in America, and also to intemperance. In 1844, this church had six annual conferences, but no general conference.

Conferences, however, are found in other branches of the Christian Church in America besides the Methodists. Thus, among others, the Mennonites have regular annual conferences for the arrangement of their ecclesiastical affairs.

It is a remarkable fact, that every secession which has taken place from Wesleyan Methodism has organized a system of lay representation in its conference. And this remark applies not less to the secessions in Europe than to those in America.

CONFERENTIE PARTY, an important party in the Dutch Reformed Church in the United States of North America, in the early period of its history in that country. The party arose out of the peculiar circumstances of the time. It so happened that the Dutch West India Company were the first who car-

ried the ministers of the gospel from Holland to America. The members of that company being citizens of Amsterdam, the classis or presbytery of that city chiefly undertook the duty of supplying and ordaining ministers for the people belonging to their communion who had settled in America. The ministers thus provided were sent out by that classis with the consent and approbation of the synod of North Holland. In course of time the American churches increased in number and importance, but the classis and synod, to which we have now referred, claimed the exclusive right of selecting, ordaining, and sending ministers to these churches. They went further, they claimed the exclusive power of deciding all ecclesiastical controversies and difficulties which might arise in all the Dutch churches in the provinces. The Conferentie party, in the American churches, were the strong supporters of this claim. Being themselves natives of Holland, they were in favour of this dependence on Holland, and of the vassalage of the churches to the classis of Amsterdam. These men carried their principles to the most extravagant length, maintaining almost the infallibility of the fathers in Amsterdam. Some of them even ventured to maintain, that they were the only legitimate source of ministerial power and authority, and insinuated that no ordination was valid unless it had been performed by the classis of Amsterdam, or had at least its solemn approval and sanction. Such were the strong views of the Conferentie party, and they were maintained by them in the face of but a very feeble opposition till 1737. The opponents of these sentiments, who afterwards received the name of the *Cœtus* party, advocated the necessity of a home education, a home license, and a home ordination, which they held were equally good for them, and equally valid for every purpose as those in fatherland. The quarrel which ensued is thus described by Dr. Brownlee of the Dutch Reformed Church in America :

"In 1737, the first movement was made by five prominent ministers, Messrs. G. Dubois, Haeghoort, B. Freeman, Van Santford, and Curtenius. They did not venture to adopt the bold measure of renouncing the abject dependence on the parent classis. They merely proposed to form an assembly for counsel and free internal intercourse, and any ecclesiastical business, not inconsistent with this dependence on Holland. This they called a *cœtus*. A plan was adopted, and rules formed for its regulation; and it was sent down to the churches for their concurrence. On the 27th of April, 1738, the day appointed by the five ministers to receive the reports from the churches, a convocation of ministers and elders met in New York.

"The several reports of the churches induced the convention to adopt the plan without opposition; and it was sent to the classis of Amsterdam for their ratification. This, they presumed they should promptly obtain. For there was nothing in the

projected *cœtus* which did, in fact, really curtail any of the power of that classis. Yet it was not until ten years after this that they received an answer, by the Rev. Mr. Van Sinderin, from Holland; for it was in the month of May, 1747, that the convention was summoned to receive the answer of the classis, which, though after a long delay, gave its entire approbation and concurrence. On the appointed day only six ministers were present. These having received the act of the classis, did nothing more than issue their call of the first meeting of the *cœtus*, on the second Tuesday of September, 1747, in the city of New York.

"On the day appointed the representatives of the churches met in *cœtus*; and, although the plan had received the full approbation of the mother church, still there was a most decided opposition to it. This opposition was made by Dominie Boel, of the church of New York, and by Mr. Mancius of Kingston, Mr. Freyemoet, and Mr. Martselius. Mr. Frelinghuysen could not prevail with his church to accede to the *cœtus*; but it received his own decided support. And it was soon ascertained that those who opposed the whole of this narrow and inefficient scheme, were correct; whatever may have been their avowed motives. It effected no good purpose which could not have been done without it. It was a meeting merely for fraternal intercourse and advice. This could have been attained without a formal *cœtus*. It gave the pastors no powers: they could not meet as bishops, who had each their church; they had no power to ordain ministers; they could try no cases requiring ecclesiastical investigation; they could not even settle ecclesiastical disputes, without the usual consent of the classis of Amsterdam. Its utter unfitness to promote the interests of the church be a me apparent to all, except those in the slavish interests of fatherland. Nothing but an independent classis could do this. They must have power to ordain; they must have their own court to try cases. The church was suffering exceedingly, said those who had got a *cœtus*, but wished a *cœtus* clothed with the power of a classis. But this met with a renewed, fierce opposition. 'Shall we throw off the care and paternal supervision of the classis of Amsterdam? Shall we venture to ordain ministers? Shall we set up ourselves as judges? Where can we get such learned ministers as those from Holland? And can any of us judge of their fitness, and learning, and piety?' Such was the feeling and declamation of the Conferentie party.

"On the contrary, the *cœtus* party appealed to their brethren on the necessity of having youth trained here for the ministry. 'We must have academies and a college. The English language is advancing on us; we must have a ministry to preach in English, or our youth will abandon us in a body. And the expense of sending for ministers is becoming oppressive; not to speak of the great expense and privation sustained by us who are parents, in

sending our sons to Holland to be educated, so as to be able to preach in Dutch. And you all know,' they added, 'how many years have sometimes elapsed between the time of a call sent to fatherland, and the coming of a pastor; and sometimes churches have been disappointed entirely. None have responded to their call. And even, in certain cases, some ministers have come out who were not only unpopular, but absolutely disagreeable. Is it not unendurable, that the churches should have no choice of their pastor? Men, accustomed to a national church and its high-handed measures, have come among us, who have, of course, views and habits entirely different from those of our fellow-citizens and Christians in Holland. Need we remind you of the distractions and divisions caused by these obstinate men, who, instead of harmonizing with the people, and winning their confidence, have imprudently opposed them, and rendered their ministry odious and unsuccessful? Besides, is it not humiliating and degrading to these churches, and to us all, that we should be deprived of the power of ordaining ministers? And we must send abroad for ministers, as if none here were fit to minister in holy things! It is an imputation on our sons; it is an imputation on us, in the ministry here; as if *they* were unfit for the holy work, and as if *we* had only *half* of the ministerial office! We declare this bondage to be no longer tolerable, and it ought no longer to be endured.

"Such was the bold language now used by the cœtus party, both ministers and laymen. And as a goodly number had, by the permission of the classis of Amsterdam, been ordained, by *special favour*, all these, to a man, took a bold stand against this dependence on Holland. They never felt that attachment to the classis, which bound down, in slavish attachment, those whom it had sent out hither. They had no prejudices; they saw the painful grievances under which their fathers smarted; and they felt the power of the arguments and appeals, so urgently pressed by all, to seek an independent ecclesiastical jurisdiction of their own. They spoke out with warmth on the subject. They even ventured to charge the church of their forefathers with injustice to the ministry here, and actual tyranny over them. They withheld what Christ, the King of Zion, never authorized them to withhold from the true ministry. They demanded of her to do them and herself justice, by conveying to them all the powers of the ministry, which she had received, as it respected doctrine, and sacraments, and discipline.

"All these appeals made a most powerful impression on the people. Many churches came over to their measures; and even a few of the European ministers candidly acceded. And they no longer concealed their fixed determination to commence a system of measures to withdraw these American churches from this abject subordination to the classis of Amsterdam and the synod of North Holland.

"This plan was matured in 1754. In the cœtus

of the preceding year a motion had been entertained to amend the plan of the cœtus, by converting it into a regular classis, with all its proper powers. A plan was drafted for this purpose; adopted with great unanimity by those present; and formally transmitted to the churches for their concurrence.

"Upon this there commenced a scene of animosity, division, and actual violence, compared to which, all the former wranglings were utterly nothing. It was the beginning of a war waged for *fifteen* years with unmitigated fury! The Conferentie party met and organized themselves into a firm body of opposition in 1755. They were the following:—Dominicus Ritzma and Deronde, of the church of New York; Curtenius, Haeghoort, Vanderlinde, Van Sinderin, Schuyler, Rubel, Kock, Kerr, Ry-dyck, and Freyenmoet. The Cœtus party embraced all the rest. These formed two hostile bodies resolutely pitted against each other, and apparently resolved never to yield. The peace of neighbourhoods was disturbed; families were divided; churches torn by factions. Houses of worship were locked up by one faction against the other. Tumults and disgraceful scenes frequently occurred on the holy Sabbath, and at the doors of churches. Ministers were occasionally assaulted in the very pulpit; and sometimes the solemn worship of God was disturbed and actually terminated by mob-violence. In these scenes the Conferentie party were usually noted as the most violent and outrageous. But, on both sides, a furious zeal prompted many to shameful excesses, and a most painful disgrace of the Christian name."

The Conferentie party now sought the assistance of the parent church in Holland. They addressed a letter on the subject to the classis of Amsterdam in 1755, following it up by a similar communication in each of the three immediately succeeding years. The replies to these appeals were by no means calculated to promote conciliation and concord. The two parties were at this time nearly equal in numbers. The Cœtus party had formed the project of establishing a seminary for the education of the future ministry in America, so as to be independent of the parent church. They had even communicated their intention to the classis of Amsterdam. Dr. Livingston, who was then studying at Holland, directed his attention to the plan of an independent ecclesiastical constitution for the church in America. He returned home in 1770, and the following year having summoned a convention, he procured the appointment of a committee, before which he laid a plan which he had brought with him from Holland. The scheme embraced three important objects: 1. The internal arrangements, church government, and all the usual powers of a classis. 2. The measures best calculated to heal all animosities and divisions. 3. The conducting of a correspondence with the parent church of Holland. The plan was cordially accepted by the committee, and afterwards by the convention. It was next submitted to the classis of

Amsterdam, which gave its most perfect approbation of the union, and of all the measures adopted. The convention having thus received the consent of the parent church, adopted the plan, and it was signed with the utmost cordiality by every member of the meeting. Thus happily came to an end, one of those melancholy contentions which are so often found to disturb the peace of almost all the sections of the church of Christ in this fallen world. See DUTCH REFORMED CHURCH IN AMERICA.

CONFEDERATED, one of the two classes into which the congregations of the CATHARI (which see) were divided. The confederated or associated, as they were also called, except observing a few rules, lived in the manner of other people; but they entered into a covenant (hence their name *federati* or confederated) by which they bound themselves, that before they died, or at least in their last sickness, they would enter farther into the church, and receive the consolation which was their term for initiation. The congregations of the MANICHEANS (which see) were divided in the same way.

CONFESSIO, a name sometimes applied in the early ages of Christianity to a church which was built over the grave of any martyr, or called by his name, to preserve the memory of him.

CONFESSION (AUGSBURG). See AUGSBURG CONFESSION.

CONFESSION (AURICULAR), the practice of private and secret confession of sin into the ear of a priest, with the view of receiving absolution. This is enforced by the Church of Rome as a solemn duty, which every man ought to perform, and, accordingly, the council of Trent decreed on this point, "Whosoever shall deny that sacramental confession was instituted by Divine command, or that it is necessary to salvation, or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic church, and is still observed, is foreign to the institution and command of Christ, and is a human invention; let him be accursed." The duty of auricular confession is regarded by the Romish church as so important, that it is ranked by Dr. Butler, in his Roman Catholic Catechism, as one of the six commandments of the church, binding upon all her children, "To confess their sins at least once a-year." The mode in which a Romish penitent confesses is as follows: He must kneel down at the side of his ghostly father, and make the sign of the cross, saying, In the name of the Father, and of the Son, and of the Holy Ghost. Amen. He then repeats the CONFITEOR (which see), embodying in the heart of it his own special sins. After confession the penitent is directed to say, "For these, and all other my sins, which I cannot at this present call to my remembrance, I am heartily sorry, purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my ghostly father."

The duty of confession is admitted both by Protestants and Roman Catholics, but they differ widely as to the party to whom confession ought to be made; Romanists confessing to the priest, while Protestants confess to God. The latter support their views by adducing numerous passages from both the Old and New Testaments, in which confession of sin is made to God only. Thus Josh. vii. 19, "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me." Ezra x. 10, 11, "And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives." Ps. xxxii. 5, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." 1 John i. 8, 9, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The passage which Romanists adduce from Jam. v. 16, "Confess your faults one to another," is explained by Protestants as referring not to auricular confession, but to the mutual confession of faults on the part of Christians. Two other passages are sometimes quoted in vindication of the practice of confession to a priest, viz. Mat. iii. 18, "They were baptized of him (John the Baptist) in Jordan, confessing their sins," and Acts xix. 18, "Many that believed came and confessed their sins." But these passages Protestants regard as referring not to secret confession to a priest, an office which was never held at all events by John the Baptist, who was neither a Jewish nor a Christian priest, but to an open and public acknowledgment of the sins of their past lives. In the writings of Roman Catholic authors, it is often argued, that even although no direct passage bearing upon the subject of auricular confession may be found in the Bible, still the doctrine must be regarded as founded on Scripture, inasmuch as it is a natural and necessary accompaniment of the power of forgiving sins, which they suppose to have been vested in the apostles, Mat. xviii. 18; xvi. 19. John xx. 23.

Though Romish controversialists are accustomed frequently to adduce the authority of the fathers in favour of auricular confession, the more candid among them readily acknowledge that the confession of which the fathers speak, is to be made only to God, and not by any means to man, whether the whole church or individual ministers. It is true, that at an early period, as we are informed by Sozomen and Sozomen, penitentiary presbyters, as they were called, were appointed to hear confessions preparatory to public penance. The private or auricu

lar confession of later centuries, however, is quite different from the confession made to those penitentiary presbyters. Confession was not made to them with a view of obtaining forgiveness from God, but in order to procure restoration to the former privileges of the offended church.

The regular establishment of the system of private confession and absolution is usually ascribed to Leo the Great. That pontiff, however, left the confession of sins to every man's private conscience, nor was the priest declared to possess in himself the power either inherent or delegated of forgiving sins. Even long subsequent to the time of Leo, it was still optional with every man either to make confession to a priest or to God alone. Nor was it till the thirteenth century that any definite law was laid down by the church on the subject of private confession. In the year 1215, however, under the pontificate of Innocent III., the practice of auricular confession was authoritatively enjoined by the fourth council of Lateran, upon the faithful of both sexes, at least once a-year. Fleury the Romish historian says, "This is the first canon, so far as I know, which imposes the general obligation of sacramental confession." From that time down to the present day, it has been considered a positive divine ordinance, that every one should enumerate and confess his sins to a priest; and few if any dogmas of the Church of Rome have tended more to increase the power and influence of the priesthood on the one hand, and to injure the morality of the people on the other. Confession is practised also in the Greek and Coptic churches. The former church indeed prescribes it to all her members four times a-year; but the laity commonly confess only once in the year, to which in Russia they are obliged by the laws of the land; and it is usual in that country to confess in the great fast before Easter.

CONFESSION (PSALM OF), a name applied in the ancient Christian church to the fifty-first psalm, as being peculiarly appropriate to the case of an individual who is confessing his sins. This title is given to it by Athanasius.

CONFESSION (WESTMINSTER). See WESTMINSTER ASSEMBLY.

CONFESSIONAL, a seat or cell in Roman Catholic churches, in which the priest sits to hear confessions. It is usually a small wooden erection within the church, and divided into three cells or niches, the centre one being for the priest, and the side ones for penitents. There is a small grated aperture in each of the partitions, between the priest and the side cells, through which the penitent makes his confession to the priest or confessor.

CONFESSIONS OF FAITH. See CREED.

CONFESSOR, a priest in the Romish church, who has power to hear the confession of penitents in the sacrament of penance, and to give them absolution. The Rubric is very particular as to the duties of the confessor. He is enjoined to regard himself

as occupying the position at once of a judge and a physician. And, therefore, he ought to acquire as great knowledge and prudence as possible, as well by constant prayer to God, as from approved authors, especially the Roman Catechism, that is, as we understand it, the Catechism of the council of Trent. In the exercise of his office, the confessor is bound to be minute and circumstantial in his interrogatories. Finally, the Rubric regards it as indispensable that he keep the seal of secret confession under an exact and perpetual silence; and, therefore, he shall never say or do anything which may directly or indirectly tend to reveal any sin or defect known to him by confession alone. Every Romish priest is not a confessor, but in addition to the power of orders, the priest who confesses must have a spiritual jurisdiction over the persons who apply to him in this sacrament. The duty of confession, at least once a-year, being binding, as we have already found (see CONFESSION), on every faithful Romanist, it is incalculable what an extent of influence over her votaries Rome thus acquires.

CONFITEOR (Lat. I confess), the form of confession prescribed by the Romish church to be used by every penitent at the confessional. It runs thus, "I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. (At this point the person specifies his several sins in their details, and thus concludes.) Therefore, I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, blessed John Baptist, the holy apostles, Peter and Paul, and all the saints; and you, father, to pray to our Lord God for me." When the confession is made in this form, it is said to be under the seal of confession, and must not be disclosed by the priest; but if made without this form, the priest is not bound to keep it secret. Every Romanist, therefore, is taught from his earliest days to repeat the confiteor, and thus, as many suppose, they secure the perpetual secrecy of their confession.

CONFIRMATION (Lat. *confirmare*, to strengthen), a rite in Episcopal churches, whereby a young person, when arrived at years of understanding, takes upon himself the vows which had been taken for him at his baptism by his godfather and godmother. The Roman Catholic church regards it as one of the seven sacraments which they hold. Among the Oriental churches it is also a sacrament under the name of CHRISM (which see). A controversy has been carried on between Romish and Protestant writers as to the origin of confirmation, the point in dispute being whether such a rite existed in the time of the apostles, or whether it belongs to a later date. The fact is admitted on both sides, that imposition of hands was practised by

the apostles only upon baptized persons, as in the case of the converted Samaritans, Acts viii. 12—17, and the disciples of Ephesus, Acts xix. 5 and 6. On examining these passages, however, it appears plain, that, by the laying on of hands, was understood to be communicated the gifts of the Holy Ghost. But various cases of baptism are recorded in Scripture, such as the baptism of the three thousand on the day of Pentecost, of Lydia, of the jailor of Philippi and others, in not one of which is there the slightest reference to the laying on of hands. No authentic reference, besides, to the rite of confirmation is to be found in the earliest ecclesiastical writers. Some of them, as for example, Eusebius, speak of "the seal of the Lord," an expression, however, which refers to baptism rather than to confirmation. The first who mentions the custom of anointing with oil the newly baptized, is Tertullian, and in the time of Cyprian it appears already to have constituted an essential part of the rite of baptism. There is no doubt that at a still earlier period the laying on of hands with prayer formed a part of the baptismal ceremony.

The origin of the rite of confirmation in the ancient church, and the circumstances which led to its introduction, are thus sketched by Neander: "The sign of the imposition of hands was the common token of religious consecration, borrowed from the Jews, and employed on various occasions, either to denote consecration to the Christian calling in general, or to the particular branches of it. The apostles, or presiding officers of the church, laying their hands on the head of the baptized individual, called upon the Lord to bestow his blessing on the holy transaction now completed, to cause to be fulfilled in him whatever was implied in it, to consecrate him with his Spirit for the Christian calling, and to pour out his Spirit upon him. This closing rite was inseparably connected with the whole act of baptism. All, indeed, had reference here to the same principal thing, without which no one could be a Christian,—the birth to a new life from God, the baptism of the Spirit, which was symbolically represented by the baptism of water. Tertullian still considers this transaction and baptism as one whole, combined together; although he distinguishes in it the two separate moments, the negative and the positive, the forgiveness of sin and cleansing from sin which was mediated by baptism in the name of the Father, Son, and Holy Ghost, and the importation of the Holy Spirit following thereupon, upon the individual now restored to the original state of innocence, to which importation the imposition of hands refers.

"But now, since the idea had sprung up of a spiritual character belonging exclusively to the bishops, or successors of the apostles, and communicated to them by ordination; on which character the propagation of the Holy Spirit in the church was dependent; it was considered as their prerogative to seal, by this consecration of the imposition

of hands, the whole act of baptism; (hence this rite was called *signaculum*, a seal.) It was supposed that a good and valid reason for this rite could be drawn from the fact that the Samaritans, baptized by a deacon, were first endowed with spiritual gifts by the imposition of the hands of the apostles, which was added afterwards (Acts xix.), as this passage was then understood. So now the presbyters, and in case of necessity, even the deacons, were empowered to baptize, but the bishops only were authorised to consummate that second holy act. This notion had been formed so early as the middle of the third century. The bishops were under the necessity, therefore, of occasionally going through their dioceses, in order to administer to those who had been baptized by their subordinates, the country presbyters, the rite which was afterwards denominated *confirmation*. In ordinary cases, where the bishop himself administered the baptism, both were still united together as one whole, and thus constituted *the complete act of baptism*." After the general introduction of infant baptism, confirmation immediately succeeded the dispensation of the ordinance. In the Oriental churches, baptism, confirmation, and the Lord's Supper are administered in immediate succession, and this, in all probability, was the ancient custom. It was not probably before the thirteenth century that confirmation came to be regarded as an entirely separate ordinance from that of baptism. The council of Trent pronounces a solemn anathema upon all who deny confirmation to be "a true and proper sacrament."

So much importance and solemnity were attached, in the ancient Christian church, to the rite of confirmation, that the privilege of performing it was limited to the bishop, on the ground, as both Chrysostom and Augustine argue, that the Samaritan converts, though baptized by Philip the evangelist, received the imposition of hands from an apostle. Though, in the ancient Christian church, as in the Greek and African churches, confirmation immediately followed baptism, seven years are allowed to pass after infant baptism, before a party is confirmed in the Western churches at present, and in the English church young people are not usually confirmed until they are fifteen or sixteen years old. Since 1660, it has been customary for the English bishops to require at confirmation a renewal of the covenant made in infant baptism.

In administering confirmation four principal ceremonies were employed in former times, imposition of hands, unction with the chrism, the sign of the cross, and prayer. Other formalities were the salutation, "Peace be with you;" a slight blow upon the cheek; unbinding of the band upon the forehead; prayer and singing; the benediction of the bishop, together with a short exhortation from him. In the Roman Pontifical the arrangements to be made, and the ceremonies performed in the sacrament of confirmation, are thus minutely laid down: "The pontif

about to confirm *infants*, children, or other baptized persons, having put on his vestments, goes to a faldstool prepared for him in front of the altar, and sitting thereon, with his pastoral staff in his left hand, and his mitre on, admonishes the people, who stand up in his presence :

“ That no one but a bishop only, is the ordinary minister of confirmation.

“ That no one that has been confirmed, ought to be confirmed again.

“ That no one that has not been confirmed can be a sponsor in confirmation : neither can a father, nor mother, nor husband, nor wife.

“ That no one that is excommunicate, or under an interdict, or convicted of any of the more grievous offences ; or not well instructed in the rudiments of the Christian faith, thrust himself forward to receive this sacrament, or to be sponsor for one about to be confirmed.

“ That adults are bound first to confess their sins ; or at least to be grieved for the sins which they have committed, and then to be confirmed.

“ By this sacrament is contracted a spiritual kinship, hindering the contracting of matrimony, and breaking it off if already contracted ; which kinship takes place between the confirmer and the confirmed, and between the father and mother, and the sponsor of the same, but goes no further.

“ Let no sponsor present more than one or two.

“ Those that are about to be confirmed must be keeping fast.

“ The forehead of every one that is confirmed must be tied up, and remain so, until the chrism be dried up, or wiped off.

“ Wherefore let every one going to be confirmed carry a clean linen fillet, wherewith to tie up his head.

“ Let infants be held by the sponsors on their right arms, before the pontiff confirming them. But adults and other more grown persons, must lay each his foot on the right foot of his sponsor, and therefore neither ought males to be godfathers to females, nor females godmothers to males.

“ All being arranged in order before him, the pontiff still sitting, washes his hands ; then having put off his mitre, he rises, and, with his face turned to the persons to be confirmed, kneeling before him, with their hands before their breast, he says :

“ The Holy Ghost come down into you, and the power of the Most High keep you from sin. R. Amen.

“ Then signing himself with the sign of the cross from the forehead to the breast with his right hand, he says · V. Our help is in the name of the Lord, &c.

“ And then, with his hands stretched out towards those to be confirmed, he says :

“ Almighty and everlasting God, who didst vouchsafe to regenerate these thy servants of water and the Holy Ghost, and who hast given them the

remission of all their sins ; send forth into them the sevenfold Spirit thy holy paraclete from heaven. R. Amen.

“ The Spirit of wisdom and of understanding. R. Amen.

“ The Spirit of counsel and of fortitude. R. Amen.

“ The Spirit of knowledge and of piety. R. Amen.

“ Fill them with the Spirit of thy fear and seal them with the sign of the Cro+ss of Christ, being made propitious (to them) unto life eternal. Through the same our Lord, &c.

“ Then the pontiff sitting on the aforesaid faldstool, or, if the multitude of those that are to be confirmed requires it, standing, with his mitre on, confirms them row after row. And he inquires the name of each one individually, as the godfather or godmother, on bended knees, presents each to him ; and, having dipped the extremity of his right hand thumb in the chrism, he says :

“ N. I sign thee with the sign of the + cross. While he says this he draws with his thumb the sign of the cross on the forehead of that one : and proceeds—

“ And confirm thee with the chrism of salvation. In the name of the Fa+ther, and of the + Son, and of the Holy + Ghost.

“ Then he gives him a gentle slap (box) on the cheek, saying, ‘ Peace be with thee.’

“ All being confirmed, the pontiff wipes his thumb and hand with a bit of bread, and washes them over a basin. Which done, let the water of ablution be poured into the *piscina* of the *sacramentum*.

“ Afterwards, joining his hands, and all the confirmed devoutly kneeling, he says :

“ O God, who didst give the Holy Ghost to thy apostles, and didst will that by them and their successors the same should be delivered to the rest of the faithful : look propitiously upon the service of our humility ; and grant, that the same Holy Ghost, coming down upon those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the cross, may make the hearts of the same a perfect temple of his own glory, by vouchsafing to dwell therein. Who with the Father and the same Holy Ghost, livest, &c.

“ Next he says :

“ Lo ! thus shall every one be blessed who feareth the Lord.

“ And turning to the confirmed, and making the sign of the cross upon them, he says :

“ The Lord bl+ess you out of Zion, that you may see the good things of Jerusalem all the days of your life, and have eternal life. R. Amen.

“ The confirmation concluded, the pontiff, taking his mitre, sits down, and admonishes the godfathers and godmothers to instruct their children in good manners, to eschew evil, and to do good, and to teach them the Creed, the *Pater Noster*, and the *Ave Maria*, since to this they are obliged.”

The chrism of the Eastern church, which corre-

sponds to the confirmation of the Western, is practised as an appendix to baptism, following immediately after it, and considered as forming, in one sense, a part of it. The ceremony is performed with sacred ointment or CHRISM (which see), by which the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet are signed with the cross, the priest saying each time, "The seal of the gift of the Holy Ghost." In the Constantinopolitan and Antiochian forms, this is unaccompanied by any imposition of hands. The entire ceremony is not complete till the child is brought again, after the lapse of seven days, to the priest, who, having washed it, cuts off some of its hair crosswise, that is, in four places on the crown of the head.

In Lutheran churches confirmation is universally practised, though not considered as being an ordinance of divine institution. It is not confined to the bishops, but performed by every pastor of a congregation, who, after instructing the young in the great leading doctrines of Christianity, confirms them when they have reached the age of fourteen or fifteen, by the imposition of hands, after which they are admitted to the Lord's Supper.

Many Protestant churches deny the practice of confirmation to have any scriptural warrant, or to have been at all known in apostolic times, and, therefore, decline to observe it.

**CONFIRMATION OF A BISHOP.** On the death, removal, or resignation of a bishop in the Church of England, the dean and chapter of the cathedral in which the vacant diocese is situated, make application for the royal license to elect a successor. The crown then issues a license, and along with it sends letters-missive containing the name of the individual recommended to fill the vacant bishopric, who is thereupon elected, and the crown issues letters-patent to the archbishop of the province, requiring him to proceed with the confirmation and consecration. On the day being fixed for the confirmation, notice is publicly given, and all who object to the election of the party proposed, are invited to appear. One or more persons delegated by the dean and chapter present the bishop-elect to the archbishop, or to his representative, the vicar-general. Proof is now given of the election of the bishop, and of the royal assent; after which the bishop takes the usual oaths of allegiance, of supremacy, of simony, and of obedience to the archbishop. Then follows "The definitive sentence, or the act of confirmation, by which the judge commits to the bishop elected the care, government, and administration of the spiritual affairs of said bishopric, and then decrees him to be installed and enthronized."

**CONFORMISTS,** the name given to those persons in England who conformed to the Liturgy or Common Prayer-Book in the reign of Charles II. On the 24th August 1662, all that did not conform were deprived of all ecclesiastical benefices. The consequence was, that nearly two thousand min-

isters of the Church of England were on that day thrown into the ranks of dissent, the Act of Uniformity having come into operation. The terms of conformity were, 1. Re-ordination, if they had not been episcopally ordained, Presbyterian orders having thus been declared invalid. 2. A declaration of unfeigned assent and consent to all and everything prescribed and contained in the Book of Common Prayer and administration of the sacraments. 3. The oath of canonical obedience. 4. Abjuration of the Solemn League and Covenant. 5. Abjuration of the lawfulness of taking arms against the king, or any commissioned by him, on any pretence whatsoever. The term Conformists is still in use as applied to those who adhere to the doctrine, worship, and discipline of the Established Church of England, in contrast to the NON-CONFORMISTS (which see), who dissent from it. See **UNIFORMITY (ACT OF)**.

**CONFORMITY (DECLARATION OF).** Every clergyman belonging to the Church of England, on being either licensed to a curacy, or instituted to a benefice, signs what is termed the Declaration of Conformity, which is in these words, "I, A. B., do declare, that I will conform to the Liturgy of the United Church of England and Ireland, as it is now by law established." This is subscribed in the presence of the bishop, or of some other person appointed by the bishop as his commissary. See **ENGLAND (CHURCH OF)**.

**CONFUCIUS,** an eminent Chinese philosopher whose writings have exercised so powerful an influence over the minds of his countrymen, that his religious, or rather moral system is adopted at this day by the literary men of China. He was born B. C. 551, in the principality of Loo, which is now the province of Shan-tung. He was descended from a very respectable family, which traced its pedigree to the ancient emperors. At a very early age he lost his father, but through the kind indulgence of his mother, he enjoyed every advantage in the attainment of as liberal an education as the time could command. Being naturally of a studious turn of mind, he spent his days and nights in reading and meditation, and formed to himself the high design of accomplishing a reform in the opinions and manners of his countrymen. Gradually he attracted around him a goodly number of admiring disciples, whom he carefully instructed in the art of good government; thus raising up virtuous, impartial, and equitable rulers, who, recommending themselves by their wisdom and efficiency to the Emperor, succeeded in obtaining high offices in the state, which they filled with honour to themselves, and the greatest benefit to their country. Confucius himself entertained the idea that he had discovered the infallible mode of rendering a nation at once virtuous, peaceful, and happy. Travelling from one part of the vast Chinese empire to another, he endeavoured to diffuse his moral and political principles, obtaining office for the sole purpose of exhibiting his theory in

practical operation. Throughout a long life he continued to wander from place to place, visiting courts and palaces with a numerous train of disciples, until disgusted with the small success which attended his labours as a moral and political reformer, he retired into private life, resolved to devote the remainder of his days to the perfecting of his philosophical system. He remodelled the book of rites—*Le-ke*, one of the *Woo-king* or classics; completed the *Pa-kwa* or symbols of *Tuh-he*; and thus produced the *Yi-king*, a work which is said to have been composed by the most celebrated philosophers of antiquity, but finished by Confucius. His disciples, after his death, prepared the *Sze-shoo*, four books on classics, which Gutzlaff, the learned Chinese missionary, declares to be "the most popular work in the world, and read by greater numbers of people than any other human production." The closing work of Confucius was a history of his own times, in which he descanted with the utmost freedom on the rulers of his time, denouncing the oppression and injustice of their government with so unsparing a hand, that he made sycophants and tyrants tremble. This was the last production of his powerful pen, for shortly after its completion, his countrymen are said to have discovered an unicorn in the woods, which Confucius declared to be an indication that his death was at hand, and wiping away the tears, he exclaimed, "My teaching is at an end." His prediction was too soon fulfilled, for almost immediately after he expired, B. C. 479, in the seventy-third year of his age. Thus died one of those few illustrious men who have left behind them traces of their existence, which, while the world lasts, can never be effaced. Held in the highest admiration while he lived, Confucius was venerated as a god after his death, and at this day his principles are held as axioms by the most intelligent and learned among the Chinese, not in one district of the country only, but throughout the whole empire. No philosopher of any nation, not even Aristotle himself, has exercised for so long a time a commanding influence over the opinions and manners of such countless multitudes of men. Hue, the Romish missionary, informs us that a tablet to his memory is found in every school; that both the masters and the pupils prostrate themselves before the venerated name of Confucius, at the beginning and end of each class; that his image is found in all academies, places of literary resort, and examination halls. All the towns have temples erected to his honour, and more than 300,000,000 of men with one voice proclaim him saint. The descendants of Confucius, who still exist in great numbers, share in the extraordinary honours which the whole Chinese nation pays to their illustrious ancestor, for these constitute the sole hereditary nobility of the empire, and enjoy certain privileges which belong to them alone. See next article.

CONFUCIANS, the followers of *Confucius*, whom the Chinese regard as the most eminent of sages.

The sect venerate the memory of the man, and implicitly adopt his opinions. His system was more properly a theory of ethical and political philosophy than a religion. The Confucians, accordingly, are chiefly the learned men of China, who, in the spirit of their master, seem to abjure all things spiritual and divine. The political system of the Chinese sage is of a very peculiar character, and well fitted to uphold the despotic government of the Celestial Empire. The law of the family is, according to this theory, the universal law. Filial piety is the root of all the virtues, and the source of all instruction. This supremely important virtue is divided into three vast spheres. (1.) The care and respect due to parents. (2.) All that relates to the service of prince and country. (3.) The acquisition of the virtues, and of that which constitutes our perfection. The five cardinal virtues, according to this school, are benevolence, righteousness, politeness or propriety, wisdom, and truth, and at the foundation of these lies filial piety. Not only in youth are parents to be revered, but even at the latest period they are to be treated with honour, and after death to be raised to the rank of gods. The relations of father and son give the first idea of prince and subject. It is filial piety which inclines to obedience to our superiors, and those who hold authority in the state. But while Confucius thus inculcated reverence to parents and obedience to rulers, he strangely overlooked the subjection due to the Father of our spirits. Not that he is altogether silent as to the existence of a Supreme Being, but no such principle, however obviously adapted to operate upon the human mind, is to be found pervading this extraordinary system. On this theory of political government, Mr. Gutzlaff remarks: "The endearing idea of the father of a family, under which he represents the sovereign of a country, has something very pleasing in it. But the rights he allots to a father over his child, are far greater than those which we should be inclined to acknowledge as due. The theory, however, is as excellent as the practice is difficult. It is the most perfect despotism that has ever been established. As it suited the interests of the rulers to enforce these principles, and to honour their author, they have been upheld with a strong arm. The works of Confucius have become the primers of schools, and the text-books of academies during many ages. The school-boy learns them by heart, the literati make them the theme of their writings, and the doctor seeks his highest glory in publishing an elegant commentary on them. It is, therefore, no wonder, that all the public institutions, and the national spirit of the Chinese, are deeply tinged with the Confucian doctrines. The stability of the Chinese empire has thus been insured, and as long as the government can maintain the same spiritual control, its power will not be shaken. One despotism may succeed another; but there will be no change of measures, the country as well as the

people will remain stationary. To retain the people in a state of civilization, equally remote from barbarism and enlightened principles, is the most important secret of Chinese despotism; and no theory like the Confucian is so well calculated to promote this great end; it teaches the people their duties, but never mentions their rights."

The theory of Confucius, as to the origin of the world, admits an universal chaos to have existed before the separation of the heaven from the earth; and that the two energies of nature were gradually distinguished, and the *yin* and *yang*, or the male and female principles, established. The purer influences ascended and formed the heavens, while the grosser particles subsided, constituting the subjacent earth. The combination of these two gave origin to nature, heaven being the father, and earth the mother of all things. Mr. Medhurst, who, from his long residence in China, had ample opportunities of becoming acquainted with this curious system of cosmogony, thus describes it: "The principle of the Chinese cosmogony seems to be founded on a sexual system of the universe. That which Linnaeus found to exist in plants, the Chinese conceive, pervades universal nature. Heaven and earth, being the grandest objects cognizable to human senses, have been considered by them as the parents of all things, or the superior and inferior principles of being. These they trace to an extreme limit, which possessed in itself the two powers combined. They say, that one produced two, two begat four, and four increased to eight; and thus, by spontaneous multiplication, the production of all things followed. To all these existences, whether animate or inanimate, they attach the idea of sex; thus everything superior presiding, luminous, hard, and unyielding, is of the masculine; while everything of an opposite quality is ascribed to the feminine gender. Numerals are thus divided, and every odd number is arranged under the former, and every even number under the latter sex. This theory of the sexes was adopted by the ancient Egyptians, and appears in some of the fragments ascribed to Orpheus; while the doctrine of numbers taught by the Confucian school, resembles in some degree the monad and duad of Pythagoras, of which some have spoken as the archetype of the world."

The Confucian cosmogony is intimately connected with their scheme of diagrams. These diagrams consist of a magic square, in which the figures are so arranged that the sums of each row, both diagonally and laterally, shall be equal. The form may be thus represented:—

4	9	2
3	5	7
8	1	6

In this square every odd number represents heaven or the superior principle, and every even number, earth or the inferior principle. The odd numbers, when summed up, amount to 25, and the even numbers with the decade amount to 30, and by these 55 numbers the Confucians believe that all transformations are perfected, and the spirits act.

Another portion of the Confucian theory of the structure of the universe is equally curious. Heaven, earth, and man are considered as the primary agents, each of them being described by three lines, some of which are entire, others broken, so that they can form eight different combinations. This multiplied by itself gives 64; and increased to twenty-four lines placed over each other, they make 16,777,216 changes. By these numbers they imagine that the properties of every being, its motion, rest, and reciprocal operation are described. Hence the belief of the Confucians in "intelligible numbers" as the foundation of their cosmogony; and the use of these numbers by Chinese fortune-tellers to calculate the destinies of men. The whole is evidently a system of materialism, and its origin, as well as its continued operation, is to be resolved in their view into a principle of order. They believe in a sort of material trinity, called heaven, earth, and man; by man in this case being meant the sages only. Heaven and earth, they say, produced human beings, and the sages, by giving instruction, assist nature in the management of the world. Of these sages the most exalted is Confucius himself, who is placed on a level with the powers of nature, and in fact converted into a god. They even pay him divine honours, there being upwards of 1,560 temples dedicated to his worship; and at the spring and autumnal sacrifices there are offered to him six bullocks, 27,000 pigs, 5,800 sheep, 2,800 deer, and 27,000 rabbits; making a total of 62,606 animals, immolated every year to the manes of Confucius, besides 27,600 pieces of silk; all provided by the government. This of course is exclusive of the numerous offerings of private individuals.

The followers of Confucius in China believe in demons and spirits, to each of which is assigned the care and guardianship of some particular dynasty or kingdom, some particular element or province of nature; while the four corners of the house, with the shop, parlour, and kitchen, are thought to be under the influence of some tutelary divinity. And in reference to the doctrine of retribution, they hold that virtue meets with its reward, and vice with its punishment, only in the present world, and if not received during life, the good or evil consequences will result to a man's children or grandchildren. In this way they evade altogether the necessity of a future state of retribution. Two great elements are thus found to be wanting in the moral system of the Chinese sage, the existence of a God, and the doctrine of a future life beyond the grave.

The teaching of Confucius being thoroughly earthly

in its character, it was so framed as to attach the highest importance to a series of external regulations, which were deemed necessary to secure the decorum and good order of society. To carry out this object, Confucius composed or compiled the *Le-ke*, a work on rites in six volumes. It is the most extensive work he has bequeathed to posterity, and points out etiquette, rites and ceremonies under all circumstances, and for all stations of life. In so high estimation was this production held, that forty-three celebrated writers published commentaries and explanatory treatises on the *Le-ke*; and that no rites might be omitted, the *Chow-le*, another work on the same subject, consisting of thirty volumes, was added. "From all the books," says Gutzlaff, "which treat of rites, one might collect a very large library, and thus acquire the invaluable knowledge of eating, drinking, sleeping, mourning, standing, weeping, and laughing, according to rule, and thus become a perfect Confucian automaton."

Shortly after its promulgation, the politico-moral system of the Chinese philosopher, though warmly supported by those who had embraced it, was productive of so little benefit to the community, that it was in danger of completely losing its credit. In the course of two centuries, however, after the death of its founder, Confucianism rose into renewed vigour through the active exertions of Mang-tze or Mencius, who travelled from one end of the empire to the other, preaching the doctrines of his revered master. Nor was he without considerable success. He was followed by a numerous host of disciples, and though he added little to the doctrines of Confucius, he placed them in a new light, and explained and applied them with ability and power. The system defective, though it undoubtedly is in some most essential particulars, whether viewed as a system of ethical or of political philosophy, has kept its ground in China to this day. Its adherents are generally regarded as materialists and atheists, yet the greater number of them are found to conform to the popular idolatry.

**CONGE D'ELIRE** (Fr. leave to choose), the writ or license given by the Sovereign in England to the dean and chapter of the cathedral of a vacant diocese, authorizing them to elect a bishop. Along with the *conge d'elire* are sent letters missive containing the name of the individual recommended by the Crown to fill the vacant office, and from the time of Henry VIII. it has been the law, that the dean and chapter are liable to the penalties of a pre-munire if they refuse to elect the person nominated by the Crown. See **BISHOP**.

**CONGO** (RELIGION OF). See **FETISH-WORSHIP**.

**CONGREGATION**. This word, like the term **CHURCH** (which see), is sometimes used in a more extended and at other times in a more restricted sense. In its widest acceptation, it includes the whole body of the Christian people. It is thus employed by the Psalmist when he says, "Let the

congregation of saints praise Him." But the word more frequently implies an association of professing Christians, who regularly assemble for divine worship in one place under a stated pastor. In order to constitute a congregation in this latter sense of the term, among the Jews at least ten men are required, who have passed the thirteenth year of their age. In every place in which this number of Jews can be stately assembled, they procure a synagogue. Among Christians, on the other hand, no such precise regulation is found, our Lord himself having declared, "Wherever two or three are met together in my name, there am I in the midst of them." Guided by such intimations of the will of Christ, Christian sects of all kinds are in the habit of organising congregations though the number composing them may be much smaller than that fixed by the Jewish Rabbies.

**CONGREGATIONS** (ROMISH), assemblies of cardinals appointed to arrange some one department of the affairs of the Church of Rome. Each congregation has its chief or president, and also its secretary, who records the proceedings and conducts the correspondence. The instruments which are despatched, and the letters which are written in the name of the congregation, must be signed by the president, and have his seal stamped upon it.

**CONGREGATION** (CONSISTORIAL), instituted by Pope Sixtus V., for the preparation of the more difficult beneficiary matters which are afterwards to be discussed in the **CONSISTORY** (which see), in the Pope's presence. The cardinal-deacon, when he resides at Rome, is president of this congregation, and in his absence the Pope may appoint any member of the Apostolical College to act as interim president. This congregation is composed of several cardinals and of some prelates and divines elected by the Pope; and the affairs which usually come before them, regard such matters as the erection of new archbishoprics and cathedral churches, reunions, suppressions, and resignations of bishoprics, coadjutorships, and the taxes and annates of all benefices to which the Pope collates.

**CONGREGATION OF THE APOSTOLICAL VISITATION**. The pope, besides laying claim to the office of universal bishop, is invested also with the special office of archbishop of the city of Rome, and in that quality is bound to make the pastoral visitation of six bishoprics, which are suffragans to this metropolis of his patrimony. But in consequence of his manifold engagements, this congregation has been instituted to relieve him from some of his more special duties, by nominating commissioners to visit churches and monasteries both in city and country, and report the state of matters to the congregation. This congregation is composed of the same cardinals and prelates which constitute the congregation for suppressing monasteries, but in addition to these, it contains also the Pope's vicar-general and the cardinal vicegerent, whose consent

is indispensable to the appointment of commissioners for visiting either churches or monasteries.

**CONGREGATION OF BISHOPS AND REGULARS.** Sixtus V., in the beginning of his pontificate, united two congregations under this name. It is composed of a certain number of cardinals fixed by the Pope, and of a prelate who acts as secretary, and has six writers under him. This congregation has authority to settle all disputes that may arise among bishops and the regulars of all monastic orders. The cardinals of this assembly are bound to give their opinion when necessary to all bishops, abbots, prelates, and superiors of churches or monasteries, who make application to them. The writers and secretary of this congregation are maintained at the expense of the apostolical chamber, the counsel and opinion being afforded in all cases without fee.

**CONGREGATION FOR THE EXAMINATION OF BISHOPS,** instituted by Gregory XIV., for the purpose of examining those churchmen who were nominated to bishoprics. It is composed of eight cardinals, six prelates, ten divines of different orders, both secular and regular, some of whom must be doctors of the canon law. These examiners are chosen by the Pope, who assembles them in his palace when occasion requires. All Italian bishops are obliged to submit to this examination before they are consecrated, and for this purpose they present themselves before his holiness kneeling on a cushion at his feet, while the examiners stand round proposing such questions as they think proper, on theology and the canon law, to all of which the candidates are expected to give suitable answers. If the examination has proved satisfactory, the Pope authorises their names to be given in to the secretary, who inserts them in a register, and an extract is handed to each of the candidates that he may make use of it in case of his translation to another see, or his elevation to a higher dignity in the church, no further examination being ever after required from him. Such as are raised to the cardinalate before they are created bishops, are exempted from this examination to qualify them for taking possession of a bishop's see or patriarchate, or even to be raised to the pontificate. All cardinal-nephews are likewise exempt.

**CONGREGATION ON THE MORALS OF BISHOPS,** instituted by Innocent XI. to secure that churchmen, who are raised to the episcopal or any other dignity in the church, should be men of virtuous and regular lives. This congregation is composed of three cardinals, two bishops, four prelates, and a secretary, who is the pope's auditor. Their province is to examine very carefully the certificates of the life and manners of every candidate for a bishop's see, and to take care that his whole deportment be without reproach.

**CONGREGATION FOR THE RESIDENCE OF BISHOPS.** This congregation, of which the Pope's vicar-general is president, is empowered to

take cognizance of all bishops and abbots in Italy in the matter of residence, either compelling or dispensing with their residence in their several dioceses or communities as circumstances may seem to require. In this congregation there are three cardinals, three prelates, and a secretary. They assemble at the palace of the vicar-general on the few occasions on which meetings are necessary. Every bishop or abbot, who wishes to obtain leave of absence for any cause whatever, must apply to this congregation. If any bishop or abbot infringes their order he is deprived of all his benefices as long as he absents himself; and if he refuse to return on the order of this congregation, they have it in their power to suspend him from all his functions, when he can only be restored by his holiness or vicar-general, with the consent of the deputies of this congregation.

**CONGREGATION FOR BUILDING OF CHURCHES,** instituted by Clement VIII., principally to superintend the building of St. Peter's church at Rome. They have often, however, employed themselves in building other churches in Rome. This congregation consists of eight cardinals and four prelates, assisted by the auditor and treasurer of the apostolic chamber, an auditor of the rota, a steward, a fiscal, a secretary, and some attorneys. Meetings are held twice every month at the palace of the senior cardinal of the congregation. Besides superintending repairs or improvements on St. Peter's, they have the power of inquiring into the wills of those who have bequeathed sums for pious uses.

**CONGREGATION OF THE HOLY OFFICE,** instituted by Pope Paul III. for the purpose of taking cognizance of heresies, and such new opinions as might be contrary to the doctrines of the Romish church; as also of apostasy, witchcraft, magic, and other kinds of incantation, the abuse of the sacraments, and the condemnation of pernicious books. Paul IV. enlarged the privileges of this congregation, and Sixtus V. passed various statutes, which rendered the holy office so powerful and formidable, that the Italians of the time declared "Pope Sixtus would not pardon Christ himself." This congregation consists of twelve or more cardinals, along with a considerable number of prelates and divines of various orders, both secular and regular, who are called consultants of the holy office. There is, besides, a fiscal with his assessor, whose business it is to make a report of the cases which come before the congregation. A meeting is held once, and sometimes twice a-week, the Pope being generally present and presiding, while the senior cardinal of the holy office acts as secretary, and keeps the seal of the congregation in his custody. The whole proceedings of this body are conducted in private, and a seal of secrecy is imposed on all its members. All persons accused or suspected of heresy or other crimes of which this tribunal takes cognizance, are imprisoned in the

palace of the holy office until the prosecution is ended. If found not guilty, they are set at liberty, but if proved to be guilty, they are delivered over to the secular authorities to be punished accordingly. See INQUISITION.

**CONGREGATION OF IMMUNITIES**, instituted by Urban VIII., with the design of preventing the disputes which frequently arose between the civil and ecclesiastical powers in regard to the trial of churchmen for delinquencies. This congregation is composed of several cardinals nominated by the Pope. They have also an auditor of the rota, a clerk of the chamber, and several prelates, referendaries, one of which is the secretary of the congregation. This court takes cognizance of all ecclesiastical immunities and exemptions. It is held at the palace of the cardinal-dean once a-week. Before Urban VIII. instituted this congregation, the cognizance of ecclesiastical immunities belonged to the **CONGREGATION OF BISHOPS AND REGULARS** (which see).

**CONGREGATION OF THE INDEX**, instituted by Pope Pius V., for the purpose of examining and prohibiting the perusal of all such books as contain in their view pernicious doctrines. The council of Trent, in the pontificate of Pius IV., pronounced anathema upon all who should read prohibited books, or read them without leave asked and given. To carry out this decree of the council, this congregation was formed, and their deputies have the power to grant permission to read prohibited books to all members of the Romish church in any part of the world. Their power differs from that of the holy office, which prohibits only books written against the faith, whereas this congregation has power to condemn any books which they may regard as objectionable, of whatever kind they may be. Hence it frequently happens, that works which have not the remotest bearing on religious doctrine or practice, are to be found in the *Index Prohibitus*, to which additions are made from time to time as the congregation may see fit. In addition to the cardinals and secretary which compose the congregation, there are several divines attached to it under the name of consultants, whose office it is to examine books and report, while they have no voice in the meetings of the congregation, which are only held as often as occasion requires.

**CONGREGATION OF INDULGENCES**, instituted for the purpose of dispensing indulgences in the Pope's name to all whom the congregation, with the full consent of his holiness, regard as worthy of such favours. The number of the cardinals and prelates, composing this congregation, is not fixed, but dependent entirely on the pleasure of the Pope. See INDULGENCE.

**CONGREGATION DE PROPAGANDA FIDE**, instituted by Gregory XV. in 1622, for the support and propagation of the Romish religion in all parts of the world. It consisted originally of

thirteen cardinals, two priests, and one monk, together with a secretary. The number of cardinals which compose it was afterwards increased to eighteen, to which were added a few other officers, including one papal secretary, one apostolical prothonotary, one referendary, and one of the assessors or scribes of the holy office. This congregation meets in the presence of the Pope, the first Monday of every month, besides holding several ordinary meetings every week, for the purpose of consulting as to the best modes of advancing the cause of Romanism throughout the whole world. See COLLEGE DE PROPAGANDA FIDE.

**CONGREGATION OF RELICS**, instituted for the superintendence of relics of ancient martyrs, which are frequently found in catacombs and other subterraneous places in and around Rome. This congregation is composed of six cardinals and four prelates, among whom are the cardinal-vicar and the prefect of the Pope's sacristy. There are certain marks by which real are said to be distinguished from spurious relics, and after careful deliberation on all the circumstances of the case, the votes of the congregation are taken, and if the marks of the relics are, by a majority, declared to be genuine, the president declares the relic in question to be worthy of the veneration of the faithful, and gives it such a name as he thinks right; handing over the relic to the vicar and the Pope's sacristan, who distributes portions of the precious treasure to those of the faithful who may wish to be possessed of them. See RELICS.

**CONGREGATION OF RITES OR CEREMONIES**, instituted by Sixtus V., to regulate the ceremonies and rites of the new offices of saints, which are added from time to time to the Roman calendar. This congregation has authority to explain the rubrics of the Mass-Book and Breviary when any difficulties are started, or any one desires information on such topics. It has also the power of pronouncing sentence, from which there is no appeal, on all disputes relating to the precedence of churches. It is composed of eight cardinals and a secretary, who is one of the college of the prelates referendaries. Two masters of the ceremonies in the Pope's household are also admitted into the congregation. Its meetings are held once a month, or oftener as occasion requires. When a saint is about to be canonized, the three senior auditors of the rota are present in this assembly as persons supposed to be versed in the canon law, along with an assistant apostolical prothonotary, and the proctor of the faith, who is generally the fiscal advocate of the apostolical chamber. Several consultants also are admitted, who are divines and monks professed of different orders, among whom is the master of the sacred palace, and the prefect of the Pope's sacristy. All these judges assistants, together with the deputies in ordinary of this congregation, examine the claims to canonization, which are alleged in favour of an individual

These proofs are martyrdom, undisputed miracles, testimonies of a virtuous life, and heroic virtues. See BEATIFICATION, CANONIZATION.

**CONGREGATION FOR SUPPRESSING MONASTERIES**, instituted by Innocent X. for the purpose of inquiring into the state of monasteries, and either suppressing altogether those which are likely to prove burdensome to the public, or uniting them to other monasteries which might happen to have more wealth than they required. This congregation is composed of eight cardinals and a number of friars belonging to all the orders. The rebuilding, as well as the suppression, of monasteries comes within the cognizance of this congregation.

**CONGREGATION ON THE TRIDENTINE DECREES**. At the close of the proceedings of the council of Trent in the sixteenth century, Pope Pius IV. appointed certain cardinals, who had been present and assisted in its deliberations, to superintend the execution of its decrees, strictly enjoining that these decrees should be observed in their literal sense, and prohibiting all glosses by way of interpreting them. Sixtus V. established this congregation, empowering it to interpret all points of discipline, but not of doctrine. It meets once a-week at the palace of the senior cardinal, under the presidency of a cardinal appointed by the Pope, and who along with the office receives a large pension. To be a member of this congregation is regarded as a high honour, and therefore eagerly coveted.

**CONGREGATIONALISTS**, a large and flourishing body of professing Christians in Britain and America, whose great distinctive principle concerns the scriptural constitution of a Christian church. This denomination, also termed Independents, object equally to the Episcopal and Presbyterian forms of church government. In their view every particular society of visible professors, who agree to walk together in the faith and order of the gospel, is a complete church, having the power of government and discipline within itself, and independent of all other congregations, being responsible for all its actings only to the great Head of the church. Another distinctive principle, which may be considered as arising out of that which we have just noticed, is, that the whole power of government is vested in the assembly of the faithful. On these two principles, if indeed they can be considered as distinct from each other, rests the whole system of Congregationalism or Independency. The terms *Church* and *Congregation*, then, this body of Christians consider as synonyms. Accordingly, Church, when used in Scripture, is regarded by Congregationalists as in no case applicable to an aggregate of individual assemblies, but that whenever more than one such assembly is referred to, the plural "churches" is invariably employed. The church they believe to be composed of true believers, hence the utmost strictness is exercised in the admission of church members, evidence being required sufficient to sa-

tisfy the church, not simply of a credible profession of Christianity, as in Episcopal and Presbyterian churches, but of a saving operation of Divine grace in the soul. Every church thus constituted has the power to choose its own office-bearers, to admit, reject, or excommunicate its own members, and to raise and administer its own funds. In all matters which come under the consideration of the church, every member has a voice, that is, every male member, although in some Congregationalist churches, female members are regarded as on an equal footing with males in this respect. All authority is vested in the entire membership of the church, the office-bearers and members being on an equality in right of government; and from the decision of each individual church there is no appeal.

The Congregationalists maintain, that Scripture warrants no more than two kinds of church office-bearers, bishops or pastors, to care for the spiritual, and deacons to manage the temporal affairs of the church. It is left wholly to the discretion of each church to elect one or more pastors, no fixed rule being laid down, as they conceive, in the New Testament, to regulate the number of pastors. All that is required, in their view, to constitute a valid call to the ministry, is simply an invitation issued by any individual church to take the pastorate over them, and the mere acceptance of such an invitation gives full authority to preach and administer the sacraments. But after this election and invitation given and accepted, an ordination of the newly chosen pastor takes place, conducted by the ministers of the neighbouring churches. The precise nature of this service among the Congregationalists is thus laid down in a tract issued by the Congregational Union of England: "In the ordination of a Congregational pastor, there is no assumption of anything resembling hierarchical authority. By this proceeding it is not professed that office is conferred, character imparted, gifts bestowed, or authority conveyed. It is an affair of order and no more. It declares and assures the due observance of godly order in all the preceding steps by which the ordained pastor has entered on his work. It completes and solemnizes his actual entrance on all pastoral engagements. Ordination among Congregationalists stands in the same relation to the sacred office that inaugural solemnities hold in respect to civil offices. Coronation does not make a king. It solemnizes the entrance on kingly dignities and functions of him who is already king, by laws and rights which coronation does not impart, or even confirm, but only recognizes, celebrates, and publishes." From this statement, which may be regarded as authoritative, it is plain that the authority of a pastor flows exclusively from the election by a church, and that election is not restricted to any particular class of men; any person being eligible to the office of pastor whom the particular church thinks fitted to edify them by his gifts and qualifications. While such is the abstract theory of

**Congregationalism**, an educated ministry is viewed by this body as of high importance, and, accordingly, almost all their ministers have been trained at the Theological Academies and Colleges which have been founded specially for this purpose. And yet while they believe in the scriptural authority of the pastoral office, they maintain that not the pastors only, but any others of the church-members, who may be possessed of the requisite gifts, may, with the utmost propriety, be allowed to exhort the brethren.

From the very nature of the theory of Congregationalism, it is obvious that the existence of Established churches is inconsistent with it, as interfering with the self-government of churches, and superseding, by the endowments of the state, the spontaneous exertions of Christians to maintain and propagate the truth. On the members of each individual church rests the responsibility not only of supporting ordinances among themselves, but of doing their uttermost for the propagation of Christianity throughout the world. At first sight it might appear likely that the independency of the churches might prevent them from co-operating with each other in the advancement of the Redeemer's kingdom both at home and abroad. Practically, however, it is far otherwise. The power of self-control rests in each individual church; neither are the churches connected together by subscription to any human creeds, articles, or confessions, and yet the most pleasing uniformity is observed among Congregationalist churches, both in doctrine and practice. This may possibly have arisen from the voluntary associations for brotherly intercourse and advice, which are held among the pastors of the churches usually of each county. Such associations, synods, or assemblies, the Congregationalists do not consider unlawful, if they be not "intrusted," to use the language of the Savoy Conference, "with any church power properly so called, or with any jurisdiction over the churches themselves, to exercise any censures, or to impose their determination on the churches or officers." Such was the principle held by the Independents so far back as 1658; and in the same spirit the Congregational Union of England and Wales was established in 1831. Thus Christian sympathy and co-operation among the churches are secured, they believe, without the evils and disadvantages arising from a forced conformity. The following principles of church order and discipline are maintained by the Congregationalists of England and Wales, as set forth in a 'Declaration of Faith, Order, and Discipline' issued by the Congregational Union in 1833:

"I. The Congregational churches hold it to be the will of Christ that true believers should voluntarily assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the Gospel in the world, and to advance the glory and worship of God through Jesus Christ; and that each society of believers, having

these objects in view in its formation, is properly a Christian church.

"II. They believe that the New Testament contains, either in the form of express statute, or in the example and practice of apostles and apostolic churches, all the articles of faith necessary to be believed, and all the principles of order and discipline requisite for constituting and governing Christian societies; and that human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of Christians.

"III. They acknowledge Christ as the only Head of the church, and the officers of each church under Him, as ordained to administer His laws impartially to all; and their only appeal, in all questions touching their religious faith and practice, is to the Sacred Scriptures.

"IV. They believe that the New Testament authorizes every Christian church to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to, all authority, saving that only of the Supreme and Divine Head of the church, the Lord Jesus Christ.

"V. They believe that the only officers placed by the apostles over individual churches, are the bishops or pastors, and the deacons; the number of these being dependent upon the numbers of the church; and that to these, as the officers of the church, is committed respectively the administration of its spiritual and temporal concerns, subject, however, to the approbation of the church.

"VI. They believe that no persons should be received as members of Christian churches, but such as make a credible profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline; and that none should be excluded from the fellowship of the church, but such as deny the faith of Christ, violate his laws, or refuse to submit themselves to the discipline which the word of God enforces.

"VII. The power of admission into any Christian church, and rejection from it, they believe to be vested in the church itself, and to be exercised only through the medium of its own officers.

"VIII. They believe that Christian churches should stately meet for the celebration of public worship, for the observance of the Lord's Supper, and for the sanctification of the first day of the week.

"IX. They believe that the power of a Christian church is purely spiritual, and should in no way be corrupted by union with temporal or civil power.

"X. They believe that it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other, as members of the same body, and to co-operate for the promotion of the Christian cause; but that no church, nor union of churches, has any right or power to interfere with the faith or discipline of any other church, further than to separate from such as, in faith or practice, depart from the Gospel of Christ.

"XI. They believe that it is the privilege and duty of every church to call forth such of its members as may appear to be qualified, by the Holy Spirit, to sustain the office of the ministry; and that Christian churches unitedly ought to consider the maintenance of the Christian ministry in an adequate degree of learning, as one of its especial cares; that the cause of the Gospel may be both honourably sustained and constantly promoted.

"XII. They believe that church officers, whether bishops or deacons, should be chosen by the free voice of the church; but that their dedication to the duties of their office should take place with special prayer, and by solemn designation, to which most of the churches add the imposition of hands by those already in office.

"XIII. They believe that the fellowship of every Christian church should be so liberal as to admit to communion in the Lord's Supper all whose faith and godliness are, on the whole, undoubted, though conscientiously differing in points of minor importance; and that this outward sign of fraternity in Christ should be co-extensive with the fraternity itself, though without involving any compliances which conscience would deem to be sinful."

The originator of the Congregationalist body is generally said to be Robert Brown, the founder of the sect of BROWNISTS (which see), who organized a church in England in 1583. It is not unlikely, however, that at a still earlier period churches on the Congregationalist principles existed in England, and it is worthy of note, that in Cranmer's Bible, the word *ecclesia*, which is now translated "church," is uniformly rendered "congregation." Brown, along with the other Congregationalist principles which he held, denied the supremacy of the Queen over the church, and declared the Establishment to be an unscriptural church. With the view of propagating his opinions the more extensively, he published a series of tracts explanatory of his principles. These were scattered far and wide to the great annoyance of the government, who put to death several individuals, for what was in their eyes an unpardonable crime, denying the Queen's supremacy. Persecuted in England, a number who held Independent principles took refuge in Holland, where they planted Congregationalist churches in Amsterdam, Leyden, and other cities, which continued to flourish for more than a hundred years. Sir Walter Raleigh, in 1592, estimated the number of Brownists in England at twenty thousand. In the time of the Commonwealth they took the name of Independents, probably from the peculiarity which distinguished their churches from all Established churches, that they were independent of all external interference or control. The Assembly of Divines, which met at Westminster in 1643, numbered five leading Independent ministers among its members. Though men of weight and influence in their own body, these five "dissenting brethren," as they were called, were unable to resist the overwhelming num-

bers of the Presbyterians, and were obliged, therefore, to content themselves with drawing up a protest under the name of 'Apologetic Narration,' which was presented to the House of Commons in 1644. The tide of opinion ran strong against them, both in the Assembly and in Parliament. The divine authority of the Presbyterian form of church government was maintained with such keenness and determination, that the Independents were contented to plead for simple toleration and indulgence. It was at this period that Milton produced his 'Areopagitica,' which was principally instrumental in changing the whole course of public opinion. The Presbyterian party now rapidly declined in influence and favour. The plan which had been formed of establishing Presbytery all over England was defeated. Through the influence of Cromwell, who favoured the Independents, that party rose into favour with all classes of the people, and with John Owen at their head, they rapidly gained the confidence of the country, rising to the highest places in the government, and becoming a strong political faction.

Nor were the Independents less influential as a religious body in England. They were both numerous and powerful, but, notwithstanding the advantages which they now possessed, they felt their influence over the community to be not a little diminished in consequence of the indefinite character of their doctrinal opinions. A regularly drawn up confession of faith seemed in these circumstances to be imperatively called for, and in order to prepare and publish such a document, a conference or synod of the body was held in 1658 at the Savoy, in the Strand, London. This memorable assembly consisted of ministers and lay delegates, representing the various Independent churches throughout England, and after careful examination, they sent forth a "Declaration of the Faith and Order owned and practised in the Congregational Churches in England," which was simply a republication of the Westminster Confession, with the omission of such passages as favoured Presbyterianism, and the addition of an entire chapter supporting Independency.

The decline of the Congregationalists in political importance commenced with the Restoration in 1660, and when the Act of Uniformity passed in 1662, they, in common with other Non-conformists, were subjected to much suffering. But amid all the persecution to which they were exposed, they increased in numbers to such an extent, that they seem to have actually outnumbered the Presbyterians. The passing of the Act of Toleration in 1689, brought relief to the Independents as well as other Dissenters. They now began to be more reconciled to the Presbyterians, and at length, in 1691, heads of agreement were drawn up with a view to bring about an accommodation between the two parties. The great dissenting bodies now made common cause with one another, and the Baptists, Presbyterians, and Independents, first in 1696, and afterwards in 1730.

formed themselves into a united body under the name of the Three Denominations, who still enjoy the privilege of approaching the throne as one body, and consult together from time to time for the general interest of Dissenters. From the reign of Queen Anne, in the first part of the eighteenth century, Presbyterianism gradually lost footing in England, while the Congregationalists were yearly growing in numbers and importance. This progressive improvement of the latter denomination has been sustained down to the present day, when, of all the various bodies of Dissenters in England, they are beyond all doubt the most numerous and influential. Whatever opinions may be entertained as to the scriptural authority of the Congregational system, its success in England cannot for a moment be questioned. Some of the brightest names in theological literature, such as Watts, and Henry, and Doddridge, adorn the pages of its history. From its academies, under the tutorship of such men as Pye Smith, Burder, and Harris, have come forth a host of men of ability, piety, scholarship, and zeal, such as would do honour to any church in any country under heaven. The London Missionary Society, which was mainly founded, and continues to be mainly supported, by Congregationalist ministers and laymen, forms a standing evidence of the Christian energy, and efficiency, and zeal of this highly respected and respectable denomination of English Dissenters. By the last census in 1851, the number of Congregationalist churches in England and Wales was reported as amounting to 3,244, with accommodation for 1,063,136 persons.

CONGREGATIONALISTS (AMERICAN). The father of Congregationalism in America seems to have been a worthy Non-conformist minister named John Robinson. Little is known of the early history of this individual. We first hear of him as pastor of a dissenting church in the north of England, somewhere about the commencement of the seventeenth century. His congregation was formed in troublous times, and both he and they were subjected to so much annoyance in consequence of their Non-conformist principles, that they formed the resolution of leaving England in a body, and taking refuge in Holland, which at that period was the asylum of the persecuted. It was not so easy to accomplish their object, however, as they had at first anticipated. Their first attempt to escape was defeated, and the whole company were lodged in prison. A second attempt was more successful, for a part of the church reached Amsterdam in safety. Mr. Robinson and the remainder of the church, in the spring of 1608, made another effort to escape and join their friends in Holland. Their plans were laid in the utmost secrecy. The company assembled on a barren heath in Lincolnshire, and embarked on board a vessel under cloud of darkness. The night was stormy, and while some of the party were still waiting on the shore the return of a boat which had conveyed some of their

companions to the ship, a company of horsemen appeared in pursuit, and apprehended a number of the weeping women and children. After some little delay, however, they were set at liberty, and the whole company of emigrants, with Robinson at their head, set sail for the shores of Holland. On their arrival they joined the church at Amsterdam, but in the course of a year, owing to the dissensions which had broken out among its members, they removed to Leyden, where they founded a church on independent principles. Their numbers were speedily increased by the arrival of additional immigrants from England, and in a short time the church numbered three hundred communicants. For ten years Mr. Robinson continued to labour in Leyden, where his talents were so highly appreciated, that, at the request of the Calvinistic professors in the university of that place, he engaged in a public dispute with Episcopius, the champion of the Arminians, whom he signally vanquished. The principles of the church at Leyden were of a strictly Congregationalist character, as appears from the following summary of them contained in Belknap's Life of Robinson:

"1. That no church ought to consist of more members than can conveniently meet together for worship and discipline.

"2. That any church of Christ is to consist only of such as appear to believe in, and obey him.

"3. That any competent number of such have a right, when conscience obliges them, to form themselves into a distinct church.

"4. That this incorporation is by some contract or covenant, express or implied.

"5. That, being thus incorporated, they have a right to choose their own officers.

"6. That these officers are pastors or teaching elders, ruling elders, and deacons.

"7. That elders being chosen, and ordained, have no power to rule the church, but by consent of the brethren.

"8. That all elders, and all churches, are equal in respect of powers and privileges.

"9. With respect to ordinances, they hold that baptism is to be administered to visible believers and their infant children; but they admitted only the children of communicants to baptism. That the Lord's Supper is to be received sitting at the table. (Whilst they were in Holland they received it every Lord's day.) That ecclesiastical censures were wholly spiritual, and not to be accompanied with temporal penalties.

"10. They admitted no holy days but the Christian Sabbath, though they had occasionally days of fasting and thanksgiving; and finally, they renounced all right of human invention or imposition in religious matters."

In the year 1617, Mr. Robinson and his church began to think of emigrating to America, partly from a wish that their children might be preserved

from the immorality and licentiousness which at that time unhappily prevailed in Holland, and partly from a desire to found on the far distant Transatlantic shores a purely Christian colony. Having fully considered the matter, they fixed upon Virginia as the place of their settlement, and having sent two of their number to make all necessary arrangements, they succeeded in 1619 in procuring a patent, and by a contract with some merchants in London, they obtained sufficient money to enable the entire church to cross the Atlantic. The vessels provided, however, were found not to be large enough to contain the whole company, and, accordingly, a portion set sail headed by Elder Brewster, leaving Mr. Robinson and the majority of the church still at Leyden. On reaching America the exiles settled at Plymouth in New England, where the first Congregationalist church ever formed in America, was organized in 1620. For ten years it stood alone, the new settlers being called to encounter many difficulties, and to endure many privations, but persevering with unflinching courage in maintaining their principles, amid all opposition. In 1629, a new settlement was formed at Salem, consisting chiefly of Puritans, who had emigrated from England, but the church was organized on a strictly Congregational footing. For several years Elder Brewster officiated as pastor of the church at Plymouth, with the single exception of administering the sacraments. In 1625, Mr. Robinson, who had remained at Leyden, died there, and the church after his death was broken up, a part of the members going to Amsterdam, and a part afterwards joining their friends across the Atlantic.

Churches now began to be formed in various parts of New England on the model of that at Plymouth. It was not, however, till 1633, that, on the arrival of Mr. Colton, some general plans were introduced embracing all the churches which from that time took the name of Congregational. As colonies were planted by the pilgrims, churches were organized, but religious and political institutions were strangely blended in one confused mass. The principles of enlightened toleration seem to have been as yet neither known nor recognized. Thus we find Roger Williams banished beyond the jurisdiction of Massachusetts for asserting the principle of unlimited toleration of all distinctions and shades of religious opinions.

In 1637 commenced the famous controversy respecting Antinomianism. (See ANTINOMIANS.) The facts were shortly these: "Mrs. Hutchinson, the promulgator and chief defender of Antinomian tenets, seems to have maintained, according to the summary of her opinions in Neal, 'that believers in Christ are personally united with the Spirit of God; that commands to work out salvation with fear and trembling belong to none but such as are under the covenant of works; that sanctification is not sufficient evidence of a good state; and that immediate revelations about future events are to be believed as equally

infallible with the Scriptures.' These opinions soon became the absorbing topics of discussion, and divided the whole colony into two parties, such as were for a covenant of works, and such as were for a covenant of grace. As the quarrel continued to rage with constantly increasing violence, a synod was called, which met at Newtown. This was the first synod convened in New England. It was composed of the ministers and messengers or delegates of the several churches. There were also present certain magistrates 'who were allowed not only to hear, but to speak if they had a mind.' The synod unanimously condemned Mrs. Hutchinson's opinions. But she and her followers, not being satisfied with this decision, and continuing to promulgate, with new zeal, their sentiments, recourse was had to the civil power, and she was banished to Rhode Island. She subsequently retired to the territory of New Amsterdam, where she perished by the hands of the Indians. Mr. Wheelwright, a clergyman of Boston who had embraced her opinions, subsequently renounced them, and her party, at least in name, became extinct."

The churches had now become numerous and strong, and the importance of a native educated ministry began to be felt. Harvard College was, therefore, founded in 1638. Much attention began to be directed to the education of the young, and, as early as 1646, common schools were established by law, and provision was made for their support in all the towns within the jurisdiction of Massachusetts. No public provision was made for schools in Plymouth till some years after, but the children were taught by teachers employed by the parents. Each church being, according to the principles of Congregationalism, independent of every other, the question arose, what were the duties which churches owed to one another. The matter was discussed in a synod held about this time for mutual consultation and advice, and the duties of churches to one another were thus laid down in what was called the Cambridge Platform, adopted in 1648, and again sanctioned in the synod held at Boston in 1662:—

1. Hearty care and prayer one for another.
2. By way of relief in case of want, either temporal or spiritual.
3. By giving an account one to another of their public actions when it is orderly desired, and in upholding each other, in inflicting censure and other acts of church government.
4. Seeking and giving help to each other in case of divisions, contentions, difficult questions, errors and scandals, and also in ordination, translation, and deposition of ministers.
5. Giving aid to another church in cases of error, scandal, &c., even though they should so far neglect their duty as not to seek such aid.
6. Admonishing one another when there is need and cause for it, and after due means with patience used, withdrawing from a church or peccant party therein, which obstinately persists in error or scandal. These rules are carried into effect by means of either temporary or standing councils of the churches.

Previous to this synod the churches of New England had never agreed upon any uniform scheme of discipline. Soon after the dissolution of this synod, the Anabaptists appeared in Massachusetts, followed by the Quakers, but both were treated with the utmost barbarity, many of them being banished beyond the bounds of the state, some whipped, some fined and imprisoned, and a few even put to death. About the same time a controversy arose among the churches as to the proper subjects of baptism, and, in particular, whether the grandchildren of church members had a right to the ordinance. The point was discussed in a council called in 1657, by the colonies of Massachusetts and Connecticut contrary to the advice of the colony of New Haven. By this council it was decided that those who, being grown up to years of discretion, and who being of blameless life, understanding the grounds of religion, should own the covenant made with their parents, by entering thereinto in their proper persons, should have the ordinance of baptism administered to their children. This decision was not regarded as satisfactory, and the controversy raged more keenly than ever. Another council, therefore, was summoned at Boston, and the decision was in substance the same, that all baptized persons were to be considered members of the church, and if not openly dissolute, admitted to all its privileges, except partaking of the Lord's Supper. This decision, which went by the name of the Half-way Covenant, was violently opposed by Increase Mather of Boston, and several of the most distinguished ministers in the colonies. The Half-way Covenant system continued in operation for many years, and, as the natural consequence, the churches came to consist, in many places, of unregenerate persons, of those who regarded themselves, and were regarded by others, as unregenerate. Finding that such was the almost invariable result of the system, it was laid aside after some years' painful experience in all the orthodox Congregational churches.

The Savoy Confession of Faith, which, as was mentioned in the preceding article, was adopted in 1658 by the English Congregational churches, and which was in effect the same as the Westminster Confession of Faith, was approved by a synod convened at Boston in 1680, and is to this day considered in America as a correct exposition of the opinions of the Congregationalists. New articles of discipline were adopted by the churches of Connecticut at an assembly of ministers and delegates held at Saybrook in 1708. The "Saybrook Platform," as it is generally called, was evidently a compromise between the Presbyterian and the Congregational principle. It differs from the "Cambridge Platform" chiefly in the provision that it makes respecting councils and associations.

In course of time, towards 1750, Unitarian principles became extensively diffused in the Congregational churches of the United States. Some

years elapsed, however, before an open separation took place between the Trinitarian and Unitarian churches. At length, in 1785, several churches in Boston formally declared their renunciation of the Confessions of Faith, and their example was followed by many others, all of which, however, still retained the Congregational form of church government. Harvard College became decidedly Unitarian.

The American Revolution put an end to the connection which existed between the Congregational system of church polity and the civil power. In none of the new constitutions was there any provision made for the support of a particular form of worship by law. Though no longer supported, or even countenanced, by the law, Congregationalism continued to make rapid progress in the United States. In 1801, a plan of union was adopted between the General Assembly of the Presbyterian Church and the General Association of Connecticut, with a view to promote union and harmony in those new settlements which were composed of inhabitants from those bodies. By this plan a Congregational church, if they settled a Presbyterian minister, might still conduct their discipline according to Congregational principles; and, on the other hand, a Presbyterian Church, with a Congregational minister, retained its peculiar discipline. Under these regulations, many new churches were formed, which, after a time, came under the jurisdiction of the General Assembly. In 1837 this plan of union was abrogated by that body as unconstitutional, and several synods, which had been attached to it in consequence of the plan, were declared to be out of the ecclesiastical connexion. In the following year (1838) a General Assembly was formed under the name of the *Constitutional Presbyterian Church*, which recognizes this compromise between the Presbyterian and Congregationalist principles. "Congregationalism," Dr. Schaaf tells us, "is the ruling sect of the six North-eastern States, and has exerted, and still exerts, a powerful influence upon the religious, social, and political life of the whole nation." By the most recent accounts, there are 2,449 churches in the different States, consisting of 207,608 members.

CONGREGATIONALISTS (SCOTTISH). The first appearance of Congregationalist principles in Scotland is probably to be traced as far back as the time of the Commonwealth. At that stirring period, when Independency had obtained favour and influence among multitudes of all classes in England, the soldiers of Oliver Cromwell carried with them into Scotland their peculiar religious opinions, and are said to have formed a Congregationalist Church in the metropolis, which, after their return to England, gradually dwindled away, and in a short time was dissolved. With this exception the sentiments of the Congregationalists, though they had taken deep root south of the Tweed, seem to have been altogether unrecognized in Scotland for a long period. At length, in 1729, Mr. John Glas, a minister of the Church of Scotland, separated

from the communion of that church, and published a work entitled 'The Testimony of the King of Martyrs concerning his kingdom,' in which he openly avowed opinions in common with the English Independents, more especially as developed in the writings of Dr. John Owen. In consequence of his numerous publications in explanation and defence of his views, Mr. Glas succeeded in gaining over many converts, and several churches were organized in different parts of Scotland on strictly Independent principles, of which a few still exist under the name of GLASSITES (which see). About the year 1755, Mr. Robert Sandeman published a series of letters addressed to Mr. Hervey on the appearance of his 'Theron and Aspasio,' and in the course of his animadversions, the author maintains the principles of Scottish Independency. In consequence of the prominent part which Mr. Sandeman took in the diffusion of Congregationalist views, in connexion, however, with peculiar opinions on the subject of saving faith, his followers received the name of SANDEMANIANS (which see). In addition to the *Glassites* and *Sandemanians*, various Baptist churches were formed in different parts of Scotland, all of them arranged on the footing of Congregationalism. (See BAPTISTS, SCOTTISH.) About the same period, Mr. David Dale of New Lanark, and his friends, zealous in the cause of Independency, established several churches, which have been often termed The Old Scots Independents. (See DALEITES.) These churches, though differing from each other on various points, were all of them Congregational.

It is from the end of last century, however, that the denomination of Scottish Congregationalists properly takes its origin. Religion, as a spiritual, living, energetic principle, had for many years been palpably on the decline in Scotland. Coldness, indifference, and even infidelity prevailed to a lamentable extent. It pleased God, however, at length to raise up a few godly men, who, not contented with sighing and praying in secret over the darkness which covered the land, resolved to bestir themselves to active exertion in arousing the careless, and turning some at least from the bondage of Satan to the service of the true God. "It was at this juncture," says Mr. Kinniburgh in his *Historical Survey of Congregationalism in Scotland*, "that village preaching and extensive itinerancies were entered upon by Messrs. James Haldane and John Aikman. Their first attempt was made at the collier village of Gilmerton. Mr. Rate, a preacher from Dr. Bogue's academy at Gosport, at the request of Mr. John Campbell, preached at the village for two Sabbath evenings; but he being obliged to leave Edinburgh for a time, there was no one to supply Gilmerton on the third Sabbath evening. In this dilemma Mr. James Haldane urged Mr. Aikman to preach. At first he would not consent. However, he was afterwards gained over by Mr. Haldane telling him, that, if he would

officiate on the first Sabbath evening, Mr. Haldane would engage to do so upon the following one. This offer touched the right chord in Mr. Aikman's warm heart, and constrained him to comply. Mr. Haldane accordingly preached on the Sabbath evening thereafter. They continued to supply the village regularly in rotation for several Sabbath evenings, as well as on a week-day evening; and after the return of Mr. Rate to town, the three took their regular turns in preaching at the village. By and by Messrs. Haldane and Aikman began to think of extending their sphere of usefulness, and undertook a preaching tour to the north. These brethren were laymen; and laymen preaching like ministers was a novel thing in those days. More marvellous still, they were members of the Church of Scotland, visiting every parish that lay in their way, and preaching in the market-place or on the streets. The correctness of their views of the plan of salvation, and the earnestness of their addresses, gained for them attention, and secured to them large audiences. They had been taught by the religious discussions excited by several publications, and particularly by the 'Missionary Magazine,'—then conducted by Mr. Ewing, while a minister of the Church of Scotland,—the propriety of engaging in itinerating labours, and preaching the Gospel as they might have opportunity. In that miscellany the opinion was ably maintained, that it was the right, nay the duty, of every Christian man, who knew the Gospel and felt its power and who could state it with perspicuity, to declare it to his fellow sinners; an assertion which, notwithstanding the opposition it met with, has never yet received a satisfactory confutation. The discussion of this question created a very great sensation at the time."

The labours of these godly men constituted a new era in the religious history of Scotland. Symptoms of revival began to manifest themselves in various parts of the country; a spirit of earnest inquiry developed itself in many minds; dead souls were quickened, and not a few, who had all their lives been strangers to God and godliness, gladly heard the word, and even received it in the love of it. In the autumn of 1797, Messrs. James Haldane and Aikman set out on a preaching tour to the northern counties, and travelling as far as the Orkney Islands, they proclaimed their Master's message with such simplicity and power, that it pleased God, by the foolishness of preaching, to bring great numbers to the saving knowledge of the truth. The report which the brethren brought of the low state of religion in the Highlands and Islands, turned the thoughts of many zealous Christians towards devising plans for the supply of the religious destitution which prevailed so extensively in the northern counties. Mr. Robert Haldane, in particular, who had recently been converted to the faith of Christ, having been disappointed in his anxious wish to found an establishment in the East Indies for propagating

the gospel, turned his attention to the state of religion in his native land, and resolved to employ his fortune, which was large, in diffusing the gospel through the benighted districts of Scotland. By means of his zealous endeavours, and those of some pious individuals, a society was formed, having for its object the dissemination of religious knowledge at home. To accomplish this truly benevolent design, pious young men were employed as catechists, whose duty it was to plant and superintend evening schools in villages, for the instruction of the young in the elements of religious truth; while several ministers of known character in England joined with their like-minded Scottish brethren in itinerating throughout the towns and villages, carrying the glad news of salvation through the blood of the Lamb to multitudes who, though in a professedly Christian country, were, nevertheless, sitting in darkness, and in the region of the shadow of death.

The centre point of this zealous Christian movement was Edinburgh, and while pious men were thus devising plans for the extension of the gospel in the benighted portions of the land, they were not unmindful of the religious destitution of the metropolis itself. It was resolved to open an additional place of worship in the city, where preaching should be kept up by a succession of devoted evangelical ministers of all denominations. Accordingly, in the summer of 1798, the Circus was opened by Mr. Rowland Hill. The experiment was so successful, that it was determined to erect a large place of worship, to be called "The Tabernacle." A suitable site was obtained at the head of Leith Walk, where a church was built capable of containing upwards of three thousand persons, which, for several years, was nearly filled every Sabbath with a most attentive congregation, and was very often densely crowded. The whole expense of this large structure, all the sittings of which were free, was defrayed by Mr. Robert Haldane. Thus the utmost energy and activity characterized the movements of these disinterested Christian philanthropists, who, both in the city and throughout the country, were unwearied in their endeavours to win souls to Christ. It was not to be expected, however, that their efforts should pass without reproach on the part of such as were unable to appreciate the pure and lofty motives by which they were actuated. But how painful was it for them to find, that not a few, both of the Presbyterian Dissenters and Established clergy, were loud in denouncing them. Nor was this opposition manifested by individuals alone, but even by entire bodies of professing Christians. Thus the Relief synod, at their meeting in 1798, passed a decree to the effect, "That no minister belonging to this body shall give or allow his pulpit to be given to any person who has not attended a regular course of philosophy and divinity in some of the universities of the nation; and who has not been regularly licensed to preach the gospel." This decree was

obviously levelled against the itinerant preachers, and it is to be regretted, that, for a number of years, this decision remained in force until, as Dr. Struthers remarks, "this illiberal act was, in 1811, allowed to drop out of their code of regulations as something of which they were ashamed." In the same spirit the General Associate or Antiburgher synod, "agreed unanimously in declaring, that as lay preaching has no warrant in the Word of God, and as the synod has always considered it their duty to testify against promiscuous communion, no person, under the inspection of the synod, can consistently with their principles attend upon, or give countenance to, public preaching by any who are not of our communion. And if any do so, they ought to be dealt with by the judicatories of the church, to bring them to a sense of their offensive conduct." These violent denunciations, on the part of the Dissenting bodies, were even surpassed by those which were given forth by the Established Church of Scotland, which, in the famous Pastoral Admonition of the General Assembly of 1799, accused the itinerant preachers of being "artful and designing men, disaffected to the civil constitution of the country, holding secret meetings, and abusing the name of liberty as a cover for secret democracy and anarchy." Such unwarranted attacks upon men who were undeniably zealously affected in a good cause, only aroused public sympathy all the more in their favour. It was a quaint but just remark which fell from Rowland Hill at the time: "We will shine all the brighter for the scrubbing we have got from the General Assembly."

In the midst of this desperate and determined opposition, which on all hands assailed the promoters of itinerant preaching, the first Congregational church was formed, a small number of pious persons, amounting to no more than twelve or fourteen, having met in a private house in George Street, Edinburgh, in December 1798, and constituted themselves into a church for Christian fellowship. This was the commencement of the Circus church, of which Mr. James Haldane was chosen the pastor. Mr. Aikman, who was one of the small number present on that occasion, gave the following account some years afterwards of the principles on which that church was founded: "The chief principle which influenced the minds of the brethren, who I believe constituted the majority of the small company first associated for observing divine ordinances in the Circus, was the indispensable necessity of the people of God being separated in religious fellowship from all such societies as permitted visible unbelievers to continue in their communion. This was a yoke under which we had long groaned; and we hailed with gratitude to God, the arrival of that happy day when we first enjoyed the so much wished for privilege of separating from an impure communion, and of uniting exclusively with those whom it was meet and fit that we should judge to be all the children of God. Some of our dearest brethren, however, did not unite with

us on this principle. They were attached indeed to the fellowship of the saints, and would by no means consent to the admission of any amongst us who did not appear to be such; yet they were not then convinced of the absolute unlawfulness of their continuing in connexion with societies confessedly impure. Our brethren were well aware of our decided difference of sentiment, not only respecting the great inconsistency, but also unlawfulness of any persons connected with us continuing to go back to the fellowship of those societies from which they had professed to separate, and they knew that our forbearance did not imply any approbation of this conduct. Persuaded, however, that they did not intend by this to countenance any thing they judged to be contrary to the mind of Christ, we deemed it our duty to forbear, in the hope that that Saviour whom we trusted it was their supreme desire to serve and to please, would grant us the happiness of being like minded in this, as in our other views of promoting the honour of his adored name."

The Circus church, thus constituted, observed the Lord's Supper regularly once a-month, until the year 1802, when it adopted weekly communion. Churches on the same footing were about that time formed in Glasgow, Paisley, and Aberdeen. It is an interesting fact, that a number of the Congregational churches which arose in different parts of the country had their origin in prayer and fellowship meetings; while others were chiefly composed of those who had been brought to the knowledge of the truth by the labours of itinerant preachers. Before the close of the year 1800, nine other churches had been formed in different parts of the country, making in all fourteen.

The Society, from which under God all this Christian activity and zeal had originated, continued to prosecute its useful labours until 1807, when, having accomplished to a large extent the object of its formation, it dissolved. While it existed, this association was instrumental in doing much to promote the cause of God in Scotland. No means were left untried by which God might be glorified, and his kingdom advanced. Village preaching was actively prosecuted by the Society; those individuals in the larger churches whose piety and gifts were likely to render them useful, were encouraged to go on Sabbath evenings to the neighbouring villages and preach the gospel to the people. Ministers were sent out to itinerate in all directions, and there being some difficulty in procuring a sufficient number of labourers in this department, seminaries were established for educating pious young men to do the work of evangelists. It was in the early days of Congregationalism that Sabbath evening schools began in Scotland, and their most active and zealous promoters were Congregationalists. Animated by the most disinterested motives, and by an earnest love to the souls of men, the labours of the itinerants were so successful, that in the interval between 1798 and 1807, no fewer than eighty-five churches were

formed, and had pastors ordained over them. And it was a pleasing feature in the character of these churches, that from their very commencement they appear to have been actuated by a missionary spirit, not only seeking to advance the cause of Christ among their own countrymen at home, but also among the heathen abroad. This zeal, however, in behalf of foreign missions, received a check in 1807, and from that year till 1812 the exertions of the churches in the same good cause were feeble, and since this latter period the Scottish Congregationalists have confined their labours in this department to an active support of Missionary Societies. For nine years from the date of the first formation of a Congregationalist church in Scotland, the cause made the most rapid and satisfactory progress. But in 1807, seeds of dissension were unhappily sown in some of the churches, which gave rise to the keenest controversy on church principles, rights, and privileges. The circumstance which thus led to a state of things so much to be deplored, was the circulation among the churches of Ballantyne's Treatise on the Elder's Office. The churches, though still in their infancy, were now embarrassed and weakened. "The new order of things," says Mr. Kinniburgh, "recommended for the adoption of the churches, spread rapidly among them. Bitter contentions, strife of words, jealousies, and divisions followed, of which none but such as passed through the painful scenes of those days can have an adequate idea. Inexperienced rashness adopted the new views. Anarchy prevailed in the churches, and in some cases a beautiful fabric became a shattered ruin. The pious of other bodies, who were inclined to favour our system, shrank with sorrow and alarm, from what appeared to them so disastrous an experiment of Congregational principles. Thus many stumbling-blocks were laid in the way, both of Christians and unbelievers."

The consequences of this unhappy commotion, at so early a stage in the history of Scottish Congregationalism, could not fail seriously to damage the cause. Many of the churches were poor, and had no small difficulty in supporting their pastors, but now that the members were divided in sentiment, their pecuniary resources were thereby so much diminished, that some of the pastors were under the necessity of retiring from the work, while others who remained were subjected to the most distressing privations. The seminary which had been established for the supply of preachers was broken up. This loss, however, was in course of time repaired, by the formation in 1811 of the Glasgow Theological Academy, which has done much to advance the prosperity of the body to which it belongs. To assist the churches in supporting their pastors, the Congregational Union was formed in 1812, which has sustained and invigorated to no small extent the energies of churches which might otherwise have dwindled and died away. The Congregational

Union is in fact a Home Missionary Society. The churches of the body have now increased to nearly two hundred, but of these a large number require and receive aid from the Union. The number of sittings in the churches of the Congregationalist body in Scotland, amount, according to the returns of the last census in 1851, to 76,342, and the number of churches to 192.

CONGREGATIONAL UNION, a delegated conference of ministers and members of Congregational churches in England and Wales, formed in 1831, which meets twice a-year for consultation on the state and prospects of the body, and for such measures of co-operation as can be safely adopted without violating the principles of Independency. In its very constitution, indeed, provision is expressly made that the Union "shall not in any case assume a legislative authority, or become a court of appeal." The objects of this Union are fully set forth in its constitution, as revised by the twenty-second Annual Assembly 1852, and are described in these terms:

"1. To promote evangelical religion in connexion with the Congregational Denomination.

"2. To cultivate brotherly affection and sincere co-operation in everything relating to the interests of the associated Churches.

"3. To establish fraternal correspondence with Congregational Churches, and other bodies of Christians, throughout the world.

"4. To address, as occasion may require, a letter to the associated Churches, accompanied with such information as may be deemed necessary.

"5. To obtain accurate statistical information relative to the Congregational churches throughout the kingdom, and the world at large.

"6. To inquire into the present methods of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan.

"7. To assist in maintaining and enlarging the civil rights of Protestant Dissenters."

Among the Scottish Congregationalists, a Union was formed so far back as 1812, which directs its efforts chiefly to the support of weak churches, aiding them with its funds, as well as encouraging with its advice when required. But in Scotland, as in England, the Union conducts its operations in such a way as to infringe in no respect on the principle of Independency, which forms the characteristic feature of the Congregationalist body. All such Unions, both in Britain and America, are merely advisory bodies, composed of delegates from the various churches within certain local limits. As an American writer remarks, "They are, so to speak, a kind of congress, where the representatives of independent churches meet to consult with each other respecting matters of general interest. But they become parties to no articles of union which make the decisions of their representatives thus convened of binding authority. Each church is at liberty to accept or reject their

decisions. As the judgments of impartial, wise, and good men, they will deservedly have great influence with all who are unprejudiced; but they are merely recommendations, not laws." Among the Congregational churches in the United States, councils are of different kinds, sometimes mutual, sometimes *ex parte*, and sometimes standing or permanent. A mutual council, as the term denotes, is one called by the consent of both parties, while an *ex parte* council is one which either party in the dispute may call without the concurrence of the other. These councils are usually composed of the pastor, and a lay delegate from each of the neighbouring churches; the disputing parties, by letters missive, designating the churches whose counsel they desire, and each of the churches thus addressed electing its own delegate. Standing or permanent councils are almost entirely confined to Connecticut. By the "Saybrook Platform," agreed to in 1708, all the churches are consociated for mutual assistance in their ecclesiastical concerns. The pastors and churches of a county usually meet in an association; and all cases requiring counsel and advice are brought before this body. Though a question has sometimes been started as to the finality of the decisions of these associations or unions, the American churches practically regard them as such. If a church should refuse to follow the advice of a council thus convened, and the state of the church should be such as to warrant it, the other churches would withdraw their fellowship from it. A step so strong, however, is only taken when the offences of a church are so aggravated as to prevent it from being any longer recognized as a Christian church. So recently as 1854, a Congregational Union for the whole body of Congregationalist churches in the United States of America has been formed, which is rapidly acquiring the confidence of the churches, and is likely greatly to advance the interests of Congregationalism in the land of the Pilgrim Fathers.

The Evangelical churches of France, which are formed on independent and voluntary principles, formed a Synod or Union in 1849, which consists already of twenty-five associated churches, consisting of upwards of 1,800 members. It is a fundamental article of their constitution, that no church shall be received into the Union that receives State pay or control. The objects of the Union are to promote mutual encouragement and co-operation in all matters relating to the interests of their churches, the promotion of religious liberty, and the extension of religion throughout the empire. The Union raises funds for assisting the poorer churches to support their pastors, and has besides a specific Committee of Evangelization for the purpose of disseminating the gospel in districts where ministers cannot be sustained. In all, there are believed to be about one hundred churches in France, with as many pastors that repudiate in principle or in practice all dependence on the State, and hence are

called Independent churches. The Union of the Evangelical Churches of France resembles more nearly in principle and object the Congregational Union of Scotland than that of England and Wales.

**CONGRUITY**, a term used to express the opinion of the **SCOTISTS** (which see), or followers of Duns Scotus, one of the most eminent of the schoolmen, on the subject of human merit. They held that it is possible for man in his natural state so to live as to deserve the grace of God, by which he may be enabled to obtain salvation; this natural fitness for grace, or *congruity*, as they were wont to term it, being such as to oblige the Deity to grant it. Thus the *Scotists* were wont to speak of the merit of congruity in opposition to the *Thomists*, who spoke of the merit of **CONDIGNITY** (which see).

**CONISALUS**, an ancient Pagan deity adored by the Athenians. He seems to have been of an inferior order of demons in the train of Priapus, with which god he is sometimes confounded.

**CONIUS**, a surname of Zeus, as the god who raises dust, under which name he had an uncovered temple in the citadel of Megara.

**CONONITES**, a Christian sect of the sixth century, deriving its name from its leader, Conon, bishop of Tarsus. It was properly an offshoot from the sect of the **PHILOPONISTS** (which see), with which it agreed in regard to the constitution of the Godhead, but differed from it respecting the explanation of the doctrine concerning the resurrection of the body. The Cononites on this latter point held that the matter only, and not the form, of bodies was corruptible, and to be resuscitated.

**CONSECRATION**, the act of solemnly dedicating or setting apart any person or thing for a religious purpose.

**CONSECRATION OF A BISHOP**. See **BISHOP**.

**CONSECRATION OF CHURCHES**. See **DEDICATION OF CHURCHES**.

**CONSECRATION OF CHURCHYARDS**. See **CEMETERY**.

**CONSECRATION OF CHRISM**. See **CHRISM**.

**CONSECRATION OF ELEMENTS**. See **LORD'S SUPPER**.

**CONSECRATION OF JEWISH HIGH PRIEST**. See **HIGH PRIEST**.

**CONSECRATION OF PAGAN PONTIFEX MAXIMUS**. See **PONTIFEX MAXIMUS**.

**CONSECRATION OF THE TABERNACLE**. See **TABERNACLE**.

**CONSECRATION OF THE TEMPLE**. See **TEMPLE**.

**CONSENSUS OF SANDOMIR**, a union of the three great Protestant bodies in Poland in the sixteenth century. Many both of the nobles and common people wishing to remove the scandal caused by the dissensions among the Protestants, which were very injurious to their cause, proposed a meeting of the principal churches, the Bohemian Bre-

thren, the Lutherans, and the Swiss. The town of Sandomir was chosen for the assembly of a synod, destined to accomplish the great work of the union; it met accordingly in 1570. This synod was composed of several influential noblemen belonging to the different Protestant confessions, and the leading ministers of those confessions. After much debate, the union was finally concluded and signed on the 14th April 1570. The terms of the confederation were comprehended in a confession, which is usually called the Agreement of Sandomir. This compromise, which was expressed in intentionally vague language, was not long after opposed by many of the Lutherans, and in the next century was entirely abrogated.

**CONSENTES DII**, the twelve Etruscan divinities, who were said to form the council of Jupiter. Six of them were male, and six female. The Etruscan mythology recognized them as governing the world and time, but destined only to be of temporary duration. They received also the name of *Complices*, and were called *Consentientes*, because they had the privilege of giving their consent to the deliberations of the gods. They were regarded as presiding each of them over a separate month of the year. It is not likely that these deities were identical with the twelve *Dii Majores*, or great gods of the ancient Romans.

**CONSESSUS CLERI**, a name given by Cyprian to the altar-part of the ancient Christian churches within the rails, where none but the clergy were allowed to enter. See **BEMA**.

**CONSESSUS PRESBYTERORUM**, the seats of the presbyters in the ancient Christian churches, which were ranged in a semicircle on either side of the bishop. See **CHURCHES**.

**CONSISTENTES** (Lat. co-standers), an order of penitents in the early Christian church, who derived their name from being allowed to stay and hear the prayers of the church after the catechumens and other penitents were dismissed, but they were not allowed to make their oblations, nor partake of the eucharist with them. It is uncertain whether they were permitted to remain as spectators of the sacramental service. Penitents remained in this class for the space of two years. See **PENITENTS**.

**CONSISTORIES**, civil courts of judicature among the ancient Jews, inferior to the **SANHEDRIM** (which see). There was a consistory of twenty-three judges appointed in almost every city of any note, who sat in judgment upon the lives and fortunes of the people, and decided causes of nearly all kinds. There were two of these lesser courts in Jerusalem, the one in the gate of Shushan, and the other in the gate of Nicanor. A consistory of twenty-three was appointed wherever there were a hundred and twenty men in the city qualified to bear office. The members of the sanhedrim were taken from these inferior courts. These consistories always sat in the gates of the cities. Their sessions began after morning prayers, and continued till the end of the sixth hour,

that is, till twelve o'clock of our time. The authority of these courts was exerted in many towns of Palestine after Jerusalem was destroyed. Josephus speaks of a court of judicature in every city, consisting of seven judges, each of whom had two of the tribe of Levi to assist him; who, with a president and deputy, made up the number of twenty-three. There was a still lower consistory, consisting of three judges, set up in small villages which did not contain a hundred and twenty householders. Their office was to determine about matters which concerned money, rights of inheritance, and division of lands, borrowing, stealing, damages, restitution, and other matters of lesser importance. They had no authority in capital cases, but they had the power of scourging, and inflicting other penalties as the case required. All Jews were under the jurisdiction of these courts, and the proselytes of righteousness had the privilege of being judged by them.

CONSISTORY, an ecclesiastical court in many Protestant churches, identical with a *Kirk-Session*, a court comprising the minister or ministers and elders, in some cases also, the deacons. It has the charge of all that relates to public worship, Christian instruction, and the superintendence of the members of the congregation. In the Lutheran churches in Germany, there is a court called a consistory, which consists of the general superintendent or inspecting clergyman, several other clergymen, and one or more laymen. One of the laymen usually presides, who represents the sovereign, and who is versed in the knowledge both of civil and ecclesiastical law, as appointed by the statutes of the realm to govern and direct the affairs of the church. If the district be so large that one consistory is not sufficient for the direction of its ecclesiastical affairs, there are several established in different parts of the country, either immediately under the control of the sovereign, or dependent on the supreme consistory of the capital. All important decrees of every consistory must be communicated to the sovereign, to be ratified by him, and to be issued under his name. In Sweden there are twelve regular diocesan consistories, a court consistory, a consistory for each of the two universities, and another, which is a privilege of the city of Holm. In the Reformed church of Geneva, the consistory is composed of all the pastors of the republic and twelve laymen. The pastors are perpetual members of this court, but the laymen are chosen only for six years. In the Church of England every bishop has his consistory court, which is held before his chancellor or commissary in his cathedral church, or other convenient place in his diocese for ecclesiastical causes. The bishop's chancellor is the judge of this court, supposed to be skilled in the civil and canon law; and in places of the diocese far remote from the bishop's consistory, the bishop appoints a commissary to judge in all causes within a certain district, and a register to enter his decrees, &c. Consistory at Rome, denotes the college of

cardinals, or the pope's senate and council, before whom judiciary causes are pleaded, and all political affairs of importance, the election of bishops, archbishops, &c. are transacted. There is the *ordinary* consistory, which the pope assembles every week in the papal palace, and the *extraordinary*, or *secret* consistories, called together on special and important occasions.

CONSOLAMENTUM, a term used by the CATHARISTS (which see) in the twelfth century, to designate the spiritual baptism by which a believer entered into fellowship with the Spirit. This baptism of the Spirit, or true baptism, they held should be performed by the imposition of hands in connection with prayer. The consolamentum appears to have been twofold, (1.) The rite of initiation, by which an individual was received into the communion of the sect, and adopted into the number of believers. (2.) The rite by which he was received into the circle of the fully initiated. The term consolamentum was also applied to the rite among the Catharists, by which a man who had hitherto belonged to the believers, was on his death-bed received into the more limited circle of the sect, so as to be prepared to enter at death into the heavenly world. The consolamentum is said by Neander to have been performed in the following manner: "They assembled in a room dark and closed on all sides, but illuminated by a large number of lights affixed to the walls. Then the new candidate was placed in the centre, where the presiding officer of the sect laid a book, probably the Gospel of St. John, on his head, and gave him the imposition of hands, at the same time reciting the Lord's Prayer." They ascribed a magical efficacy to the consolamentum, and viewed it as absolutely indispensable to a due preparation for the fellowship of heaven.

CONSOLATI, a name applied among the *Cathari*, in the twelfth century, to those who had received the CONSOLAMENTUM (which see), and who, being admitted among the fully initiated, were considered as perfect.

CONSTANTINE (FESTIVAL OF ST.), held by the Greek church in honour of Constantine the Great and the Empress Helena, on the 20th May.

CONSTITUTION, a decree of the Pope in matters of doctrine. In France this name has been applied by way of eminence to the famous BULL UNIGENITUS (which see).

CONSTITUTIONAL ASSOCIATE PRESBYTERY. See ORIGINAL ANTI-BURGHERS.

CONSTITUTIONS OF CLARENDON. See CLARENDON (CONSTITUTIONS OF).

CONSUBSTANTIAL (Lat. *con*, together, and *substantia*, substance), a word denoting of the same essence or substance with another. It answers to the Greek word *Homousion*, which was so frequently used in the Arian controversy, and which so long and so keenly agitated the Christian church in the fourth century. The word, both in its Greek

and Latin form, was employed to signify that the Son was of the same substance or essence with the Father. See ARIANS, HOMOUSION.

CONSUBSTANTIATION, a term used to signify the doctrine held by the Lutheran church, that the substance of the body and blood of Christ is present in, with, or under the substance of the elements in the Lord's Supper. It differs widely from the doctrine of the Church of Rome, known by the name of transubstantiation. Romanists allege that when the officiating priest utters the words, "This is my body," at that moment the substance of the bread and wine is annihilated, and only the accidents remain. Lutherans, on the other hand, declare that the nature of the elements remains unchanged, but that in some mysterious way the human nature of Christ is conjoined with them. In first propounding this doctrine, Luther endeavoured to support it by referring to the Scriptural statement, that Christ is at the right hand of God, and he argued that the right hand of God being everywhere, the human nature of Christ might readily be believed to be present in and with the consecrated elements in the eucharist. This argument the Reformer afterwards abandoned as untenable. Some of Luther's followers, however, maintained the ubiquity of the human nature of Christ, supporting it by an appeal to the Almighty power of God, which, as it could accomplish anything, could of course impart omnipresence to the body of the Redeemer. But the answer to such an appeal is obvious. It is no derogation from the fulness and completeness of the Divine power to say that it cannot do what is in itself a contradiction. It is of the very nature of body to occupy a definite limited space, and if God therefore were to make the body of Christ omnipresent, its very essential nature would be destroyed; it would cease to be a body. Some of the Lutherans feeling that this objection to their doctrine is insuperable, endeavour to escape from the difficulty by assigning to the body of Christ a double presence, the one circumscribed and local, the other heavenly, supernatural, and divine. But no such distinction is warranted by the Word of God, and has been obviously devised merely to serve a purpose. If the human nature of Christ have a local presence, it cannot be ubiquitous, and if it have ubiquity, it cannot be confined to a place. The two are contradictory and mutually destructive. The doctrine which Scripture teaches on this mysterious subject obviously is, that the two natures of Christ, though hypostatically united, continue distinct; that each of the natures retains its peculiar qualities or attributes; that omnipresence, as well as omnipotence and omniscience, belong to him only as God, and are attributes of his Divine nature exclusively, no Divine attributes being predicable of the human nature, without confounding the Creator with the creature, God with man.

On this distinctive tenet of the Lutheran church,

Dr. Dick, in his Theological Lectures, remarks. "Consubstantiation is liable to many of the same objections which may be advanced against transubstantiation. It supposes the body of Christ to be at the same time in heaven and on earth, in Europe and in America; it supposes it to be in a state of glory, and in a state of humiliation; it supposes it to be present, and yet to be imperceptible to any of our senses, and therefore to be present after the manner of a spirit; it supposes it to be taken into the mouths of the communicants, and chewed, and swallowed, and digested; it supposes that at the last supper, Christ sat at table with his disciples, and was at the same time in the bread; that he held himself in his hand, and then transferred himself from his own hand into the hands of the Apostles; and that while they saw him at some distance from them, he was in their mouths. How strong is the power of prejudice, which can make any man believe, or imagine that he believes such absurdities! After this, there is nothing so monstrous and incredible which he might not be prevailed upon to acknowledge, if he were first persuaded that it is taught in the Scriptures.

"That consubstantiation is not taught in the Scriptures, might be proved by all the arguments which have been adduced to show, that the literal interpretation of the words, 'This is my body,' 'This is my blood,' is false. It deserves attention, that the interpretation of the Lutheran church is more forced and unnatural than that of the Romish church. The Papist, suspecting no figure in the case, with childish simplicity takes the words as they stand, 'this bread is my body,' and believes that the one is miraculously changed into the other. The Lutheran employs some thought, and exercises a little ingenuity, and finds that the words signify, not 'This bread is my body,' but 'This bread contains my body.' By what law does he deviate from the strict interpretation? Where does he find, that the verb of existence *is*, signifies *in, with, or under*? Not in any of the canons of criticism, but in the necessity of his system, which cannot be supported without this explanation. Hence it is evident, that the Papist has the advantage of the Lutheran; and that, if the words are to be literally understood, they favour transubstantiation, and consubstantiation is founded on a perversion of them. Both doctrines are contrary to Scripture, as well as to reason and common sense; but that of Lutherans offers more direct violence to the words of inspiration."

The doctrine of consubstantiation was held by some divines long before the time of Luther. Thus in the eleventh century, it seems to have been maintained by Berengarius and his followers (see BERENGARIANS). But when Luther assailed the corruptions of the Romish church in the sixteenth century while he had no hesitation in declaring the doctrine of transubstantiation to be unscriptural and absurd, he could not rid himself altogether of the idea of a

real bodily presence in the eucharist. The tenth article of the Augsburg Confession, accordingly, which was adopted as a standard of faith by the whole body of Lutheran Protestants, was made to run in these terms: "That the real body and blood of Christ are truly present in the eucharist, under the elements of the bread and wine, and are distributed and received." These words mildly, yet explicitly, declared the doctrine of consubstantiation, and accordingly, the Zuinglians or Reformed found themselves unable to subscribe the Augsburg Confession. Hence the imperial cities of Strasburg, Constance, Lindau, and Memmingen, substituted for it a separate confession, known by the name of the *Confessio Tetrapolitana*, or Confession of the Four Cities, which differed from the Augsburg Confession only on the point of the presence of Christ in the sacrament, which they maintained to be spiritual, not corporeal. This confession of the Four Cities was drawn up by Martin Bucer, but the adherence to it was only temporary, for the Four Cities, after a time, subscribed the Augsburg Confession, and became a part of the Lutheran church.

CONSUS, an ancient Roman deity, often alleged to belong to the infernal gods. Romulus is said to have found an altar of Consus buried in the earth, and in his anxiety to obtain wives for his subjects, to have vowed that he would establish a festival in honour of this unknown divinity, and that he would offer sacrifices to him if he should succeed in obtaining wives. Hence the *consualia* (see next article) was established.

CONSUALIA, a festival with games, celebrated by the ancient Romans, in honour of *Consus*, the god of secret deliberations. It was observed annually, and on the occasion a symbolical ceremony was gone through in the circus, in which an altar buried in the earth, was uncovered. The festival of the consualia was kept on the 21st April, with horse and chariot races, and libations poured into the flames which consumed the sacrifices. It was during the first celebration of this festival that the Sabine women are said to have been carried off. Virgil alleges that this event took place during the Circensian games, which may possibly have superseded the ancient consualia.

CONSULTER WITH FAMILIAR SPIRITS, a kind of soothsayers among the ancient Hebrews. It is rendered by the Septuagint one who speaks out of his belly, or as it is termed in modern times, a ventriloquist. Such a person was imagined to have immediate and direct communication with the devil. The word used in the original Hebrew signifies a bottle, or hollow vessel, soothsayers and wizards being accustomed to speak as if from within a hollow space. So the witch of Endor is called literally in 1 Sam. xxviii. 7, the mistress of the bottle. In one passage indeed, the Septuagint translate the word by the phrase "speaking out of the earth," still referring to the hollow sound. This practice seems to

have prevailed for a long period, as we find a Pythoness spoken of in the Acts of the Apostles.

CONTACTIUM, a name given to the ritual of the Greek church.

CONTINENTES, equivalent to ASCETICS (which see).

CONTRACTS. The mode of ratifying bargains and contracts differs among different nations. Among the ancient Hebrews the simple form was followed of joining hands. Thus the prophet Ezekiel, xvii. 18, speaking of Pharaoh king of Egypt, says, "Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape." A similar custom still prevails in some parts of the East. Thus the Hindus confirm an engagement by one person laying his right hand upon that of the other. In the Old Testament, we find it recorded, that in early times a contract was established by erecting a heap of stones, to which a particular name was given. Sometimes this was done, as in the case of the covenant between Abraham and Abimelech, king of Gerar, by the oath of both parties. On the same occasion also a gift was presented by Abraham to the king, and a name was given to the well which had occasioned the transaction. We are informed besides that Isaac and Abimelech celebrated festivities on concluding their covenant. A practice of this kind appears to have been followed in some heathen nations. The Scythians are said to have first poured wine into an earthen vessel, and then the contracting parties cutting their arms with a knife, let some of the blood run into the wine, with which they stained their armour; after which the parties, along with the other persons present, drank of the mixture, uttering the most dreadful curses upon the person who should violate the treaty. Another mode of ratifying a contract is referred to in 1 Sam. xviii. 4, "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." In Num. xviii. 19, a covenant or engagement is mentioned by the name of a "covenant of salt." Now salt being a symbol of perpetuity, the expression obviously denotes an enduring, a perpetual covenant, being borrowed from the practice of ratifying federal engagements by salt. It is well known, that at this day, the Asiatics consider eating together as a symbol of perpetual friendship, and salt being a common article with them at all meals, it is not improbable that from this circumstance may be derived the expression "a covenant of salt," the contracting parties, by eating in company, being thus bound together in a league of solemn and indissoluble friendship.

From very ancient times contracts have been usually made, and all bargains of importance effected, at the gate of the city, as the chief place of public concourse, and in some mercantile transactions it was customary to pluck off the shoe at the gate of the city, in the presence of the elders and other wis-

nesses, and to hand it over to the purchaser. A case of the disposal and transfer of property in remote antiquity occurs in Jer. xxxii. 10—15, "And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land." From these words it is evident that the documents were buried in an earthen vessel, that they might be kept in safe preservation, to be produced at any future time as an evidence of purchase. We have no precise information as to the manner in which written engagements were cancelled. It has sometimes been alleged, that this was effected by blotting them out, or by drawing a line across them, or by striking them through with a nail.

**CONTRA-REMONSTRANTS.** See CALVINISTS.

**CONTRITION**, a necessary part of true repentance. It consists of a deep conviction of, and humiliation for, sin, a pungent sorrow for sin, an ingenuous confession of it, and earnest prayer for deliverance from it. Among the Roman Catholics it constitutes one of the three parts of **PENANCE** (which see) in the matter of the sacrament.

**CONVENT.** See ABBEY, MONASTERY.

**CONVENTICLE**, a private assembly or meeting for religious purposes. It is used by some ancient Christian writers, for example, Lactantius and Arnobius, to signify a church. It was first applied as a term of reproach to the assemblies held by the followers of Wycliffe in England, and afterwards to the meetings of the Non-conformists generally.

**CONVENTICLE ACT**, an act which passed the Parliament of England in 1663, according to which any meeting for religious worship in a private house, at which five persons beside the family were present, was declared a conventicle, and every person above sixteen years of age who was present, was pronounced liable to a fine of five pounds, or three months' imprisonment for the first offence; six months, or twenty pounds for the second; and for the third, transportation for life to any plantation except New England, or to pay a hundred pounds. The same act was also carried through the Scottish Parliament by a large majority. This act, which was

followed by another of the same kind in 1670, led to severe persecution of the Non-conformists in both ends of the island.

**CONVENTION (GENERAL)**, an assembly of clerical and lay deputies belonging to the Protestant Episcopal Church of America, which meets regularly for the discussion of its ecclesiastical concerns. The first meeting of this body was held in Philadelphia in 1785. It met in the following year, but after that triennially. In 1789, the convention was distributed into two houses, the house of bishops, and the house of clerical and lay deputies, who were to vote by orders when required. It was at this meeting that the constitution of the Protestant Episcopal Church was arranged. Besides the general convention, every state or diocese has a convention of its own to regulate its local concerns. The house of bishops has a right to originate measures for the concurrence of the house of delegates, composed of clergy and laity; and when any proposed act passes the house of delegates, it is transmitted to the house of bishops, who have a negative on the same. The church is governed by canons framed by this assembly, regulating the election of bishops, declaring the qualifications necessary for obtaining the orders of deacon or priest, appointing the studies to be previously pursued, the examinations which are to be made, and the age which it is necessary for candidates to attain before they can be admitted to the three grades of the ministry, bishops, priests, and deacons. The triennial meetings of the general convention are held in one of the larger cities of the Union, for the most part in New York and Philadelphia, alternately. The house of bishops numbers rather more than thirty. It sits with closed doors, and is presided over by the senior bishop. The house of clerical and lay deputies is composed of an equal number of presbyters and lay delegates from all the dioceses, none being allowed to send more than four of each order. This house holds its deliberations in open church, the public being freely admitted. The concurrence of both houses is necessary to the enactment of a law. The vote is counted by dioceses, and the house of bishops has a veto upon the acts of the lower house. See **EPISCOPAL (PROTESTANT) CHURCH OF AMERICA**.

**CONVENTUAL BRETHERN**, one of the two large divisions into which the Franciscan order of the Romish church was split in the fourteenth century. It includes those who have deviated most from the literal sense of the rule of the founder, and who adopt the interpretation of it by the pontiffs. Clement XIV., in his bull for suppressing the order of Jesuits, mentions the congregation of the Reformed Conventual Brethren, which Sixtus V. approved, but which Urban VIII. abolished in 1626, because "they did not yield spiritual fruits to the church of God." Constant quarrels had arisen between the Reformed and the Unreformed Conventual Brethren; and the Pope allowed them to go over to the

Capuchin Brethren of St. Francis, or to the Observant Franciscans.

**CONVERTED BRETHREN.** See GRANDMONTANS (ORDER OF).

**CONVOCAATION**, an assembly of the bishops and clergy of the Church of England, to consult upon matters ecclesiastical. It consists of two separate houses, the upper house composed of the archbishops and bishops, and the lower house in which all the other clergy are represented by their deputies. At the meeting of Parliament the Crown issues a writ summoning the convocation to assemble in the provinces of Canterbury and York. The clergymen composing the lower house, who are usually called proctors, are chosen by the votes of the parochial clergy, to represent them in the deliberations of this ecclesiastical parliament. The proceedings of convocation are opened by the archbishop of the province, after which a prolocutor is chosen to act as president. The convocation in the province of York assembles in York cathedral, while that of the province of Canterbury meets in St. Paul's cathedral, or in the Jerusalem chamber adjoining Westminster Abbey. The two convocations are quite independent of one another, though they have sometimes been found to act in concert. Since the Reformation, the most important ecclesiastical matters have been left in the hands of the convocation of Canterbury, while that of York has very rarely originated any measure of importance.

The mode of electing the proctors of the clergy to attend the meetings of convocation varies in different places throughout England. Only rectors, vicars, and perpetual curates are allowed to vote for them. A few of the varieties which prevail in the election of these representatives of the clergy, are thus noticed by Mr. Marsden: "In the diocese of London, each archdeaconry chooses two, and from the whole number so chosen, the bishop selects two to attend the convocation. In Sarum, the three archdeacons choose six, and the six make a selection of two of their own number; and the same method is adopted in the diocese of Lichfield and Coventry. In Bath and Wells, all the incumbents choose their proctors jointly. In Lincoln, the clergy of the six archdeacons send commissioners to Stamford, who make the necessary choice of two persons. In Norwich, the two archdeaconries of Norwich and Norfolk meet and choose one, and the archdeaconries of Suffolk and Sudbury choose the other. The same is the case in Chichester. In ancient times the clergy were represented in convocation by the archdeacons. Such is the mode of choosing proctors in the province of Canterbury. In the province of York two proctors are returned by each archdeaconry. Were it not so, the numbers would be too small for the transaction of business."

The royal license is indispensable to the meeting of convocation. Were the archbishop to summon an assembly without the command of the sovereign, he

would be liable to a *præmunire*, and the proceedings of the assembly thus illegally summoned would be completely void. An enactment to this effect, commonly called the Act of Submission, was passed in the reign of Henry VIII. It runs in these terms: "Whereas the king's humble and obedient subjects, the clergy of this realm of England, have not only acknowledged according to the truth, that the convocation of the same clergy is, always hath been, and ought to be assembled only by the king's writ; but also submitting themselves to the king's majesty, have promised in *verbo sacerdotii* that they will never from henceforth presume to attempt, allege, claim, or put in use, enact, promulge, or execute any new canons, constitutions, ordinances, provincial, or other, or by whatsoever name they shall be called, in the convocation, unless the king's most royal assent and license may to them be had, to make, promulge, and execute the same, and that his majesty do give his most royal assent and authority in that behalf: it is therefore enacted, according to the said submission, that they, nor any of them, shall presume to attempt, allege, claim, or put in use any constitutions or ordinances provincial, by whatsoever name or names they may be called, in their convocations in time coming (which shall always be assembled by authority of the king's writ); unless the same clergy may have the king's most royal assent and license, to make, promulge, and execute such canons, constitutions and ordinances provincial or synodal; upon pain of every one of the said clergy doing contrary to this act, and being thereof convict, to suffer imprisonment, and make fine at the king's will."

Upon this statute various regulations followed, which were designed to restrict the operations of convocation within certain limits. These, as stated by Dr. Hook, were as follows: "1. That a convocation cannot assemble at their convocation, without the assent of the king. 2. That after their assembly they cannot confer, to constitute any canons without licence of the king. 3. When they upon conference conclude any canons, yet they cannot execute any of their canons without the royal assent. 4. That they cannot execute any after the royal assent, but with these four limitations:—(1.) that they be not against the prerogative of the king; nor (2.) against the common law; nor (3.) against the statute law; nor (4.) against any custom of the realm."

The powers of convocation are extensive. They may correct and depose offenders; examine and censure heretical works; and with the royal license they can make and publish canons, alter the liturgy, and in short, their powers extend to all ecclesiastical matters whatever. While convocation is sitting its members are protected from arrest. This clerical assembly has ceased since 1717 to possess the powers of a synod, in consequence of the royal license being withheld. Though an ecclesiastical court, it is so completely under the control of the sovereign

that it cannot hold its meetings without a writ from the crown, it cannot decree canons without a license from the crown, nor publish them until they receive the royal confirmation. The writ is regularly issued along with the writ for the summoning of parliament, but the royal license not being given, the meetings of convocation are little more than an empty form. But while it cannot pass canons without the license of the sovereign, it has the power of refusing its assent to measures proposed by the crown. The Act of Submission passed in the reign of Henry VIII., was repealed in the reign of Philip and Mary, and restored by the parliament of Elizabeth, since which time it has continued in force down to the present day. While, therefore, the convocation assembles in both provinces regularly at the same time with the meeting of parliament, its business is limited to the voting an address to the crown, without having the power of passing a single act, however beneficial to the church which it represents. Nay, so completely fettered is this ecclesiastical assembly, that they have not even the power of adjournment, so that should their deliberations be protracted beyond the first day, the archbishop not being able to adjourn the meeting, prorogues it. The question has even been started, whether the law sanctions the archbishop in proroguing the convocation, or whether such an authority does not belong legally to the bishops of the province. But whatever doubts some may entertain upon the subject, the archbishops continue to claim and exercise the right on receiving a writ from the crown, which is regularly issued at the prorogation of parliament; and during its deliberations, the archbishop, by his own authority, prorogues the convocation from time to time, until the address to the crown has been adopted by both houses. Motions may be made, committees may be appointed for the consideration of special points, but all such steps are of no force so long as the Crown withholds its license. The High Church party of the Church of England have for some time past been earnest in their endeavours to procure from the Crown the restoration of the power of synodical action to the convocation, but it appears highly probable that this power will remain in abeyance for a long time to come. If ever restored, the introduction of the lay element will be absolutely necessary, and even the clerical franchise, if we may so speak, must be extended, that the proctors may represent the whole body of the clergy. But even with these amendments in the constitution of the convocation, the danger of reviving its dormant powers would be, that in the course of legislation occasional collisions of a very serious kind with the civil government of the country would be almost inevitable, leading to results the most disastrous both to the church and to the commonwealth. See ENGLAND (CHURCH OF).

CONVULSIONISTS, a party of fanatics belonging to the Romish church in France, who professed

to be thrown into convulsive fits, from which, as they alleged, they were miraculously cured at the tomb of the Abbe Paris, a celebrated zealot among the Jansenists in the early part of the eighteenth century. The name came to be applied to those who among the French Romanists wrought themselves up to the highest pitch of enthusiasm, their bodies becoming agitated and convulsed, throwing themselves into the most violent contortions of body rolling about on the ground, and at length falling into a swoon, during which they received visions and revelations of the most wonderful kind. Such scenes occasionally present themselves at this day in the rural districts of France, where they are too often rendered subservient to the interests of a blind superstition.

COPE, a clerical vestment. It was at first a common dress, being a coat without sleeves, but was afterwards used as an ecclesiastical habit. It reaches from the neck nearly to the feet, and is open in front, except at the top where it is united by a band or clasp. According to the canons of the Church of England, the clergy ought to wear this garment at the communion service or other great solemnities, but it has gradually fallen into disuse, being scarcely ever worn unless on very special occasions. The Greeks pretend it was first used in memory of the mock robe put upon our Saviour.

COPATÆ, inferior officers of the ancient Christian church, who performed the duties of undertakers, grave-diggers, sextons. These were intrusted with the care of funerals, and the burial of the dead. They are said to have been first instituted at Constantinople by Constantine the Great, and to have been further organized and established by the Emperor Anastasius. They have sometimes been termed *fossarii*, from digging of graves, and in Justinian's Novels they are called *Lecticarii*, from carrying the corpse or bier at funerals. They are frequently mentioned by ancient authors as ecclesiastical office-bearers. When Constantine first instituted the office, he incorporated a body of men to the number of eleven hundred in Constantinople, to whom he gave the name of *Copiatæ*, and who, besides seeing that all persons had a decent and honourable interment, were especially required gratuitously to perform this last office to the poor. This class of officers was partly supported out of the common stock of the church.

COPINISTS, a sect of UNIVERSALISTS (which see) who denied the resurrection of the body.

COPTIC CHURCH, the ancient Christian church of Egypt. They hold the Monophysite doctrine, that Christ was not possessed of two distinct natures, but of only one, the human nature being amalgamated with, and absorbed in, the Divine. A controversy on this subject violently distracted the Christian church in Egypt during the fifth and sixth centuries, and at that period the Eutychian or Monophysite tenets, which were condemned by the

general council of Chalcedon, were embraced by the whole Coptic nation, as well as by the Abyssinians and Nubians, the sect receiving the general appellation of Jacobites. So keen was the enmity which arose between those who adhered to the Monophysite tenets, and the Christians of the Greek orthodox church, that they never intermarried, and to rid themselves of their opponents, the Copts favoured the invasion of Egypt by the Moslem Arabs, and united with them in expelling the Greeks. The change of rulers, however, far from delivering them from persecution, only brought upon them still more severe and protracted troubles. Worn out with harassing oppressions of various kinds, they rose at length against their Moslem tyrants, but were speedily subdued, and many of them slain. For many successive centuries the Copts were treated with the utmost cruelty, and subjected to the most painful degradation. In the ninth century, they were compelled to wear garments and turbans of a deep colour, and to carry a wooden cross of the weight of five pounds suspended from the neck. In the thirteenth century, another severe persecution took place, in which all their principal churches throughout Egypt were destroyed, and they were ordered to wear a blue turban, as they generally do at present. Ground to the dust by cruel oppression, many of them apostatized from the Christian faith, and embraced the religion of the Koran, their churches being converted into mosques. The consequence is, that the numbers of the Copts are now greatly reduced, for while the Arabic historian Makrizi estimates their number at about two millions at the time of the invasion of Egypt by the Arabs, Dr. Bowring mentions that a few years ago the Patriarch informed him, that he calculated the number of the Copts at 150,000, and although this is probably below the mark, they cannot be said to amount to more than 200,000. That they were at one period much more numerous than they are at present, is evident from the fact, that a vast number of ruined Coptic churches and convents are still to be found in various parts of the country. Ever since the conquest of Egypt by the Arabs, the Coptic language has been gradually falling into disuse, until it has almost become a dead language, understood by very few. It is not, however, entirely lost, being still used in their liturgy, and several of their religious books; and as the litany and liturgy are repeated without a book, many even of the priests can neither read, write, speak, nor understand it, while few or none of the hearers are able to comprehend a single word of the service. Accordingly, to use the language of Dr. Duff, "In all heathenism there is not a form more absolutely profitless and meaningless. Of all real life it is as destitute as any of the mouldering mummies of the catacombs." To such a melancholy state of degradation is the once flourishing and far-famed church of Alexandria and Egypt reduced.

The present religious system of the Coptic church

is a heterogeneous mass of false doctrines, idolatrous rites, and superstitious ceremonies. They practise both circumcision and baptism; they believe in baptismal regeneration, in justification by the observance of the eucharist and other pious deeds, especially fastings and pilgrimages, in transubstantiation, confession to a priest, absolution, the invocation of saints, extreme unction, and prayers for the dead. Besides the Bible, which they still regard as the standard of faith and practice, they hold in high estimation 'The Sayings of the Fathers,' 'The Liturgy of Basil,' 'The Liturgy of Gregory,' 'The Liturgy of Cyril,' and 'The Apostolical Constitutions.' All these liturgies are found in the Coptic language. The Copts hold seven sacraments, baptism, the eucharist, confirmation, confession, ordination, matrimony, and extreme unction. Their clergy are supported by voluntary contributions and presents, besides fees on the occasion of births, marriages, and deaths. The ordinance of baptism is dispensed to boys at the age of forty days, and to girls at the age of eighty days, unless in case of dangerous sickness, when it may be administered sooner. This rite is performed by dipping the body three times in water, to which the sacred oil has been added, and over which the sign of the cross has been made. Confirmation follows immediately after baptism, and is performed with *meirûn* or the holy oil. The sacrament of confession is followed immediately by absolution, and sometimes penance is prescribed. Extreme unction is administered not only to the sick and dying, but also to the healthy after the commission of great sins. Circumcision, as we have already mentioned, is practised, but Dr. Wilson mentions that he was informed by the patriarch, it was more a civil than a religious custom. It is done privately, without any fixed age for its performance. The religious fasts of the Copts are numerous and severe, and the patriarch, in particular, is remarkable for the austerities which he practises. It is said that he is awaked from his sleep every quarter of an hour during the night that he may call on the name of God. Dr. Wilson, in his 'Lands of the Bible,' gives a minute and very interesting account of a visit which he paid while in Cairo to a Coptic church, and of the various ceremonies which he witnessed on that occasion. The lively picture which the Doctor gives of the public worship of the Copts cannot fail to interest the reader:

"It commenced as soon as it was light on the Lord's-day morning; and it was well attended both by young and old, who, on account of the smallness of the church,—the largest, however, belonging to the Copts of the place,—were much crowded together, to their great discomfort, increased by the want of ventilation, and the burning of numerous candles. The construction of the church much resembled a Jewish synagogue. It was divided into four compartments. The *heikel*, or chancel, forms the chief compartment at the eastern end; and it is separated

from the rest of the church by wooden panel-work. Before it is suspended a curtain with a large cross wrought upon it, having a door in the centre as an entrance. The compartment adjoining to this, separated by a fence of lattice-work from the other parts of the church, was occupied by the officiating priests and their assistants, by the patriarch, who was sitting on an antique seat called the chair of St. Mark, and by the more respectable portions of the congregation. Into this compartment we were allowed to enter. The inferior members of the congregation occupied the next apartment; and the most remote was appropriated to the women, who were nearly completely screened from our view by another partition of lattice-work. I observed no images; but a few glaring pictures were here and there suspended from the walls. The worshipper, on entering the church, laid aside his shoes, but agreeably to the universal custom of the Eastern Churches, kept on his turban. His first act of devotion was that of prostrating himself before the chancel immediately in front of the suspended cross, kissing the hem of the curtain, and then before the patriarch, who extended to him his blessing on his rising, and lastly before some of the pictures of the saints. The entrance of great numbers after the service had begun, who went through these ceremonies, added much to the confusion, which was now and then increased by the tinkling of bells and cymbals, and some of the priests moving up and down and waving censers with incense rising from them, and making demands on the patriarch for a new supply of combustibles when their stock was exhausted. Many of the older men were leaning on crutches, about four or five feet high, during most of the time of the service, evidently obtaining some relief from the use of them, in the lack of all pews, during the three or four lengthened hours of their meeting. They were frequently talking to one another and exchanging jokes. Some of the priests were hunting after the boys, who were seeking their amusement, evidently anxious to improve their behaviour in our presence. Their prayers were almost all in the dead Coptic, and, of course, were perfectly unintelligible by the people, who seemed to take little interest in them, though, led by others, they gave the responses. The reading of the gospels and epistles was in Arabic; but it was performed in a most irreverent and unimpressive manner by mere boys, who seemed to be highly amused with their occupation. The bread and wine used in the Lord's Supper were particularly inspected by the patriarch and priests before their consecration. The bread was in the form of small round cakes, with the figure of the cross, I believe, stamped upon them; and the wine was contained in a small glass vessel. The bread was dipped in the wine before it was given to the people, only a small portion of whom partook of it; and the priests alone drank of the cup. The patriarch concluded the service by reading some exhortations in Arabic, and pronounce-

ing benedictions. Except in so far as his part of the business was concerned, the whole seemed rather a mockery of sacred things, than the worship of the omnipresent and omniscient God."

The Copts believe St. Mark to be the apostle of Egypt and the founder of their church, while the patriarch of Alexandria, whom they recognize as their supreme head, invested with the power of an absolute Pope, is regarded by them as Mark's lineal successor. Not that they attach much importance to the idea of apostolical succession, but they believe that apostolic gifts and graces are conveyed through the meirun or holy oil, which, as they allege, was blessed by St. Mark, still preserves the properties imparted to it, a new stock of oil being always added to the old before it is exhausted. A patriarch is sometimes chosen by his predecessor, but generally appointed by lot, and always from among the monks of the convent of St. Anthony. Under the patriarch are the bishops titular and real, the presbyters who administer the mass to the people, but never preach, the archdeacons, deacons, subdeacons, lectors, cantors, and exorcists, who are mere boyish assistants in church ceremonies. The mode of electing both priests and patriarch is thus noticed by Dr. Duff: "When a priest is to be chosen (one of whose indispensable qualifications always is, that he be not unmarried), some of the former occupants of the sacred office fix on a friend, without asking his consent. He may be, and usually is, some illiterate artizan. 'Voluntary humility' having now become the established rule and hereditary custom, he is expected, and therefore must, in the first instance, decline the intended honour, and expatiate on his utter unworthiness. To the entreaties of his friends he must continue deaf as an adder; and must, in consequence, resist, till, after being dragged by main force into the presence of the patriarch, his benediction has been pronounced, amid protestations and remonstrances. The doom of the reclaiming and intruded man is now sealed. He is then hurried away from the patriarchal presence into a church, for a month or two, to be initiated into the ceremonial part of the priestly functions; and to learn, by rote, those portions of the litany which he may have publicly to recite. Such is usually the entire course of scholastic and theological training that is deemed requisite for a Coptic priest! From the body of the priesthood the bishops are chosen. Their attainments, except in the addition of years to their span of life, generally do not rise higher than the dead flat mass whence they have been severed. Nor need the qualifications of the patriarch himself be of a much higher order. Contrary to the essential prerequisite for the ordinary priesthood and episcopate, he *must be* an unmarried man. For this end, the bishops and priests apply to the most ancient of all convents (that founded by the famous St. Anthony, in the desert of the Red Sea) for a genuine monk to fill the patriarchal chair. The superior's

duty then is, to nominate nine or ten of the brotherhood of celibacy. Of these, one is chosen by lot, to occupy a see which is believed to have been founded by St. Mark, transmitted by Athanasius and other eminent fathers, and perpetuated in unbroken succession to the present occupant. The patriarch-elect is always expected, like the ordinary priest, to express an unconquerable reluctance to assume an office of such dignity and responsibility. The usual remedy is, to apply to the acting governor of Egypt, even though a Turk, to coerce the recalcitrant into compliance by the strong arm of civil and military authority. The present patriarch, who exults in being accounted the lineal successor of St. Mark, as much as the present Pope in being regarded the lineal successor of St. Peter, was actually conveyed from the convent to the chair of the evangelist by the soldiery of Mohammed Ali!"

When the eucharist is administered, each man comes to receive it at the door of the chancel; the bread, which is in the form of small cakes, is moistened with the wine, the priests alone being permitted to drink the wine. The priests administer the eucharist separately to the women in their compartment of the church. The chancel is in general brilliantly lighted by lamps during the performance of Divine worship. There is seldom any preaching except during Lent. The people are enjoined by their church to pray in private seven times in the twenty-four hours. They recite in their prayers portions of the Psalms in Arabic, and of a chapter of one of the gospels; after which they say in Coptic or Arabic, "O my Lord, have mercy," forty-one times, some using a string of forty-one beads, others counting by their fingers. At the close they add a short prayer in Coptic, or repeat the Lord's Prayer. But while the Coptic church thus enjoins the faithful performance of private devotion, many of the people may be seen repeating their prayers when walking, riding, or engaged in their ordinary business, muttering them rapidly over without the slightest appearance of inward feeling. Some of the stricter classes wash their hands and feet before public worship, and pray with their faces to the east.

The following rapid sketch of some of the most important manners and customs of the Copts is extracted from the 'Journal of a Deputation to the East': "They fast every Wednesday and Friday, eating only fish, vegetables, and oil. They keep also four long and strict fasts in the year; one of which, at Easter, lasts fifty-five days. They abstain during these fasts from every kind of animal food, such as flesh, meat, eggs, milk, butter, and cheese. Each fast is followed by a festival, and the festivals exceed the fasts by three. Besides attending church services on these occasions, they feast and give alms. They abstain from eating swine's flesh, on account, they say, of the filthiness of the animal. The Copts consider a pilgrimage to Jerusalem incumbent upon all. They join in large caravans for the journey,

keep the Passion Week at Jerusalem, and then proceed to bathe in the Jordan. Circumcision is very generally practised at the ages of two, seven, or eight years, and sometimes twenty or more; it is considered rather a civil than a religious custom.

"The Copt women, as well as those of the other Christian sects, veil their faces in public, in imitation of the Moslem women; and they never uncover their faces in the house in the presence of men, excepting that of their near relations. The Copts pursue, also, the same course as the Moslems in contracting marriages: viz. women are employed as professional match-makers, who bring a description of the personal appearance of each party to the other, and negotiate all the private conditions of the union, the man having scarcely ever obtained a sight of the face of his intended wife, until after the wedding. The choice is sometimes made by the female relatives. Girls marry as young as twelve or thirteen, sometimes even at ten, and few remain unmarried after sixteen years of age; they are often betrothed much younger. The marriage festivities, among the middle and higher classes, usually last seven or eight days. On the evening of the last day, the bride is accompanied by her relations and friends in a procession, followed by musicians and persons carrying lights, to the house of the bridegroom. They proceed from thence to church, in two separate parties, and return after the ceremony, to partake of a concluding festivity. The following part of the marriage ceremony, adopted also by some of the other oriental Christian Churches, is deserving of notice. After having blessed and returned the wedding rings, the priest places a crown of gold upon the heads of the bride and bridegroom, and a sash over the shoulder of the latter, which ceremony is called the crowning; the crowns belong to the church, and are taken off when the parties leave, but the bridegroom wears the sash until his return home, where it is taken off by the priest. The bestowal of a 'crown of life,' 'of righteousness,' and 'of glory' upon the believer, is frequently alluded to in the Scriptures, as forming a part of the final completion in heaven of the spiritual union or espousal of his soul with his Saviour at the marriage supper of the Lamb. New-married couples among the Jews wore crowns upon their wedding-day, and in Cantic. iii. 11, the spouse invites her companions to see King Solomon with the crown wherewith his mother crowned him on the day of his espousals.

"The funeral ceremonies of the Copts have likewise much resemblance to those of the Moslems. The corpse is carried in a coffin, followed by wailing women; and these are hired for three days, to continue their lamentations in the house of the deceased. The Copts of both sexes visit the tombs of their relatives three times a-year. They pass the night in houses in the burying-ground, the women in the upper, and the men in the lower rooms; and

in the morning, they kill a buffalo or a sheep, and give its flesh with bread to the poor. This has all the appearance of an expiatory sacrifice, perpetuated, probably, from heathen times; but they do not distinctly admit this interpretation of the ceremony."

THE ABYSSINIAN CHURCH (which see) is a branch of the ancient Coptic church in Egypt, their ABUNA (which see) or patriarch being consecrated by the patriarch of Alexandria, and in a certain sense subject to him.

COPTIC MONKS. Monasticism had its origin in Egypt, and it continues to be held in estimation in that country. The Copts who follow this mode of life practise great austerities, living in deserts, sleeping in their clothes on the ground, and every evening prostrating themselves one hundred and fifty times with their face and breast on the earth. These monks are sprung from the lowest class of the people, and live on alms. The regular convents are reduced to seven; two, those of St. Anthony and St. Paul, in the eastern desert near the Red Sea; four, including that of St. Macarius, in the Natron valley; and one at Jebel Koskam in Upper Egypt. In these institutions a rigid system of discipline is in force. The Copts have also a number of secondary monasteries, into which, the priests being seculars, women are admitted as well as men. From among the monks residing at one or other of these convents, the patriarch or Patrik, as he is called, is uniformly chosen. A period of severe probation is required of all persons applying for admission into the monastic order. Besides making a vow of celibacy, they must perform, in some sequestered convent in the desert, such menial services as fetching wood and water, sweeping the rooms, or waiting upon the monks. The number of monks and nuns is considerable. They subsist chiefly on lentils, and eat meat only on feast-days. They are in general very poor, superstitious, and ignorant.

COPTIC VERSION, a very ancient version of the New Testament in the Coptic, which is said to be a mixture of the Old Egyptian and the Greek. This version was used from time immemorial by the Egyptians, and though, since the conquest of Egypt by the Saracens, the Arabic has been generally spoken, and the Coptic little understood, yet this version is still read among the Copts, in the public service, in connexion with an Arabic translation.

CORBAN, a gift or oblation among the ancient Hebrews, something devoted to God. Whatever became the subject of this vow, whether money, lands, or houses, became the property of the tabernacle or temple. The Pharisees, who had the charge of the sacred treasury, were wont to inculcate upon the people, that as soon as any person had pronounced to his father or mother this form of consecration, "Be it Corban, whatever of mine shall profit thee;" from that moment all that he had spoken of in his vow became consecrated to God, and could not be given to his parents even to save them

from starvation. Our Lord, accordingly. Mark vii 9; x. 13, reproaches them with setting at nought the Divine law by their traditions. The express form of the Corban is to be found in the Talmud. See PHARISEES.

CORD (INVESTITURE WITH THE). In the seventh or ninth year of his age a Hindu Brahman is introduced into the sacred caste by a special ceremony, which is usually termed his investiture with the cord. Before this time he is regarded as no better than a Sudra; he has no privilege, no rank. By the laws of Menu, a Brahman is to be distinguished from individuals of the secular classes by a cord, termed in Bengali *paita*, which is worn hanging from the left shoulder, and resting on the right side, below the loins. It consists of three thick twists of cotton, each formed of numerous smaller threads. These three separate twists, which on marriage are increased to three times three, are considered as emblematical of the three Persons in the Hindu Trinity, Brahma, Vishnu, and Shiva. The cotton from which the cord is made must be gathered from the plant by the hands of Brahmans only, and the thread must be spun and twisted by persons of the same caste. When the cord has been properly manufactured, the father of the young candidate for sacred honours endeavours to discover by the rules of astrology, the month, the week, the day, the hour, the minute which will be most favourable for his son's investiture with the cord. The ceremony and the entertainment occupy four days, and at the close of each, the guests are presented with numerous gifts. The sacred ceremonies observed on the occasion are thus described, chiefly founded on the narrative of Dubois, in an interesting work published some years ago under the title of 'The Hindoos:' "The guest first invited is the *Purohita*, or priest. On the day appointed he comes, bringing along with him the *paita*, or cord, with a quantity of mango leaves, the sacred herb *darbha*, or *kusa*, and an antelope's skin to sit upon. The guests being all assembled, the *Purohita* begins by invoking the household god; the house itself having been previously purified, by the floor and interior of the walls being rubbed with cow-dung diluted with water, while the exterior is decorated, like the old houses of France and Italy, with broad perpendicular stripes in red earth. Most of the rites are performed under a temporary shed, erected with many ceremonies in the court before the house. While the priest is chaunting his *mantras*, or prayers, the statue of *Vighnêswara*, the 'God of Obstacles,' is placed under the shed. Instead of the image they in many cases merely set up a small cone of cow-dung, or mud, which the charms of the priest are supposed to transform into a god. To propitiate this deity, whose wrath is peculiarly dreaded, a sacrifice of incense, burning lamps, and grains of rice tinged with red, is then offered up before the statue or cone.

"Next all the married women present, widows

being excluded from all scenes of this kind, as their presence would be ominous of misfortune, remove from the assembly, and purify themselves with bathing. Some then proceed to prepare the feast, while others return to the pandal, where, having caused the young Brahmachâri to sit down on a small stool, and anointed him with oil, they bathe and dress him in a new garment. They next adorn him with several trinkets, put round his neck a string of coral beads, and bracelets of the same material on his arms. Lastly, they stain the edges of his eyelids with black.

"The novice's father and mother now cause him to sit down between them, in the midst of the assembly, and the women perform on him the ceremony of the ARATI (which see). They then chaunt in chorus the praises of the gods, with prayers for the young man's happiness. A sacrifice, consisting of betel, rice, and other kinds of food, is next offered up to the household god. The feast now commences. All the guests being seated in several rows, the women apart, and with their backs turned towards the men, the ladies of the house wait themselves upon the guests, and with their delicate fingers, spoons and forks being unknown, serve out the rice and other dishes. The plates are nothing but leaves of the banana or other trees, sewed together, and never used a second time.

"Next day the invitations are renewed, and the company assembles as before. The father of the youth waits in person on each of his guests, bearing in his hand a cup filled with *akshata*, or stained rice, of which they take up a few of the grains, and stick them on their foreheads as an ornament. 'The assembly being formed, the Brahmachâri with his father and mother all ascend the pile of earth thrown up beneath the shed, and seat themselves on three little stools. In the mean time the young man is bathed in the same manner as on the former day; they deck his brows with sandal and *akshata*, and gird his loins with a pure cloth, that is to say a cloth not handled since it was washed. All these ceremonies are accompanied with the songs of the women, the same as on the preceding day.'

"These ceremonies concluded, the priest enters, bearing fire in an earthen vase, which he places upon the pile. Several mantras are then recited. After which the father of the novice advances, and offers up a sacrifice to Fire and the Nine Planets. The former, which is called the *homa*, the Brahmmins alone have the privilege of performing. It is simply a fire, kindled with a kind of consecrated wood, into the flames of which they cast a little boiled rice, sprinkled with melted butter. 'The fire, thus consecrated, is afterwards carried into a particular apartment of the house, and kept up day and night with great care until the ceremony is ended. It would be considered a very inauspicious event, if for want of attention, or by any accident, it should happen to go out.'

"The women now come again upon the scene:— Having procured a large copper vessel, well whitened over with lime, they go with it to draw water, accompanied with instruments of music. Having filled the vessel, they place in it perpendicularly some leaves of mango, and fasten a new cloth round the whole, made yellow with saffron water. On the neck of the vessel, which is narrow, they put a coconut stained with the same colour as the cloth. In this trim they carry it into the interior of the house, and set it on the floor upon a little heap of rice. There it is still farther ornamented with women's trinkets, after which the necessary ceremonies are performed to invite the god, and to fix him there. This perhaps is not the same as the god of the house, or rather it is the apotheosis of the vessel itself that is made in this case, for it actually becomes a divinity, receiving offerings of incense, flowers, betel, and other articles used in the sacrifices of the Brahmmins. Upon this occasion only, women act and perform the dedication; and it appears that the divinity resident in the vessel is female. But however this may be, the mother of the Brahmachâri, taking up in her hands this new divinity, goes out of the house, accompanied by the other Brahmmin women, visits the festival, preceded by musical instruments, and makes the circuit of the village, walking under a sort of canopy which is supported over the head. Upon returning home she sets the vessel god, which she has in her hands, where it was formerly stationed under the shed, and with the assistance of some of the other women, she fixes in honour of the god two new cloths on the pillars of the alcove near which it is placed.'

"Having accomplished this ceremony, the women, who are fully employed and highly amused on those occasions, once more leave the house in search of mould from a nest of *karias*, or 'white ants.' With this they fill five small earthen vases, in which they sow nine sorts of grain, and moisten the whole with milk and water. These five vases are then converted by the mantras of the Brahmmins into so many gods. The Pantheon being thus enriched with five new divinities, sacrifices of incense, rice, and betel are made to them, and the whole assembly bow down before the vases in adoration. The manes of their ancestors are then invoked to be present at the feast. Then turning to the Brahmachâri, they bind on his arm a piece of bastard saffron with a yellow cord, the barber shaves his head, he is bathed, his brows are crowned with a wreath of sandal leaves, and his loins are girt with a pure cloth.

"A feast is now given to the young Brahmmins, which is immediately succeeded by the most imposing ceremony which takes place during the investiture. 'The father of the new Brahmmin, having made the company retire to some distance, whilst he and his son are concealed behind a curtain, sits down upon the ground with his face turned towards the west, and making his son sit down beside him with

his face towards the east, he whispers a deep secret in his ear, out of the mantras, and gives him other instructions analogous to his present situation. The whole is in a style which probably is little comprehended by the listener. Among other precepts, I am informed the father on one occasion delivered the following: 'Be mindful, my son, that there is one God only, the master, sovereign, and origin of all things. Him ought every Brahmin in secret to adore. But remember also, that this is one of the truths that must never be revealed to the vulgar herd. If thou dost reveal it, great evil will befall thee.'

"In the evening, the sacred fire which had been kindled on the first day, and preserved with superstitious care, is brought forth from the house, and placed beside the youth under the pandal, with songs and rejoicing. Mantras are recited, the women chaunt new songs, and the discordant sound of various instruments rends the air. Betel and presents are then distributed, and the rites are concluded, though the entertainments usually continue during two days more."

CORDACA, a surname of ARTEMIS (which see) in Elis, derived from an indecent dance, called *cordax*, which the companions of Pelops are said to have performed in honour of the goddess after a victory which they had gained.

CORDELIERS, monks of the order of St. Francis. They wear a coarse grey cloak, with a little cowl, and a rope girdle with three knots. It is from this girdle that they derive their name. They are identical with the MINORITES.

CORDICOLES (Lat. *cor*, the heart, and *colo*, to worship), a sect of Romish devotees which arose in France about the middle of the eighteenth century. They professed to worship the sacred heart of Jesus and the heart of Mary his virgin mother. Various works appeared on the subject in French and Italian, and the sect spread rapidly in Naples, Sardinia, and Spain. Hymns were composed in honour of the sacred heart of Jesus, and Cordicoles abound in all Roman Catholic countries.

CORNARISTS, the followers of Theodore Coornhart, an enthusiastic secretary of the states of Holland, in the end of the sixteenth and beginning of the seventeenth centuries, who wrote at the same time against Romanists, Lutherans, and Calvinists. He published a number of tracts in Dutch, in which he assailed the doctrine of absolute decrees. ARMINIUS (which see), while a minister in Amsterdam, being directed by the consistory to refute the writings of Coornhart, was converted to his doctrines by the perusal of his writings, and, accordingly, defended them against the reformed. Coornhart had some strange views, more especially in regard to the different sects into which Christians were divided. He held that they were all of them deeply defective, and that no one had a right to reform them unless he could attest the authority of his mission by mira-

cles. He maintained, also, that a man might be a good Christian without attaching himself to any sect whatever.

CORNELIANS, a name given to the ancient orthodox Christians by the Novatian party, because they held communion with Cornelius, bishop of Rome, rather than with Novatian his antagonist. See NOVATIANS.

CORONA CLERICALIS, the clerical crown, a name given to the ancient tonsure, which was made in a circular figure, by cutting away the hair a little from the crown of the head, and leaving a round or circle hanging downwards. This practice, from which the clergy were sometimes called *coronati* or crowned, was strongly condemned by many of the Fathers as being forbidden in the law of God, and a heathenish ceremony derived from the Egyptian priests of Isis and Serapis. The corona was first adopted by the Donatists and other heretics, from whom it gradually passed into the Christian Church, like several other profane and heathenish usages. Isidore, who died A. D. 636, says, that "all clerks wore the tonsure, and had the crown of their head all shaved, having only a little circle of hair round about the crown." Hence the name *corona*. This was one of the points of contention between Austin and the old British clergy who refused to wear the tonsure. Bingham supposes that the term *coronati* may have been applied to the clergy in ancient times, not from the tonsure, but from respect to their office and character, the word being often used to denote honour and dignity in a figurative sense. See CROWN.

CORONIS, a heathen goddess mentioned by Pausanias as having been worshipped at Sicynia. She had no temple erected to her, but sacrifices were offered to her in the temple of ATHENA (which see).

CORPORAL, a fair linen cloth appointed by the canons of the Church of England to be thrown over the consecrated elements at the celebration of the eucharist. In the Greek church it is a square veil, which the celebrant spreads over the elements, after the reading of the gospel. On this corporal the Greeks lay not only the sacred elements, but also the relics of their saints.

CORPUS CHRISTI (Lat. body of Christ), FESTIVAL OF, a feast held in the Romish church on the Thursday after Trinity-Sunday, in which the consecrated wafer is carried about in procession in all popish countries, for the adoration of the multitude. This festival was established in A. D. 1264, by Pope Urban IV., and afterwards confirmed in A. D. 1311, by Clement V. The cause of its first establishment is thus stated by Mr. Dowling, in his 'History of Romanism': "A certain fanatical woman named Juliana, declared that as often as she addressed herself to God, or to the saints in prayer, she saw the full moon with a small defect or breach in it; and that, having long studied to find out the signification of this strange appearance, she was inwardly informed

by the Spirit, that the moon signified the church, and that the defect or breach was the want of an annual festival in honour of the holy sacrament. Few gave attention or credit to this pretended vision, whose circumstances were extremely equivocal and absurd, and which would have come to nothing, had it not been supported by Robert, bishop of Liege, who, in the year 1246, published an order for the celebration of this festival throughout the whole province, notwithstanding the opposition he knew would be made to a proposal founded only on an idle dream. After the death of Juliana, one of her friends and companions, whose name was Eve, took up her name with uncommon zeal, and had credit enough with Urban IV. to engage him to publish, in the year 1267, a solemn edict, by which the festival in question was imposed upon all the Christian churches, without exception. Diestemus, a prior of the Benedictine monks, relates a miracle, as one cause of the establishment of this senseless, idolatrous festival. He tells us that a certain priest having some doubts of the real presence of Christ in the sacrament, blood flowed from the consecrated wafer into the cup or chalice, and also upon the corporal or linen cloth upon which the host and the chalice are placed. The corporal, having been brought, all bloody as it was, to Urban, the prior tells us that the Pope was convinced of the miracle, and thereupon appointed the solemnity of Corpus Christi, to be annually celebrated."

This well-known festival is observed with great solemnity and pomp in all Roman Catholic countries. An American gentleman thus describes the procession as he himself witnessed it at Rome: "I was a stranger in Rome, and recovering from the debility of a slight fever; I was walking for air and gentle exercise in the Corso, on the day of the celebration of the Corpus Domini. From the houses on each side of the street were hung rich tapestries and gold-embroidered damasks, and toward me slowly advanced a long procession, decked out with all the heathenish paraphernalia of this self-styled church. In a part of the procession a lofty baldichino, or canopy, borne by men, was held above the idol, the host, before which, as it passed, all heads were uncovered, and every knee bent but mine. Ignorant of the customs of heathenism, I turned my back to the procession, and close to the side of the houses in the crowd (as I supposed unobserved, I was noting in my tablets the order of the assemblage. I was suddenly aroused from my occupation, and staggered by a blow upon the head from the gun and bayonet of a soldier, which struck off my hat far into the crowd. Upon recovering from the shock, the soldier, with the expression of a demon, and his mouth pouring forth a torrent of Italian oaths, in which *il diavolo* had a prominent place, stood with his bayonet against my breast. I could make no resistance; I could only ask him why he struck me, and receive in answer his fresh volley of unintelligible imprecations,

which having delivered, he resumed his place in the *guard of honour*, by the side of the officiating cardinal." See HOST (ADORATION OF THE).

CORONATION OF THE VIRGIN, a ceremony performed annually at Rome, in which the Pope himself takes a conspicuous part. An image of the Virgin Mary is arrayed in velvet or satin, adorned with silver and gold, and trimmed with the most costly lace. It is gorgeously decked with necklaces and earrings, and bracelets of precious stones. This image is placed at an appointed time on the altar, in a church hung round with tapestry, and brilliantly lighted up with hundreds of candles. Immense crowds flock to witness the ceremony, when a service is performed, after which the priests approach the image and crown it. In the course of these ceremonies the priests burn incense before the image, bow down before it, and mutter prayers to the Virgin. Mr. Seymour, in his 'Pilgrimage to Rome,' translates the following account of this ceremony from an Italian work published a few years ago.

"Clement VIII. gave a crown of gems to the miraculous image of the Blessed Virgin Mary, which they venerate in the church and patriarchal Basilica of S. Mary the greater, (Maria Maggiore) that is, in the sumptuous chapel Borghese. But the crown with which Clement VIII. crowned the fore-mentioned image, and also the crowns with which it was afterwards crowned by other Popes, have been lost through the wickedness of the times, and since then two crowns of silver adorn her image and that of her divine child.

"The present Pope Gregory XVI. grateful for the powerful patronage of the Blessed Virgin experienced in 1837, during the destructive Asiatic disease called the *cholera*, resolved to present with his own hands a gemmed crown of gold to the Most Holy Virgin, and also her divine infant, on that day on which paradise beheld her crowned the queen of angels and of saints. To this purpose he directed that, wholly at his expence, two crowns should be executed in gold rich with gems, in order to offer them on the morning of the feast of the Assumption, Aug. 15, at the accustomed papal chapel.

"The pontifical altar of the said free Patriarchal Basilica was prepared with pomp for so sacred an office. The sacred picture taken from the Pauline or Borghese chapel, was placed on high under the tribune. Two flights of steps handsomely adorned, rendered on both sides the approach to the upper platform commodious, when the august ceremony was to be performed. Not only the whole tribune itself, but also the apsis and a portion of the principal nave of the church, was resplendent with lights arranged in beautiful symmetry. The chief Pontiff, about the hour of 8, A.M. went with his usual train to the church, and celebrated privately the first mass, and with his own hand distributed the eucharistic bread to the faithful, among whom were found persons of the highest rank. After mass he went to

the apartment of Cardinal Odescalchi, arch-priest, and gathering together the sacred college and the various colleges of prelates in the Society, the Holy Father assumed the pontifical robes, and directed the *Sedia Gestatoria* with the usual procession to the chapel of St. Catherine, where he adored the most holy sacrament exposed there. From thence he went before the high altar, and after kneeling and venerating the sacred picture, ascends the throne and is seated. Then, taking off the mitre, he rises and blesses with the prescribed rite the two crowns, which two salvers support, borne by two clergymen of the chamber, saying,

"Under thy protection we fly, &c.

"Pope—Our help is in the name of the Lord.

"Response—Who made heaven and earth.

"Pope—The Lord be with you.

"Response—And with thy Spirit.

'Let us pray.

"Omnipotent and eternal God, by whose most beneficent arrangement all things were created of nothing, we suppliants pray thy Majesty to deign to bless, + and to sanctify + these crowns, made to adorn the sacred pictures of thy only-begotten Son our Lord Jesus Christ, and his Mother the Most Blessed Virgin Mary, through the same Christ, &c. Amen.'

"Then the Pope turned to his seat, placed the incense in the censer, and after blessing it, arose, sprinkled the crowns with holy water and incensed them. Afterwards he descends from the throne and kneels before the altar at the kneeling-stool, chanting the Antifona, 'Queen of Heaven!' which the singers follow out with modulated voices. The chant being ended, the crowns were committed to the Prelates Pentini and Macioti, canons of the church, robed in the cotta and rochetta, and acting as deacon and subdeacon to the Pope. Then the Pontiff, rising, took his mitre, and preceded by the two canons, and accompanied by two cardinal deacons assisting in *Cappe rosse*, and by two auditors of the Rota, also in Cappa, ascends by the stairs at the Epistle side to the upper level where the sacred picture was placed. They remove the mitre, and then the Pope taking the crown which was designed for the head of the picture of Jesus, said in the act of placing it there—

"As by our hands Thou art crowned on earth, so may we deserve to be crowned by Thee with glory and honour in the heavens.'

"Having then taken the other crown, he placed it on the head of the picture of the Blessed Virgin, and said—

"As by our hands Thou art crowned on earth, so may we deserve to be crowned through Thee, by Jesus Christ thy Son, with glory and honour in the heavens.'

"After the solemn crowning of the sacred images, amidst the rejoicing and universal commotion of the immense assemblage, the Pope descends the other

stairs at the side of the gospel, lays aside the mitre, blesses the incense, places it in the censer, and incensing three times the sacred pictures, said,

Pope—"A golden crown upon her head.

Response—"The express sign of sanctity, the glory of honour, and the work of might.

Pope—"Thou hast crowned her, O Lord.

Response—"And made her have dominion over the works of thine hands."

"Let us pray.

"Grant, O merciful Lord, by the crowning of the mother, &c."

This detail cannot fail to remind the classical reader of the ceremonies followed by the ancient Romans when crowning the images of their heathen gods. See MARIOLATRY.

CORRESPONDENCES (DOCTRINE OF), one of the important points which Emanuel Swedenborg believed himself commissioned to reveal, namely, that there are certain links of harmony and correspondence between the seen and the unseen worlds, so that every object ought to suggest to the mind of man its own appropriate divine truth. The grand idea which this imaginative enthusiast appeared to regard as the fundamental truth of his system was, that matter and spirit are associated together, and connected by an eternal law. Wherever an analogy seemed to present itself, it was converted in the mind of Swedenborg into a predetermined correspondence. Thus, Mr. Vaughan, in his 'Hours with the Mystics,' well describes this doctrine: "The Divine Humanity is at once the Lord and pattern of all creation. The innumerable worlds of space are arranged after the human form. The universe is a kind of constellation *Homo*. Every spirit belongs to some province in Swedenborg's 'Grand Man,' and affects the correspondent part of the human body. A spirit dwelling in those parts of the universe which answer to the heart or the liver, makes his influx felt in the cardiac or hepatic regions of Swedenborg's frame before he becomes visible to the eye. Evil spirits, again, produced their correspondent maladies on his system, during the time of his intercourse with them. Hypocrites gave him a pain in the teeth, because hypocrisy is spiritual toothache. The inhabitants of Mercury correspond to a province of memory in the 'grand man': the Luminarians to the ensiform cartilage at the bottom of the breast-bone. With Swedenborg likeness is proximity: space and time are states of love and thought. Hence his journeys from world to world;—passing through states being equivalent to travelling over spaces. Thus it took him ten hours to reach one planet, while at another he arrived in two, because a longer time was required to approximate the state of his mind to that of the inhabitants of the former."

CORRUPTICOLÆ. See APITHARTODOCITES, AGNOETÆ.

CORSNED-BREAD, or morsel of execration, a species of ordeal among the Saxons. It consisted of

a piece of bread weighing about an ounce, being given to the accused person, after a form of exorcism to this effect, "We beseech thee, O Lord, that whoever is guilty of this theft, when the exorcised bread is offered to him, in order to discover the truth, his jaws may be shut, his throat so narrow that he cannot swallow, and that he may cast it out of his mouth, and not eat it." It is supposed that this ceremony was invented in the early ages of Christianity, from a presumptuous use of the consecrated elements of communion, and that the Saxon corsned was actually the sacramental bread. This species of ordeal has been asserted to be specially limited to the clergy; but the sudden and fatal appeal to it by Godwin, Earl of Kent, in A. D. 1053, when accused of the murder of Ælfred, the brother of Edward the Confessor, is well known as one of the most remarkable traditions of English history. "This custom," says Sir William Blackstone, "has been long since gradually abolished, though the remembrance of it still exists in certain phrases of abjuration retained among the humbler classes of society, such as 'I will take the sacrament upon it.' 'May this morsel be my last.'" See ORDEAL.

CORYBANTES, priests of the goddess CYBELE (which see) who danced at the sacrifices and beat time on cymbals. They had their residence on Mount Ida in the island of Crete, where they nourished the infant Zeus. Some think that the Corybantes were the sons of CHRONOS (which see), others that they were the sons of Zeus and Calliope, that they went to Samothrace, where they are said to have dwelt, and to have been the same beings as were there called CABEIRI (which see). The Corybantes are alleged by some to have been nine in number.

CORYBANTICA, a festival and mysteries celebrated anciently at Cnossus in Crete in commemoration, as some say, of one Corybas, who brought up Zeus, concealing him from his father Chronos, who wished to kill him. Others suppose that this festival was held in honour of the CORYBANTES (see preceding article), who performed the same friendly offices to Zeus. When any one was to be initiated into the mysteries, he was placed upon a throne, and those who engaged in the ceremony formed a circle and danced around him.

CORYDUS, a surname of APOLLO (which see), under which he was worshipped at Corone, where there was a temple erected in his honour.

CORYPHÆA, a surname of ARTEMIS (which see), as the goddess who inhabited the tops of the mountains. Under this name she was worshipped on Mount Coryphæon, near Epidaurus in Greece. Zeus sometimes receives the epithet of Coryphæus.

CORYPHASIA, a surname of ATHENA (which see), under which she was worshipped, and had a temple at Coryphasia.

CORYTHALLA, a surname of ARTEMIS (which

see), at Sparta, where a festival in her honour was held.

COSMOGONY. See CREATION.

COSMUS. See ANARGYRES.

COTBAT, the discourse with which the Imâm among the Saracens was wont to commence the public prayers on Friday. It consisted of expressions of praise to God and to Mohammed. In ancient times the caliph, dressed in white, used to pronounce the Cotbat in person, a ceremony which was considered as a mark of sovereignty. This ceremony, which was generally concluded with a prayer for the caliph, fell into disuse on the extinction of the caliphate. Mohammed was the first who introduced the custom of delivering the Cotbat.

COTYS, or COTYTTO, a Thracian goddess who presided over all wantonness and indecency. She was worshipped first among the Greeks, and afterwards among the Romans. (See next article.)

COTYTIA, a festival celebrated originally in Thraee in honour of Cotys or Cotytto, the goddess of wantonness. From Thraee it passed to Corinth and Athens, as well as other cities of Greece. It was celebrated during the night amid dissoluteness and debauchery of the most revolting description. A festival bearing the same name was celebrated in Sicily, but there is no evidence that it was disgraced by the observance of the licentious practices which prevailed in the Thracian festival. The priests of the goddess who presided at the festival were anciently called BAPTÆ (which see).

COUNCIL, a term used in several passages of the New Testament, for example, Matt. v. 22; Luke xxii. 66; Acts vi. 12, to denote the SANHEDRIM (which see), or supreme civil court over which the high priest presided, and which took cognizance of all offences which were of a somewhat important and aggravated description. Besides the Sanhedrim, the Talmudists assert, that there were two other smaller councils, each consisting of twenty-three persons, to hear and determine in the case of minor offences. These petty courts were established in every town or village where there were one hundred and twenty inhabitants; and if the population was smaller, a tribunal was set up of three judges, one chosen by the accuser, another by the accused, and a third by both parties.

COUNCIL (ECCLESIASTICAL), an assembly of ecclesiastical persons met for the purpose of consultation on ecclesiastical matters. The first council of this kind is supposed by many writers, Protestant as well as Romanist, to have been that which was composed of the apostles and elders of Jerusalem, and of which we have an account in Acts xv. From such a narrative being contained in Scripture, it has been sometimes argued that councils, according to this model, are of Divine authority. Hence arose the Romish idea of infallible councils, who accordingly adopted the prefatory language of the decree of the council of Jerusalem, "It seemed good to the Holy

Ghost and to us." But such pretensions were altogether unwarranted, and only tended to foster the pride and arrogance of an ambitious priesthood. Such an extravagant idea as that of the divine authority of the ecclesiastical councils, which have from time to time met and issued decrees which claimed obedience from the whole Christian world, is opposed alike by the testimony of antiquity and the opinions of the earliest writers who refer to the councils of the church. Tertullian speaks of the ecclesiastical assemblies of the Greeks as purely a human institution; and Firmilian, bishop of Cæsarea, in a letter to Cyprian, written about the middle of the third century, refers to such assemblies as nothing more than a convenient arrangement. Ecclesiastical councils had their origin among the Greeks, who had been accustomed from the very nature of their civil government to attach the utmost importance to public assemblies in matters of legislation in the state; and it was natural for them, when the circumstances of the church required it, to resort to such assemblies for legislation in matters which concerned the church. The first ecclesiastical councils were held against the MONTANISTS (which see), towards the middle of the second century, in Asia Minor and Thrace.

**COUNCILS (CONSISTORIAL)**, meetings of the presbyters or elders in consistory with the bishop, thus forming a court for ecclesiastical purposes corresponding to the *Kirk-Session*, as it is termed in Scotland. These courts belonged to individual churches. Thus when Synesius, bishop of Ptolemais, proceeded against Andronicus, the impious and blaspheming prefect of Pentapolis, he summoned a meeting of the consistory of his own church, which solemnly excommunicated Andronicus, and in his account of the matter, Synesius says, "The church of Ptolemais gave notice of this excommunication to all her sister churches throughout the world, requiring them to hold Andronicus excommunicated, and not to despise her act as being only that of a poor church in a small city."

**COUNCILS (GENERAL)**, or **ŒCUMENICAL**, assemblies which have been supposed to represent the whole body of the Christian church. "Men being accustomed already," says Neander, "to regard the provincial synods as the highest legislative and judicial tribunals for the churches of the several provinces, it was natural, when disputes arose which occupied the largest portion of the Christendom of the Roman empire, that the thought should occur of forming, after some analogous manner, a like tribunal for the Christendom of the whole Roman empire; and this was soon transferred, generally, to the entire church universal. The provincial synods then being customarily regarded as organs of the Holy Spirit for the guidance of the churches of a certain district, this idea was applied to the relation of universal councils to the whole church. These universal councils had a two-fold aim; to de-

cide disputes concerning doctrines, and to determine the constitution, the forms of worship and the discipline of the church; to which latter, the canons of these assemblies had reference."

The number of general or œcumenical councils is reckoned variously by different churches. The orthodox Greek church enumerates only seven, and refuses to acknowledge the authority of those which followed. The first seven now referred to are as follows: The first council of Nice, A. D. 325. The first council of Constantinople, A. D. 381. The council of Ephesus, A. D. 431. The council of Chalcedon A. D. 451. The second council of Constantinople, A. D. 553. The third council of Constantinople, A. D. 680. The second council of Nice, A. D. 787.

Most of the writers of the church of Rome hold that there have been eighteen œcumenical and infallible councils, but they differ among themselves as to what particular councils are entitled to this character. Sixtus V. caused a list of the eighteen generally recognized councils to be put up in the Vatican. These, in addition to the first seven already enumerated, consist of the following: The fourth council of Constantinople, A. D. 869. The first Lateran council, A. D. 1122. The second Lateran council, A. D. 1139. The third Lateran council, A. D. 1179. The fourth Lateran council, A. D. 1215. The first council of Lyons, A. D. 1245. The second council of Lyons, A. D. 1274. The council of Vienne, A. D. 1311. The council of Florence, A. D. 1439. The fifth Lateran council, A. D. 1512. The council of Trent, A. D. 1545.

The French divines in general maintain that the councils of Pisa A. D. 1400, Constance A. D. 1414, and Basle A. D. 1431, were also œcumenical, while the Italian clergy deny this, and ascribe, instead of these, infallibility to the councils of Lyons, Florence, and the fifth Lateran. The Popes have never given any formal decision on this disputed point; so that it is still doubtful whether the Church of Rome acknowledges the eighteen infallible councils according to the French or the Italian list. The Protestant churches are unanimous in rejecting the authority of all these councils, and the twenty-first article of the Church of England declares that such councils may err, and sometimes have erred, and that things ordained by them as necessary to salvation, "have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture."

The eighteen general or œcumenical councils may be divided into two classes, the Eastern and the Western, the former consisting of eight, all of which were called by the Emperors, and the latter consisting of ten, all of which were called by the Popes. The history of the whole of these councils, both Eastern and Western, reveals scenes of carnal strife and party passion, which have too often been unfavourable, rather than otherwise, to the cause of true Christianity. Gregory Nazianzen expresses him-

self with great plainness in speaking of his own experience of all such councils. "I am so constituted," he says, "that, to speak the truth, I dread every assembly of bishops; for I have never yet seen a good end of any one,—never been at a synod which did more for the suppression than it did for the increase of evils; for an indescribable thirst for contention and for rule prevails in them, and a man will be far more likely to draw upon himself the reproach of wishing to set himself up as a judge of other men's wickedness, than he will be to succeed in any attempts of his to remove it." Some of them, according to the testimony of eye-witnesses, resembled a disorderly rabble, more than an assembly of grave and learned divines. At best they were a collection of frail, fallible mortals, whose passions were often stronger than their judgment, and therefore their decisions must be received with the utmost caution, and only adopted in so far as they are in accordance with the Word of God, which by every enlightened Protestant is regarded as the only infallible rule of faith and obedience. See INFALLIBILITY (DOCTRINE OF).

**COUNCILS (OCCASIONAL)**, ecclesiastical assemblies convened for special purposes in a particular locality or district, but making no pretensions to represent the whole Christian church. Such councils have been very numerous. A few of the most important may be noticed. At Aix-la-Chapelle, A. D. 816, a council was held for regulating the canons of cathedral churches. The council of Savonnières, in 859, was the first which gave the title of Most Christian King to the king of France; but it did not become the peculiar appellation of that sovereign till 1469. The council of Troyes, in 887, decides the disputes about the imperial dignity. The second council of Troyes, 1107, restrains the clergy from marrying. The council of Clermont, in 1095. The first crusade was determined in this council. The bishops had yet the precedency of cardinals. In this assembly the name of Pope was for the first time given to the head of the church, exclusively of the bishops, who used to assume that title. Here, also, Hugh, archbishop of Lyons, obtained of the Pope a confirmation of the primacy of his see over that of Sens. The council of Rheims, summoned by Eugenius III. in 1148, in which patrons of churches are prohibited from taking more than ancient fees, upon pain of deprivation and ecclesiastical burial. Bishops, deacons, sub-deacons, monks, and nuns, are restrained from marrying. In this council the doctrine of the Trinity was decided; but upon separation the Pope called a congregation, in which the cardinals pretended they had no right to judge of doctrinal points; that this was the privilege peculiar to the Pope. The council of Sutrium, in 1046, wherein three Popes who had assumed the chair were deposed. The council of Clarendon in England, against Becket, held in 1164. The council of Lombes, in the country of Albigeois, in 1200, occasioned by some distur-

bances on account of the Albigenses; a crusade was formed on this account, and an army sent to extirpate them. Innocent III. spirited up this barbarous war. Dominic was the apostle, the count of Toulouse the victim, and Simon, count of Montfort, the conductor or chief. The council of Paris in 1210, in which Aristotle's metaphysics was condemned to the flames, lest the refinements of that philosopher should have a bad tendency on men's minds, by applying those subjects to religion. The council of Pisa, begun March the 2d, 1409, in which Benedict XIII. and Gregory XII. were deposed. Another council, sometimes called general, held at Pisa, in 1505. Louis XII. of France, assembled a national council at Tours (being highly disgusted with the Pope,) 1510, where was present the cardinal De Garce, deputed by the emperor; and it was then agreed to convene a general council at Pisa.

**COUNCILS (PROVINCIAL)**, assemblies of the bishops and presbyters of all the churches in a province, corresponding to the PRESBYTERY (which see) of modern times. Several Romish writers deny that presbyters were allowed a seat in these councils. Bellarmine only goes so far as to deny them a decisive voice in such assemblies. But all unprejudiced writers, both Protestant and Romish, agree, that even from the first origin of such councils presbyters had liberty to sit and deliberate with bishops in all ecclesiastical matters referring to the province.

**COUNSELS (EVANGELICAL)**. See EVANGELICAL COUNSELS.

**COUNTRY BISHOPS**. See CHOREPISCOPI.

**COURSES OF PRIESTS**. See PRIEST.

**COURT OF THE TABERNACLE**. See TABERNACLE.

**COURTS OF THE TEMPLE**. See TEMPLE.

**COURTS (ROMISH)**. See CONGREGATIONS (ROMISH).

**COURT OF HIGH COMMISSION**. This court took its rise from a remarkable clause in the Act of Supremacy, passed in 1558-59, by which Queen Elizabeth and her successors were "empowered to choose persons to exercise under her all manner of jurisdiction, privileges, and pre-eminences, touching any spiritual or ecclesiastical jurisdiction within the realms of England and Ireland; as also to visit, reform, redress, order, correct, and amend all errors, heresies, schisms, abuses, contempts, offences, enormities, whatsoever; provided, that they have no power to determine anything to be heresy but what has been adjudged to be so by the authority of the canonical Scripture, or by the first four general councils, or any of them, or by any other general council, wherein the same was declared heresy by the express and plain words of canonical Scripture, or such as shall hereafter be declared to be heresy by the High Court of Parliament, with the assent of the clergy in convocation." In conformity with this clause, the Queen appointed a certain number of commissioners for ecclesiastical causes. The court

thus formed was called the High Commission Court, because it claimed a more extensive jurisdiction and higher powers than the ordinary Courts of the Bishops. Its jurisdiction, in fact, reached over the whole kingdom. These commissioners were empowered to make inquiry, not only by the legal methods of juries and witnesses, but by all other ways and means which they could devise, that is, by rack, torture, inquisition, and imprisonment. They were vested with a right to examine such persons as they suspected, by administering to them an oath, by which they were obliged to answer all questions, and thereby might be obliged to accuse themselves or their most intimate friends. The fines they imposed were merely discretionary; the imprisonment to which they condemned was limited by no rule but their own pleasure; they imposed when they thought proper new articles of faith on the clergy, and practised all the iniquities and cruelties of a real inquisition. This court suspended and deprived ministers of their livings, by the canon law, on the solemn determination of three commissioners.

The appointment of Courts of High Commission was not limited to the reign of Elizabeth; we find James instituting such courts in Scotland when he was endeavouring to introduce Prelacy into that part of his kingdom. In 1610 a commission was given under the great seal to the two archbishops of St. Andrews and Glasgow, to hold two Courts of High Commission, which were afterwards united in 1615. Dr. Hetherington, in his *History of the Church of Scotland*, thus describes the nature of courts of this kind: "Never was a more tyrannical court instituted than that of High Commission. It was regulated by no fixed laws or forms of justice, and was armed with the united terrors of civil and ecclesiastical despotism. It had the power of receiving appeals from any ecclesiastical judicatory; of calling before it all persons accused of immorality, heresy, sedition, or any imaginary offence; of finding them guilty upon evidence which no court of justice would have sustained; and of inflicting any punishment, either civil or ecclesiastical, or both, which it thought proper. 'As it exalted the bishops far above any prelate that ever was in Scotland, so it put the King in possession of what he had long desired, namely, the royal prerogative and absolute power to use the bodies and goods of his subjects at his pleasure, without form or process of law: so that our bishops were fit instruments of the overthrow of the freedom and liberty both of the Church and realm of Scotland.'"

A High Commission Court was re-erected in Scotland on the 16th January 1664, and was, if possible, more arbitrary in its proceedings than its predecessor had been. This court consisted of nine prelates and thirty-five laymen, five being a quorum, of which one must be a prelate. They were empowered to summon before them, and to punish, all the deposed ministers who presumed to preach, all who attended conventi-

cles, all who kept meetings at fasts, and the sacrament of the Lord's Supper, and all who write, speak, preach or print against Prelacy. They were empowered to inflict censures of suspension and deposition; to levy fines and imprison; to employ magistrates and military force for the apprehension of their victims; and finally, to do and execute what they shall find necessary and convenient for his Majesty's service. "The proceedings of the Court of High Commission," says Dr. Hetherington, "were such as were to be expected from its spirit and construction. It at once assumed the power of both the swords, and acted equally as an ecclesiastical and as a civil court. Holding the most intimate intercourse with the curates, who formed an organized espionage co-extensive with the nation, the Court of High Commission obtained information respecting every sincere Presbyterian throughout the kingdom, summoned every one whom it was their pleasure to oppress, and, without the formalities of citing witnesses and hearing evidence, either passed sentence upon the bare accusation, or required the oath of supremacy to be taken, and, upon its being refused, inflicted whatever sentence they thought proper, short of death. Some were reduced to utter poverty by fines; some were imprisoned till they contracted fatal diseases; some were banished to the remotest and most unhealthy and inhospitable parts of the kingdom; and some were actually sold for slaves. Of the great numbers summoned to appear before this terrible court of inquisition, not one is recorded to have escaped without suffering punishment, and often to an extreme degree of severity."

COURTS (CHURCH), a term used in Presbyterian churches to denote the various ecclesiastical courts composed of ministers and elders, in which all matters affecting the doctrines, government, and discipline of the church are duly considered. These courts consist of kirk-sessions, presbyteries, synods, and the General Assembly, which form a regular gradation from the inferior up to the supreme court, where all matters purely ecclesiastical take end. The lowest court or kirk-session takes cognizance of persons and matters within its bounds; but there is a right of appeal from its decision to the next higher court, the presbytery, then to the synod, and last of all to the General Assembly, from whose decisions, unless affecting temporal interests, there is no appeal. The Church of Scotland, in common with all Presbyterian churches, claims the right of meeting in all its courts, by its own appointment; but it also recognizes the right of the supreme magistrate to call synods, and to be present at them. This latter right is denied by those Presbyterian bodies who hold the Voluntary principle. Only two instances are on record in which the Lord High Commissioner, in opposition to the mind of the judicatory, dissolved the Assembly without fixing a time for the meeting of another; and on both these occasions the Assembly continued its sittings, and by its own intrinsic

power appointed the day when the next Assembly should be held.

**COURTS** (*SPIRITUAL*), those courts belonging to the Church of England to which the consideration of ecclesiastical matters belongs. For a long period the court for ecclesiastical and temporal matters was one and the same. It was called the county court, where the bishop and the earl, or, in his absence, the sheriffs or their representatives, sat jointly for the administration of justice—the first in matters ecclesiastical by the laws of the church—the second in matters temporal by the laws of the state. In the days of William the Conqueror, however, a separation took place between the temporal and the spiritual jurisdictions, and ecclesiastical courts were set up, to which all ecclesiastical matters were referred. These courts have continued down to the present day, and are six in number, namely, the *Archdeacon's Court*, the *Consistory courts*, the *Prerogative* and the *Archies Court*; the *Court of Peculiars*, and the *Court of Delegates*. For an account of the different courts, see articles under the words here marked in italics. But though still in existence, these courts are far from having the extent of authority which they could formerly claim, the law of Henry VII. for the punishment of priests having been superseded by an "Act for better enforcing church discipline," passed in the reign of the present Queen.

**COVENANTS**, a term which in ordinary language is identical with **CONTRACTS** (which see), and which have been wont to be ratified in a variety of different ways. The word occurs very frequently in Sacred Scripture, both in the Old and New Testaments. Dr. Russell, in his able work on the 'Old and New Covenants,' makes some judicious remarks on the original meaning of the term: "The word, which in the Old Testament Scriptures is rendered covenant, is accordingly derived from a root, which signifies to purify, and hence it is sometimes used to signify soap, Jer. ii. 22; Mal. iii. 2. The word itself, which is rendered covenant, signifies a purifier, a purification, or a purification sacrifice; and the phrase for making a covenant, literally signifies to cut a purifier, or to cut off a purifying victim. The ancient manner of confirming a covenant, was by the slaying of an animal in sacrifice, and then dividing it into pieces, between which the party making the engagement or promise, solemnly passed. After Abraham had divided certain victims, God, under the symbol of a burning lamp, passed between the pieces; and thus, 'In that same day, the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.' Gen. xv. 7—18. This was by no means a covenant of mutual stipulation, but of free promise on the part of the Almighty alone; and, therefore, the Divine glory alone passed between the pieces. It deserves our attention, that though many of the promises to Abra-

ham are recorded in the xii. and xiii. chapters of the book of Genesis, they are not termed a covenant, till an account is given in chap. xv. of their being ratified by sacrifices. This solemn mode of confirmation prefigured the great sacrifice of the Son of God, in right of whom Abraham and his seed were to inherit the blessing. It is easy to see how promises made in behalf of sinful and polluted men, came to be confirmed by means of a sacrifice; for as it is by means of an atonement that guilt is purged away, and that sinners, as thus purified from it, have access into the presence and family of God; so it was proper, that whatever promises of blessing were made to such, should be ratified in a way which should exhibit the great means by which purification from sin and reconciliation to God should be effected. To this mode of confirming the covenant there is a reference in Jer. xxxiv. 18, 19, where God denounces a curse on the different classes in Judah and Jerusalem; who, on a particular occasion, had made a covenant before him, in regard to their servants, by cutting a calf in twain, and passing between the parts of it, as a ratification of the promised liberty of their enslaved brethren. In allusion to this character of our Lord as a purifier, the redeemed are represented as arrayed in robes made white in the blood of the Lamb, Rev. vii. 14. Now, garments cannot literally be made white by being washed in blood; but sins being represented as the pollution of the soul, and so excluding men as spiritually defiled from the presence of God, it is easy to see how that state of acceptance into which men are brought, through the application of the atonement of Christ, is signified by their appearing in robes made white by being washed in his blood.

"When men saw that God confirmed his promise by a sacrifice, they learned to confirm their own engagements by the same means, though not with the same views. The custom appears to have arisen from regard to the great sacrifice, which was to redeem mankind; and those who in this way symbolically confirmed their engagements, would be considered as having staked their hope of salvation, through the great sacrifice, on their faithful fulfilment. Now, as the engagements of men were generally mutual stipulations between the parties concerned, the word covenant came to denote a mutual compact so ratified, and, at last, whether thus ratified or not. But when applied to God, it denotes nothing of this kind, but, as has just been stated, his own free and gracious promises in behalf of the guilty and unworthy, ratified by a sacrifice; or else a gracious constitution of things, or an institution, or a system of institutions, founded upon and illustrative of his promises."

In accordance with this extensive view of the word *covenant*, it may be applied to all the various dispensations under which, in the course of ages, God was pleased to reveal to men his plan of mercy through a Redeemer. In this view we can with propriety

speak of the covenant as revealed to our first parents, and then to Noah; of the covenant established with Abraham, and afterwards with Israel at Sinai; last of all we can speak of the covenant ratified by Christ. But the Bible sets before us two primary covenants or dispensations, which it terms the first and the second, or the Old and the New. The one had a reference to the Jewish nation only; the other to believers of all ages and nations. The one was a typical, the other an antitypical covenant. The one was temporary, the other eternal. The one could only secure an earthly, the other a heavenly inheritance.

Systematic divines are accustomed to speak of two covenants as referred to in the Word of God, the covenant of works and the covenant of grace. The former denotes the federal transaction between God and Adam, in which he promised eternal life to our first parents upon the condition of obedience, not only to the moral law written on their heart, but to the positive precept respecting the tree of knowledge. This agreement is also termed the covenant of nature, because it was entered into with man while he was in his natural state of innocence; and also the covenant of life, because life was promised as the reward of obedience. The covenant of grace, on the other hand, which is fitly so termed, as bestowing its reward not upon him who works, but upon him who believes, denotes the agreement relative to the salvation of sinners into which God the Father entered with Christ the Son, from all eternity, in behalf of his elect people. The conditions of the covenant were fulfilled by Christ, and all the promises and blessings of the covenant are imparted in the first instance to Christ, and then to his people in Him.

The covenant of grace has been administered by Christ under two distinct economies, the one before, and the other after, the coming of Christ. The great design in both cases is to impart its benefits to those for whom they were intended; and this design is accomplished by the preaching of the gospel, in which salvation is offered to sinners; and by the power of the Spirit, who works faith in the hearts of those who were chosen in Christ to eternal life. It is only by faith that we can obtain an interest in the covenant, and hence the solemn declaration, "He that believeth shall be saved, but he that believeth not shall be damned." All that were descended from Adam are involved in the covenant made with him; and all who are born in Christ are involved in the covenant made with Him.

COVENANT (THE FIRST), subscribed at Edinburgh on the 3d of December 1557, by the adherents of the Reformation in Scotland, binding them to mutual support of each other and of the gospel. This covenant, which we give in its entire form, runs in these words: "We, perceiving how Satan, in his members the antichrists of our time, cruelly doth rage, seeking to dethrow and destroy

the evangel of Christ and his congregation, ought according to our bounden duty, to strive in our Master's cause, even unto the death, being certain of the victory in Him: the which, our duty being well considered, we do promise before the Majesty of God and his congregation, That we, by his grace, shall with all diligence continually apply our whole power, substance, and our very lives, to maintain, set forward, and establish the most blessed Word of God, and his congregation; and shall labour at our possibility to have faithful ministers, purely and truly to minister Christ's evangel and sacraments to his people. We shall maintain them, nourish them, and defend them, the whole congregation of Christ, and every member thereof, at our whole powers and waiving [expending] of our lives against Satan and all wicked power that does intend tyranny and trouble against the foresaid congregation. Unto the which holy word and congregation we do join us; and also do renounce and forsake the congregation of Satan, with all the superstitions, abominations, and idolatry thereof. And moreover shall declare ourselves manifestly enemies thereto, by this our faithful promise before God, testified to his congregation, by our subscription at these presents. At Edinburgh the third day of December 1557 years. God called to witness." This bond or covenant was solemnly sworn to and subscribed by the lords and chief gentry who were devoted to the reformed interests, and who, from the frequent recurrence of the word *congregation* in the document, received the name of the Lords of the Congregation, and their followers were called the Congregation.

COVENANT (THE SECOND), another bond subscribed by the Lords of the Congregation in Scotland a short time after the above. It was subscribed on the 31st of May 1559, in the name of the whole congregation, pledging them to mutual support and defence in the cause of religion, or any cause dependent thereupon, by whatsoever pretext it might be concealed.

COVENANT (THE FIRST NATIONAL, OF SCOTLAND), the name given to a Confession of Faith drawn up by John Craig, one of the ministers of Edinburgh at the Reformation. It forms the first part of every subsequent national covenant entered into by the Church and people of Scotland. The occasion of its being framed and subscribed at this time, was the jealousy entertained by the nation of the Duke of Lennox and other nobles, who either openly avowed their adherence to the Church of Rome, or were suspected of attachment to the Romish creed. This covenant was subscribed by the king himself, his household, and the greater part of the nobility and gentry throughout the kingdom. It was ratified by the General Assembly, and the signing of it zealously promoted by the ministers in every part of the country. The National Covenant was renewed in 1638, with an addition drawn up by Johnstone of Warriston, which contained the Acts of

Parliament condemning Popery, and confirming and ratifying the acts of the General Assembly. The latter part of the document, which was the production of Henderson, contained a special application of the whole to present circumstances. From the subscription of this covenant arose the name of Covenanters.

The following graphic account of the subscribing of this covenant is given by Dr. Hetherington in his History of the Church of Scotland: "At length the important day, the 28th of February, dawned, in which Scotland was to resume her solemn covenant union with her God. All were fully aware, that on the great transaction of this day, and on the blessing of God upon it, would depend the welfare or the woe of the Church and kingdom for generations to come. By daybreak all the commissioners were met; and the Covenant being now written out, it was read over, and its leading propositions deliberately examined, all being invited to express their opinions freely, and every objection patiently heard and answered. From time to time there appeared some slightly-doubtful symptoms, indicative of possible disunion; but these gradually gave way before the rising tide of sacred emotion with which almost every heart was heaving. Finally, it was agreed that all the commissioners who were in town, with as many of their friends as could attend, should meet at the Greyfriars Church in the afternoon, to sign the bond of union with each other, and of covenant with God.

"As the hour drew near, people from all quarters flocked to the spot; and before the commissioners appeared, the church and churchyard were densely filled with the gravest, the wisest, and the best of Scotland's pious sons and daughters. With the hour approached the men: Rothes, London, Henderson, Dickson, and Johnston appeared, bearing a copy of the Covenant ready for signature. The meeting was then constituted by Henderson, in a prayer of very remarkable power, earnestness, and spirituality of tone and feeling. The dense multitude listened with breathless reverence and awe, as if each man felt himself alone in the presence of the Hearer of prayer. When he concluded, the Earl of London stood forth, addressed the meeting, and stated, explained, and vindicated the object for which they were assembled. He very judiciously directed their attention to the covenants of other days, when their venerated fathers had publicly joined themselves to the Lord, and had obtained support under their trials, and deliverance from every danger; pointed out the similarity of their position, and the consequent propriety and duty of fleeing to the same high tower of Almighty strength; and concluded by an appeal to the Searcher of hearts, that nothing disloyal or treasonable was meant. Johnston then unrolled the vast sheet of parchment, and in a clear and steady voice read the Covenant aloud. He finished, and stood silent. A solemn stillness followed, deep, unbroken, sacred. Men felt the near presence of that dread Majesty to

whom they were about to vow allegiance; and bowed their souls before Him, in the breathless awe of silent spiritual adoration.

"Rothes at length, with subdued tone, broke the silence, stating, that if any had still objections to offer, they should repair, if from the south or west parts of the kingdom to the west door of the church, where their doubts would be heard and resolved by London and Dickson; if from the north and east, to the east door, where the same would be done by Henderson and himself. 'Few came, proposed but few doubts, and these were soon resolved.' Again a deep and solemn pause ensued: not the pause of irresolution, but of modest diffidence, each thinking every other more worthy than himself to place the first name upon this sacred bond. An aged nobleman, the venerable Earl of Sutherland, at last stepped slowly and reverentially forward, and with throbbing heart and trembling hand subscribed Scotland's Covenant with God. All hesitation in a moment disappeared. Name followed name in swift succession, till all within the Church had given their signatures. It was then removed into the churchyard, and spread out on a level grave-stone, to obtain the subscription of the assembled multitude. Here the scene became, if possible, still more impressive. The intense emotions of many became irrepressible. Some wept aloud; some burst into a shout of exultation; some after their names added the words *till death*; and some, opening a vein, subscribed with their own warm blood. As the space became filled, they wrote their names in a contracted form, limiting them at last to the initial letters, till not a spot remained on which another letter could be inscribed. There was another pause. The nation had framed a Covenant in former days, and had violated its engagements: hence the calamities in which it had been and was involved. If they too should break this sacred bond, how deep would be their guilt! Such seem to have been their thoughts during this period of silent communing with their own hearts; for, as if moved by one spirit,—and doubtless they were moved by the One Eternal Spirit,—with low heart-wrung groans, and faces bathed in tears, they lifted up their right hands to heaven, avowing, by this sublime appeal, that they had now 'joined themselves to the Lord in an everlasting Covenant, that shall not be forgotten.'" This covenant was renewed by the COVENANTERS (which see) at Lanark in 1666.

COVENANT (THE SOLEMN LEAGUE AND), one of the most important documents connected with the religious history of Scotland. It was framed as a bond of union between England, Ireland, and Scotland. The first intention of some of the English at least was to form a civil league between the two kingdoms of England and Scotland, but after due consideration it was resolved that there should be also a religious union between the three kingdoms, cemented by their entering into a Solemn League

and Covenant. A draught of the document was drawn up by Alexander Henderson, one of the most eminent ministers of the time, which, after a few unimportant amendments, was adopted by all parties concerned, at a meeting in the Scottish capital. On the 25th of September 1643, both Houses of Parliament, with the Assembly of Divines, and the Scottish Commissioners, assembled in St. Margaret's Church, Westminster, to take this important Covenant into serious consideration. Divine service having been performed, the Solemn League was read, article by article, from a parchment roll, the whole assembly standing uncovered, and swearing to it with their hands lifted up to heaven. The document being thus adopted by the English Parliament, was retransmitted to Scotland, with orders that it should be subscribed throughout the kingdom.

The Solemn League and Covenant was framed with the view of accomplishing several most important objects affecting deeply the interests of the church and the nation. These objects are thus briefly summed up by Dr. McCrie: "In this Covenant our fathers bound themselves and their posterity, *first*, To endeavour the preservation of the Reformed religion in the Church of Scotland, the reformation of religion in England and Ireland, 'according to the Word of God and the example of the best Reformed Churches,' and the bringing of the three Churches to the nearest possible conjunction and uniformity in religion; *secondly*, To the extirpation of Popery and Prelacy; *thirdly*, To the preservation of the rights of Parliament, of the liberties of the kingdoms, and of his majesty's person and authority; and, *lastly*, they pledge themselves to personal reformation, and a holy life."

The great body of the people of all ranks entered with their whole heart into this solemn pledge, and thus the three kingdoms bound themselves to maintain the holy cause of the Reformation against all who might oppose it: "There can be no doubt," says Dr. Hetherington, "in the mind of any intelligent and thoughtful man, that on it mainly rests under Providence the noble structure of the British Constitution. But for it, so far as man may judge, these kingdoms would have been placed beneath the deadening bondage of absolute despotism; and in the fate of Britain the liberty and civilization of the world would have sustained a fatal paralyzing shock." Whatever may be thought of this strong view of the subject, there can be little diversity of opinion as to the peculiar importance and suitableness of such a transaction at the critical period in which it took place. Great principles were embodied in the Solemn League and Covenant, which no nation nor even a single individual could subscribe without involving himself in very solemn responsibilities. But it is a question on which serious doubts are entertained by many sincere Christians, whether in any human transaction the generation existing at any period of a nation's history can possibly involve their

posterity in obligations of a moral character additional to those which God hath imposed upon all Christians of all ages and nations. Dr. McCrie, however, who seems to hold the perpetual obligation of the covenants, alleges, in opposition to such scruples as we have now referred to, that "the Solemn League, as well as the National Covenant of Scotland, were properly national and public deeds, binding, indeed, to the external support of a certain profession of religion, but not necessarily implying spiritual qualifications in those who entered into them. Vowing is, in its own nature, not a religious but a moral duty, competent to nations as well as individuals; and our covenants may be vindicated on the same principle as the oaths which Britain still considers herself entitled to exact from those who hold the highest official stations in the country." To all this it is usually replied, that the vows or covenants into which nations may enter, are quite competent for them in the existing circumstances, but no possible state of circumstances can be of so universal a character as to require a covenant which would be of universal obligation. Should the covenant be of so general a nature as to apply to the nation in every succeeding age, and under every variety of circumstances, even then its obligation does not arise from the fact of its being the covenant of this nation, but because it embodies principles which are binding upon all nations and in all circumstances.

Charles I. was earnestly pressed by the Scottish commissioners to subscribe the Solemn League, but to all their entreaties, even on their bended knees, he lent a deaf ear, alleging that he was bound by his coronation oath to defend the prelacy and the ceremonies of the English church, and that rather than wrong his conscience by violating that oath, he would forfeit his crown and his life. In 1650, however, Charles II. declared his approbation both of this and the National Covenant by a solemn oath; and in the course of the same year he made a further declaration to the same purpose at Dunfermline, renewing it in the following year at Scone. Throughout the whole of these transactions Charles was wholly hypocritical and insincere, being actuated by no other motive than a desire to secure at all hazards the support of the Scottish Presbyterians. Accordingly, before this unprincipled monarch landed from Holland, he agreed to swear and subscribe the Covenant, and yet the discovery was afterwards made that while on the Continent he had embraced Popery, the only religion in which he could be said to have continued till his death. Profligate and faithless, he had no regard for obligations of any kind, but much less those which were connected with sacred things. When he had succeeded in 1662 in thrusting Episcopacy upon the Scottish people, the Parliament of Scotland passed a declaration which was ordered to be subscribed by all persons in public trust, and which was to the following effect: "I do sincerely affirm and declare that I judge it

unlawful for subjects, under pretext of reformation, or any other pretext whatsoever, to enter into Leagues and Covenants, or to take up arms against the king, or those commissioned by him, and all those gatherings, petitions, &c., that were used in the beginning, and carrying on of the late troubles, were unlawful and seditious. And particularly, that these oaths, whereof the one was commonly called the National Covenant (as it was sworn and subscribed in the year 1638, and thereafter), and the other entitled a Solemn League and Covenant, were and are in themselves unlawful oaths, and that there lieth no obligation upon me, or any of the subjects, from the said oaths, to endeavour any alteration of the government in Church or State, as it is now established by the laws of the kingdom." Not only were the Covenants thus required to be formally renounced, but they were torn in pieces at the Cross of Edinburgh by the public hangman. Some other provincial towns exceeded the capital in showing indignity to these sacred bonds. Thus in the town of Linlithgow, on the 29th May 1662, being the anniversary of the king's restoration, and ordered to be kept as a public holiday, the following event occurred which we narrate in the graphic language of the younger McCrie: "After divine service the streets were filled with bonfires, and the fountain in the centre of the town was made to flow with wine. At the Cross was erected an arch upon four pillars, on one side of which appeared the figure of an old hag with the Covenant in her hand, and the inscription, 'A glorious Reformation.' On the top was another figure representing the devil, with this label in his mouth, — 'Stand to the cause.' On the king's health being drunk, fire was applied to the frame, and the whole was reduced to ashes, amidst the shouts of a mob inflamed with liquor. This solemn burning of the Covenants was got up by the provost and minister of the place, both of whom had been Covenanters. By the more respectable class of the inhabitants it was witnessed with grief and horror, as a profane and daring affront offered to the God of heaven."

COVENANTERS, a term used to describe those who adhered to the National Covenant of Scotland, which was framed in 1581. This solemn deed was an abjuration of Popery, and a solemn engagement to support the Protestant religion. It originated in a very general, and not altogether unfounded impression which prevailed at the time, and for a considerable period afterwards, that Popery might be again introduced into the country. Attempts were well known to have been made to persuade the then reigning monarch, James VI., to embrace the Roman Catholic faith. This was an object which the Pope had all the more warmly at heart, as the young king was nearest heir to the throne of England. It was at the suggestion of the king, therefore, that John Craig drew up the National Covenant, which James and his household were the first to swear and subscribe on the 28th January 1581, and which at first

received the name of "the King's Confession." Having thus been signed by the king, it was cheerfully and extensively subscribed by persons of all ranks throughout the kingdom. Those who appended their subscriptions to this important deed swore to adhere to and defend the Reformed doctrine and discipline of the Reformed Church of Scotland.

In consequence of a visible and lamentable declension of piety in the church and country, it was agreed to in the General Assembly, that there should be a public renewal of the National Covenant. This accordingly took place at Edinburgh, on Tuesday, 30th March, 1596. The transaction is thus briefly described by Dr. McCrie: "On this solemn occasion Davidson, who was chosen to preside, preached so much to the conviction of his hearers, and, in their name, offered up a confession of their sins to heaven with such sincere and fervent emotion, that the whole assembled ministers melted into tears before him; and rising from their seats at his desire, and lifting up their right hands, they renewed their covenant with God, 'protesting to walk more warily in their ways, and to be more diligent in their charges.' This scene, which continued during three hours, was deeply affecting beyond any thing that the oldest person present had ever witnessed. As the greater part of the ministers were not present to join in the sacred action, the Assembly ordained that it should be repeated in the different synods and presbyteries, and afterwards extended to congregations; and the ordinance was obeyed with an alacrity and fervour which spread from presbytery to presbytery, and from parish to parish, till all Scotland, like Judah of old, 'rejoiced at the oath.'"

It was quite plain, that, however plausibly the king had acted for some time, his principles were widely opposed to those of the conscientious Presbyterians of Scotland. At heart he was a warm Episcopalian, and resolved to embrace the earliest opportunity of supplanting Presbytery by Prelacy. And yet strenuously though he aimed at the accomplishment of his favourite design, his plans were for a long time incessantly thwarted. At length having succeeded to the throne of England, on the death of Elizabeth in 1603, he set himself with redoubled ardour to the task of reducing the Church of Scotland to the model of the English church. Before leaving his northern dominions, he had succeeded in establishing bishops, but he had found a difficulty in reconciling the church to these dignitaries, and he had not even procured a recognition of them by the Supreme Ecclesiastical Court. Enraged at the constant opposition to his royal will, he had prorogued and altered the time of Assemblies at his pleasure, and waxing more confident in consequence of his elevation to the English throne, he caused the Assembly, which should have met at Aberdeen in 1605, to be prorogued without fixing any time for its next meeting. This was felt to be an arbitrary and high

handed attempt to interfere with the ecclesiastical liberties of the Presbyterian church. It was resolved, accordingly, to assert and maintain the right of the church to convene and constitute her own assemblies. A few faithful and zealous ministers therefore assembled at Aberdeen, determined at least to constitute the Assembly, and appoint another meeting. The king, meanwhile, had received early intelligence of the project, and had given orders to Straiton of Laurieston, the royal commissioner, to dissolve the meeting, simply because it had not been called by royal authority. The brethren met on the day agreed upon, and having been constituted, the king's letter was in course of being read, when a messenger-at-arms arrived, and in the king's name commanded them to dissolve on pain of rebellion. The Assembly expressed their willingness to dissolve, provided the royal commissioner would, in the regular way, appoint a time and place for the next meeting. This proposal was rejected by the commissioner, whereupon the Moderator, at the request of the brethren, appointed the Assembly to meet at the same place, on the last Tuesday of September, and dissolved the meeting.

The ministers who composed the Assembly at Aberdeen were forthwith put on trial for high treason, and banished from the kingdom. Shortly before, a few of the more zealous brethren had been invited to London on pretence of holding consultation with the king, and once there they were prevented from returning to Scotland. The king now finding himself in more favourable circumstances, proceeded to carry forward his design of establishing prelaacy in his native country. With this view he took another step in advance, by appointing the bishops to be constant moderators, or, in other words, that they should have power, in virtue of their office, constantly to preside in all meetings of Presbyteries, Synods, and General Assemblies. This act of royal aggression on the liberties of the church met with violent resistance on the part of the church courts, giving rise to many unseemly and disgraceful scenes. But the king was not to be deterred from the attainment of his favourite object. In an Assembly held at Glasgow in 1610, he succeeded, by bribery and intimidation, in obtaining the consent of the church to receive the bishops as moderators of diocesan synods, and to confer on them "the power of excommunicating and absolving offenders, of ordaining and deposing ministers, and visiting the churches within their respective dioceses." The Assembly which thus sanctioned Episcopacy in a Presbyterian church and country, has been uniformly regarded by Scottish ecclesiastical historians as neither a free nor legal Assembly, and hence all its acts were pronounced by the Assembly of 1638 to be null and void. A number of the ministers who voted in favour of the bishops being constant moderators did so unwittingly, and without being fully aware of the real design of the pro-

posal. The king, however, was delighted with the success of his schemes; and the Scottish bishops, quite cognizant of the royal purposes, hastened to avail themselves of the advantage they had gained. Three of them immediately set out for London, and having obtained episcopal ordination, returned to confer consecration upon the rest, without obtaining, or even asking, the sanction of Presbytery, Synod, or Assembly. This, in their view, was enough to give them full and independent authority over their brethren. Without hesitation they took the chair at all meetings of church courts, and pretended to exercise the uncontrolled power of diocesan bishops. The people, however, treated the king's bishops with the utmost contempt, and the ministers preached from the pulpit against them as intruders, while they refused to acknowledge their usurped authority. The king, finding that his prelates were held in little estimation, endeavoured to give them a factitious importance by constituting High Commission Courts, which were designed to enable them to rule independently altogether of the regular Presbyterian ecclesiastical courts. But the bishops, knowing the temper of the people among whom they dwelt, forbore from exercising the authority which it was the royal pleasure they should assume. Thus matters went on quietly for a time, and, notwithstanding the existence of prelates in the Scottish church, its usual presbyterial machinery continued in undisturbed operation.

The apparent calmness and contentment which prevailed throughout Scotland deceived King James as to the real state of popular feeling towards the bishops. Persuading himself that the ministers and their people were quite submissive to his wishes on the point of church order, he resolved to try still further whether they would submit with equal readiness to the ceremonies of the English church. The innovations, however, which he introduced met with the most determined resistance from all classes. But the king succeeded in overcoming opposition so far as to get a majority of the General Assembly to agree to the five articles of conformity to the English church, well known by the name of the FIVE ARTICLES OF PERTH (which see). These obnoxious ceremonies which James sought to thrust upon his Scottish subjects had no sooner passed the Assembly, which was packed for the purpose, than they were ratified by the privy council, and in July 1621 they received the sanction of Parliament. But though the new rites had become the law of the land, they were far from being generally adopted by the Scottish Presbyterians. During the remainder of his reign, James took no further steps to interfere with the church and people of Scotland. He had effected what he had long wished, the establishment of prelaacy. But the bishops were detested by the people, and their churches were almost wholly deserted. Vital godliness, however, was not yet utterly a stranger in the land. Many faithful min-

sters, notwithstanding the discouragement which they received from the bishops, continued to preach the gospel with earnestness and power. Nor were they left without visible tokens of the approval of their heavenly Master; for amid the spiritual darkness which so extensively covered the land, the hearts of God's people were cheered by the occurrence of two remarkable revivals of religion, the one at Stewarton in 1625, and the other at the Kirk of Shotts in 1630.

Meanwhile James had been succeeded by his son Charles I., who, naturally of a haughty and imperious temper, and strongly attached to prelacy, and even popery, set himself from the commencement of his reign to enforce the observance in Scotland of the whole ritual and ceremonies of the English church. Though more than one attempt had been made to introduce the English liturgy into use among the Presbyterians north of the Tweed, it had hitherto been rejected. Now, however, Laud, the semi-popish Archbishop of Canterbury, had drawn up a liturgy of his own, which nearly resembled the Romish breviary, and, particularly in the communion service, was wholly founded on the mass-book. This most objectionable service-book Charles commanded to be used in all the Scottish churches. Every minister was enjoined to procure two copies under pain of deprivation, and an order was issued by the king in council that it should be read in all the churches. The day on which this Anglo-popish liturgy was first to be brought into use was the 23d July 1637, a day long to be remembered as the first outbreak of a religious commotion which agitated Scotland for a long period. The scene which took place in Edinburgh on that fatal day is thus described by Dr. McCrie: "On the morning of this Sabbath, one Henderson, a reader in the High Church of St. Giles, who was a great favourite with the people, read the usual prayers about eight o'clock; and when he had ended, he said, with tears in his eyes, 'Adieu, good people, for I think this is the last time of my reading prayers in this place.' The dean of Edinburgh was appointed to perform the service, after the form of the obnoxious liturgy. An immense crowd, attracted by curiosity, had assembled. At the stated hour, the dean was seen issuing out of the vestry, clad in his surplice, and passed through the crowd to the reading-desk, the people gazing as they would at a show. No sooner, however, had he begun to read, than his voice was drowned in a tumultuous shout, chiefly from persons of the lower classes, denouncing the innovation. An old woman, named Janet Geddes, who kept a green-stall in the High Street, no longer able to conceal her indignation, cried out 'Villain, dost thou say mass at my lug!' and, with these words, launched at the dean's head the stool on which she had been sitting. Others followed her example, and the confusion soon became universal. The service was interrupted, and the women, whose zeal on this occasion was most

conspicuous, rushed to the desk in wild disorder. The dean threw off his surplice and fled, to avoid being torn in pieces. The bishop of Edinburgh then ascended the pulpit, and endeavoured to allay the ferment; but his address only inflamed them the more. He was answered by a volley of sticks, stones, and other missiles, with cries of 'A Pope! a Pope!—Antichrist!—pull him down!—stone him!' and on returning in his coach, had he not been protected by the magistrates, he might have fallen a victim to the fury of the mob—a martyr to the new liturgy!"

Alarmed at the critical aspect which affairs had assumed, not only in the metropolis, but throughout the whole of Scotland, a number of noblemen and gentlemen hastily forwarded an earnest supplication to the king for the suppression of the service-book. This, however, he positively refused, and issued a new proclamation commanding implicit submission to the canons, and immediate reception of the service-book. The suppliants, as they called themselves, finding that all their entreaties and remonstrances were treated with disdain, proceeded in a body to Stirling, and there lodged a solemn protest against the royal proclamation, with the Scottish privy council, which met at Stirling. The utmost distraction prevailed, and it was extensively felt that in the present state of the church and country, the time was peculiarly appropriate for a renewal of the National Covenant, with such additions and modifications as the circumstances seemed to require. The solemn transaction, accordingly, took place in the Greyfriars' church at Edinburgh, on the 1st of March 1638. Charles and his Scottish subjects were now completely at variance. The Covenant became the watchword. Men of all classes applied for permission to subscribe their names to the holy bond, and though threats and intimidations were used in many cases to deter the people from signing, some wrote their names to the document with their own blood. Some of the most eminent of the Scottish nobles enthusiastically espoused the cause of the Covenant, and the Covenanters, as they came to be called, became a powerful body, animated with holy zeal in defence of the Reformed Presbyterian Church of Scotland. Charles now saw that he had roused a spirit which it would be difficult for him to lay. At first he craftily assumed an apparently conciliatory aspect, sending the Marquis of Hamilton as his Commissioner to Scotland, with strict injunctions, by kindness and courtesy, to endeavour to prevail upon the Scots to renounce the Covenant which they had so solemnly sworn. Such measures were of course utterly fruitless. But with that duplicity which formed a prominent feature of his character, Charles was in the meantime secretly planning and making preparations for an invasion of Scotland. Finding that Hamilton, though aided by the bishops, could neither weaken nor divide the firm phalanx of the Covenanters, the king saw that it was abso-

lutely necessary to make some concessions to the wishes of the Scottish people. He summoned, accordingly, a free General Assembly, to meet at Glasgow, and appointed the Marquis of Hamilton to attend as the royal commissioner. This remarkable Assembly met on the 21st November 1638, with Alexander Henderson in the Moderator's chair. The instructions of the king to his commissioner were, that he should use all his endeavours to excite jealousy between the clerical and lay members, and failing in this, he was to protest against the whole proceedings, and by no means to allow the bishops to be censured. The conduct of this memorable Assembly was characterized by the utmost decorum and dignity. Hamilton exerted himself to accomplish the royal will, and to prevent the censure of the bishops. All his efforts were unavailing, and perceiving that the members were determined to proceed to the business for which they had met, he rose, and in the name of the king, as the head of the church, dissolved the Assembly. Such an event as this had been anticipated, and a solemn protestation had been previously drawn up, which was read as the commissioner was in the act of retiring, and after a suitable address from the Moderator, followed by similar addresses from some of the other members, the Assembly proceeded to business. Their first act was to declare null and void the six so-called Assemblies, which had been held from the time that James ascended the throne of England, including the Assemblies from 1606 to 1618. This part of the proceedings was followed by another equally important, the censure of the Scottish bishops, whom they charged with various delinquencies. On that occasion the Moderator, in the name of the Lord Jesus Christ, pronounced sentence of excommunication upon two archbishops and six bishops, of deposition upon four, and of suspension upon two. Thus was Episcopacy abolished in Scotland, and the national Presbyterian Church once more set free from the thralldom in which for many years it had been held. Well may the Assembly of 1638 be regarded, to use the language of Dr. McCrie, "as one of the noblest efforts ever made by the church to assert her intrinsic independence, and the sole headship of our Lord Jesus Christ."

The determination with which the Glasgow Assembly had acted, roused the indignation of Charles, and sensitively jealous of the royal prerogative, he resolved to commence hostilities without delay. Scotland rose as one man, and preparations were immediately made to encounter the king's army, which was on its way to attempt the subjugation of the rebellious Scots. A large force was levied, which was put under the command of General Leslie, and all the fortified places in Scotland were occupied by the Covenanters, who, to show that this war was forced upon them, and not engaged in from choice, published a vindication of their conduct in taking up arms.

The threatened invasion at length took place. A fleet of twenty-eight ships of war, carrying from five to six thousand English troops, made its appearance in the Firth of Forth. Not a soldier, however, was allowed to land, but Hamilton, who accompanied the fleet, judged it most expedient that it should retire as quickly as possible. Part of the English forces had been routed at Kelso, with the loss of three hundred men. Baillie, who was with the Scots army when encamped at Dunse Law, gives the following lively description of a regiment of the Covenanters: "Our regiment lay on the sides of the hill almost round about. Every company had, fleeing at the captain's tent door, a brave new colour, stamped with the Scottish arms, and this motto, *For Christ's Crown and Covenant*, in golden letters. Our soldiers were all lusty and full of courage; the most of them stout young plowmen; great cheerfulness in the face of all. They were clothed in olive or grey plaiden, with bonnets having knots of blue ribands. The captains, who were barons or country gentlemen, were distinguished by blue ribands worn scarf-wise across the body. None of our gentlemen were any thing the worse of lying some weeks together in their cloaks and boots on the ground. Our meanest soldiers were always served in wheat bread, and a groat would have got them a lamb-leg, which was a dainty world to the most of them. We were much obliged to the town of Edinburgh for money: Mr. Harry Pollok, by his sermons, moved them to shake out their purses. Every one encouraged another. The sight of the nobles and their beloved pastors daily raised their hearts. The good sermons and prayers, morning and evening, under the roof of heaven, to which their drums did call them instead of bells, also Leslie's skill, prudence, and fortune, made them as resolute for battle as could be wished. We feared that emulation among our nobles might have done harm; but such was the wisdom and authority of that *old little crooked soldier* (General Leslie), that all, with an incredible submission, gave over themselves to be guided by him, as if he had been the great Solymán. Had you lent your ear in the morning, and especially at even, and heard in the tents the sound of some singing psalms, some praying, and some reading the Scripture, ye would have been refreshed. True, there was swearing and cursing and brawling in some quarters, whereat we were grieved; but we hoped, if our camp had been a little settled, to have gotten some way for these misorders. For myself I never found myself in better temper than I was all that time till my head was again homeward; for I was as a man who had taken my leave from the world, and was resolved to die in that service, without return."

Though Charles was at great pains to represent the Covenanters as a set of lawless rebels, they felt and constantly proclaimed that the war in which they were engaged was essentially a religious war. Animated by a noble zeal in behalf of the rights of

conscience and of truth, they made a determined stand against the English invaders, and Charles, discouraged by the ill success of his own forces, was compelled to propose a negotiation for peace, whereupon a treaty was signed on both sides, though somewhat general and vague in its nature. The fact seemed to be that the king had no intention at heart to abide by his engagements. Some suspicion of this kind seems to have been entertained by the Covenanters, who, while they disbanded their soldiers, still kept their officers in pay, and ready for actual service. Carrying on his crafty schemes, Charles sanctioned a meeting of the General Assembly to be held at Edinburgh in August 1639. The Earl of Traquair was appointed to attend as King's Commissioner, and in obedience to his master's instructions, he endeavoured to prevail upon the members to declare all that was done against the bishops at the Glasgow Assembly null and void. Finding that the Assembly remained firm, he changed his tactics, and professed to concede all the demands of the Covenanters, assuring them that he would do his utmost to get the parliament to ratify the abolition of Episcopacy in Scotland, and of all the innovations which had been condemned by the Glasgow Assembly. The artifice was but too successful. The Covenanters imagined in their simplicity that the king had relented, and was now about to restore peace to their troubled church and people. Still further to quiet the suspicions of the Presbyterians, both the Commissioner and the Scottish privy council gave their sanction with apparent readiness to the National Covenant, in the form in which it had been signed the preceding year, and on this understanding it was ordered to be subscribed by all classes throughout the land.

Charles professed to feel indignant at the conduct of his Commissioner, who, he alleged, had exceeded his instructions in agreeing to the abolition of Prelacy, and the renewal of the Covenant. The expectations of the Covenanters were accordingly doomed to bitter disappointment, and when the Scottish Parliament met to ratify the acts of the recent Assembly, it was prorogued by royal mandate, till June of the following year. And when the members of parliament sent the Earl of Loudoun, with other deputies, to London, to remonstrate with the king on such an arbitrary proceeding, Loudoun was sent to the Tower, accused of high treason, and it is said, would have been privately murdered had not the Marquis of Hamilton pointed out the danger of such a step. The infatuated monarch, undeterred by the misfortunes which had attended his former attempted invasion of Scotland, planned another expedition of a similar kind. The Covenanters, however, no sooner received intelligence of the royal design, than, without waiting for the approach of the English army, they crossed the borders, and entered England, encountering and defeating the enemy in a decisive engagement. The success which they had once

more gained led to the formation of another treaty.

A civil war now broke out in England, Charles having quarrelled with the parliament. The Scots used every effort to reconcile the two contending parties to each other, but all their attempts having proved ineffectual, they joined the parliament in defending the liberties of the country against a rash and hot-headed monarch. In 1643 the Solemn League and Covenant was formed, uniting in a bond of peace and amity the three kingdoms of England, Scotland, and Ireland. (See COVENANT, SOLEMN LEAGUE AND). The same year was convened the famous WESTMINSTER ASSEMBLY (which see), in which, after a debate of thirty days, the divine right of Presbytery was carried by an overwhelming majority. Several commissioners from Scotland attended, and took an active part in the deliberations of this body. To the labours of the Westminster Assembly are due the Confession of Faith, and the Larger and Shorter Catechisms, which form the recognized standards of all the Presbyterian Churches, both in Britain and America. From the sitting of that body, indeed, onward until the Restoration, Presbytery was the established form of religion, not only in Scotland, but also in England and Ireland. In the course of the civil war, sects of different kinds, and bearing a variety of names, arose in England, and the whole country was distracted with religious contentions in a thousand different forms. But amid all this endless variety of sentiment, it was only with the Papists and the Prelatists that the Scots Presbyterians were called to contend. The sectaries, however, joined with the Independents in opposing the Presbyterians, chiefly on the question of toleration, and ultimately the covenanted cause was entirely overthrown in England.

One of the most violent opponents of the Covenanters in Scotland was Montrose, who, though at an earlier period one of the keenest supporters of the Covenant, deserted the standard of the Scottish Presbyterians, and became an active and enthusiastic leader of the Royalist army. Taking advantage of the absence of the main body of the Covenanters' forces, which were engaged in England under General Leslie, Montrose attacked a detachment in the neighbourhood of Perth, and gained an easy victory. He now advanced northward, taking possession first of Perth, then of Aberdeen, giving up the inhabitants to cruelty, rapine, and the sword. He now penetrated into Argyleshire, carrying destruction and devastation before him, burning the houses and the corn, killing the cattle, and massacring in cold blood all the males that were fit to bear arms.

Scotland was at this period in a most miserable condition. To war were added its frequent attendants, famine and pestilence. The whole country was in a state of alarm, almost bordering on despair. The Covenanters gave themselves to prayer and fasting,

and their hearts were speedily released from painful anxiety, by the welcome intelligence that the king's forces had been defeated by General Leslie and his troops at Naseby in England. The regular body of the Covenanters' army being now set free, returned to Scotland, and succeeded in routing the Marquis of Montrose at Philiphaugh, near Selkirk.

In the spring of 1646, an event occurred which perplexed the Covenanters not a little. They had taken part with the English Parliament against Charles, but to their astonishment the king, after his defeat by Cromwell, made his appearance in the midst of the Scots army, throwing himself upon their sympathy and protection. They were thrown into complete embarrassment. They treated the monarch with the respect which was due to his rank, and readily engaged to support him, provided he would dismiss his evil counsellors, and sign the Solemn League. These conditions they implored him to accept, but in vain. The king declared that he would rather die than break his coronation oath, which, as he alleged, bound him to support the English Church and all its ceremonies. He professed his willingness to consent to the establishment of Presbytery in Scotland, but the Scots knew well that he was secretly bent on destroying the cause of the Reformation in England. What then was to be done with Charles now that he was in the hands of the Covenanters? Were they to give him up unconditionally into the hands of the Parliament party, as the English wished, or were they to stipulate as the condition of his being surrendered, that he should be allowed to return to some one of his royal palaces with honour, safety, and freedom? Months were spent in negotiations on the subject, and at length the person of the king was confided to the hands of the English, on the express understanding that there should be "no harm, prejudice, injury, or violence done to his royal person." Yet in three years from the date of his surrender he was tried, condemned, and beheaded.

On the day after the execution of Charles I. was known at Edinburgh, his son, Charles II., was proclaimed king at the public Cross by the Committee of Estates, with this proviso, however, that "before being admitted to the exercise of his royal power, he shall give satisfaction to this kingdom in the things that concern the security of religion, according to the National Covenant, and the Solemn League and Covenant." This stipulation was laid before Charles at the Hague. But at first he refused to accede to it. In the following year, however, the Covenanters were more successful, and setting sail along with the commissioners, he reached the shores of Scotland on the 23d of June 1650. Before landing, he consented to subscribe the Covenant, and accordingly the test was administered. On the August following, this prodigal monarch repeated an engagement to support the Covenant. All the while he was secretly plotting the subver-

sion not only of the Presbyterian, but even of the Protestant faith and worship.

The arrival of the new monarch was hailed by all classes of the Scottish people, but their joy was suddenly interrupted by the arrival of Cromwell with a large army, who defeated the Covenanters at Dunbar, when no fewer than three thousand of the Scots fell on the field of battle. Charles, who at heart hated the adherents of the Covenant, was by no means dissatisfied with the defeat which they had sustained. In the midst of the distractions which agitated the country, the monarch was crowned at Scone on the 1st January 1651, and at the close of Divine service the National Covenant and the Solemn League and Covenant were produced and read, and the king solemnly swore them. He also took oath to support and defend the Church of Scotland. The imposing ceremonial, however, did not succeed in removing the suspicion which many of the Covenanters entertained, that Charles was simply acting a part to deceive his Scottish subjects. One of his first steps, and one which showed his insincerity, was to get himself surrounded in his court by the enemies of the Reformation. By their advice he took an expedition into England, and his army being defeated at Worcester, he left his kingdom to the mercy of Cromwell, and took refuge in France.

The restoration of Charles to his throne, which took place in 1660, was a calamitous event for the Scottish Covenanters. No sooner did he find himself once more in the seat of government than he directed his efforts towards the subversion of the civil and religious liberties of Scotland. To accomplish this object his first step was to get the Parliament to pass an act recognizing the royal supremacy in all matters temporal and spiritual, a principle which he caused to be formally embodied in the Oath of Allegiance. This act was opposed to the conscientious views of a large body of the ministers and members of the Church of Scotland, who had always contended for the sole headship of Christ. "At last," says Dr. McRie, "tired of annulling acts of Parliament passed during the previous period of reformation, the Scottish counsellors of Charles, in the same year, passed a sweeping measure, annulling the Parliaments themselves. By this measure, which was called the Act Rescissory, all the proceedings for reformation between 1638 and 1650 were declared rebellious and treasonable; the National Covenant and Solemn League were condemned as unlawful oaths; the Glasgow Assembly of 1638 denounced as an unlawful and seditious meeting; and the ordering of the government of the church was declared to be an inherent right of the Crown. In short, all that had been done for the reformation of the church, during the second reforming period, was by this act completely annulled."

Not contented with procuring legal enactments hostile to the cause of God and the Covenant, Charles entered upon the work of persecution, put-

ting to death some of the leading noblemen who had cast in their lot with the Covenanters. The first victim was the Marquis of Argyle, one of the most distinguished Christian and patriotic noblemen of whom Scotland can boast. He had long taken a leading part in supporting the cause of the Covenantants; and by the sagacity of his counsels, as well as by the purity of his principles and the ardour of his zeal, he was one of the most effective agents in carrying forward the work of the second Reformation. Argyle was followed to the scaffold by James Guthrie of Stirling, one of the most active high-principled and devoted ministers of his time. These acts of cruelty, which were perpetrated with the royal sanction, were designed to intimidate the friends of the Covenantants, and thus to facilitate the re-establishment of Episcopacy in Scotland. This was forthwith done on the simple fiat of Charles. A royal proclamation was issued restoring the bishops, prohibiting all meetings of synods and assemblies, and forbidding the ministers to preach against the change on pain of imprisonment. To this despotic act of the king the country submitted with far more readiness than was anticipated. Prelacy was re-introduced into the Scottish church; diocesan courts were established, in which the bishops ruled with a high hand; the covenants were declared to be illegal, and not only renounced by many, but in some places publicly burnt. Nay, to secure the authority of the bishops, which not a few of the ministers were disposed to disown, an act of Parliament was passed depriving all those ministers of their charges who had been admitted since 1649, when patronage was abolished, unless they obtained a presentation from the lawful patron and collation from the bishop of the diocese before the 1st of November. The consequence was, that nearly four hundred ministers chose rather to be ejected from their parishes than to comply with the severe requirements of the act. Thus, in one day, were almost the whole of the west, and a great part of the south, of Scotland, deprived of their pastors. This measure was one of the most effectual which could have been devised to rouse the indignation of the people against the bishops, and excite a rooted hatred of prelacy. Nor were these feelings abated, but, on the contrary, they were rendered much more intense by the careless manner in which the vacant charges were filled, the new ministers being weak and worthless.

The iron heel of the oppressor was now fairly planted upon the neck of enslaved and degraded Scotland. Darkness covered the land, and the hearts of the godly began to fail and be discouraged. But still there were some faithful men who boldly lifted their voices against the defections of the times, and the tyranny of the ruling powers. Persecution was again commenced against these friends of the covenant. Many of the ministers were thrown into prison, and others could only find safety in flight. In 1663 the people commenced holding field-meet-

tings or conventicles, as they were called by their enemies, at which, in some solitary sequestered spot, they secretly but eagerly received the Word of Life from the mouths of their beloved pastors. On these occasions multitudes assembled from all quarters to worship God as their consciences dictated, while the churches of the curates were almost wholly deserted. This enraged the bishops, who forthwith procured an act declaring that all who preached without their permission should be punished as seditious persons, and at the same time enforcing the attendance of the people on their parish churches under heavy penalties. This was the commencement of a series of oppressive measures which set all Scotland once more in a flame. The military were employed in hunting down the Covenanters with the most fierce and unrelenting cruelty. The soldiers scoured the country, particularly in the west and south, subjecting the unoffending peasantry to the most intolerable oppressions. Long and patiently was this cruel treatment endured. At length, however, the Covenanters rose in the west, and renewing the covenant, solemnly pledged themselves to its defence. Now commenced a bloody and protracted war, in which the followers of Cargill fought manfully in defence of their country's civil and religious liberties. Few in number though they were, and feeble in physical power compared with their enemies, they fought and fell in the cause of truth and righteousness. The firmness and unflinching determination of the persecuted remnant exasperated their enemies beyond all measure; and while the emissaries of Charles inflicted cruel tortures on the most obscure individuals who were bold enough to avow their attachment to the covenant, nobles even of the highest rank did not escape their resentment.

Severity seemed to have no effect in diminishing the zeal of the Covenanters. The king perceiving this, tried conciliatory measures, issuing in 1669 an Act of Indulgence granting relief on certain conditions to those who could not conscientiously conform to Episcopacy. This had the effect of dividing the ranks of the Presbyterian ministers, some being persuaded to avail themselves of this opportunity of resuming their pastoral labours, a step which only led to a more bitter persecution of those brethren who refused to accept of the Indulgence. Attempts were also made, in which Archbishop Leighton took an active part, to unite the Presbyterians and Episcopalians, but these were wholly unsuccessful. The field meetings were now more numerously attended than ever, and the Lord's Supper was often administered in the open air. Mr. Blackader mentions that on one occasion of this kind there were sixteen tables in all, so that about 3,200 communicated that day. These field-meetings the enemy were anxious to put down, and to oppress still more those who attended them, all such persons were not only subjected to severe penalties, but a heavy tax, called the cess, was imposed upon them expressly for the purpose

of maintaining the army which was employed in hunting them down. Yet the greater part of the Covenanters submitted to pay, contenting themselves with protesting against the use to which the money was put. Such oppressive exactions only increased the number of those who attended the field-conventicles. Charles and the enemies of the covenants became all the more enraged. Claverhouse and his dragoons were despatched to the west of Scotland, and the battles of Drumclog and Bothwell Bridge showed the courage and unflinching determination which the Covenanters maintained against those whom they conscientiously regarded as the enemies of Christ and his cause in Scotland.

One party of the Covenanters, headed by Cargill and Cameron, adopted extreme opinions, which separated them from their brethren. They maintained that Charles had forfeited all right to the civil obedience of his subjects by violating the oath which he had taken at his coronation; and that all the friends of true religion, and the supporters of the covenanted work of reformation, were fully warranted in taking up arms against a royal traitor and persecutor. These principles were openly avowed by the Society people or Cameronians, as they were called after Richard Cameron, one of their leaders, and the profession of such sentiments roused the government to acts of greater cruelty and oppression. Though the great mass of the Covenanters vindicated their appearance in arms on very different grounds, and entertained no design to overturn the throne, but only to reduce its prerogatives within reasonable limits, yet their determined resistance to the Erastian interference of the king with the sole Headship of Christ over his church, brought down upon them the merciless vengeance of a tyrannical government. Many of the best and bravest of the Covenanters were persecuted even to the death, calmly yielding their lives in the cause of Christ and the covenants.

At length, in the beginning of the year 1685, Charles II. died, and the Covenanters might now have expected to enjoy a respite from the fierce persecutions with which for a long time they had been visited. A few months, however, had only elapsed, when James VII., who succeeded his brother Charles, declared it to be his determination to extirpate Presbyterianism from the land. Against this popish and arbitrary monarch, the extreme or Cameronian party issued a solemn declaration. A few days before the publication of this document, the Earl of Argyle, with the consent of a number of exiled noblemen, set sail for Scotland with an expedition, intending, if possible, to overturn the government of James. It was fully expected by the earl and his adherents, that their enterprise would be gladly hailed by the Covenanters. In this, however, they were disappointed. Mr. Renwick, in the name of the party, declined all interference, chiefly on the ground that the expedition "was not con-

certed according to the ancient plea of the Scottish Covenanters, in defence of our reformation expressly according to our Covenants, National and Solemn League." The persecuted remnant in Scotland still continued to maintain their ground on their own principles, and in their own way. Instead of diminishing, they were every day on the increase; and it soon became apparent to the Council, that unless decisive steps were taken, they would become a very powerful body. The most strenuous efforts, accordingly, were made to crush the good cause, and, as one of the most effectual means of doing so, the military not merely dragged to prison, or cruelly murdered, all the Covenanters who fell in their way, but they redoubled their exertions to secure the person of Mr. Renwick, whom they considered as the leader of the party. Still he and his followers assembled, as often as they conveniently could, for the worship of the God of their fathers. And not only so, but they held stated meetings to concert measures for their own defence. At one of these meetings a paper was drawn up, entitled the 'Informatory Vindication,' which having been revised by Mr. Renwick, was printed in Holland, and circulated throughout the kingdom. In that paper they avowed it to be their determination to maintain and contend for the principles of the Reformation. A declaration of this nature only enraged the government the more against them. James, accordingly, under the mask of tolerating "moderate" Presbyterians, issued three different proclamations, threatening vengeance against the more resolute of the party. Some individuals, not being aware of the hidden purpose which the crafty monarch had in view, to support Popery, accepted the indulgence held out to them. Mr. Renwick and his adherents, however, decidedly refused to avail themselves of the offer made, declaring that "nothing can be more vile than when the true religion is tolerated under the notion of a crime, and when the exercise of it is allowed only under heavy restrictions." At the early age of twenty-six, this faithful servant of God, one of the most upright and consistent ministers of the period, was apprehended, tried for treason, and sentenced to be executed in the Grassmarket, Edinburgh. "I am this day to lay down my life," he said at the place of execution, "for these three things: *First*, For disowning the usurpation and tyranny of James, Duke of York. *Second*, For preaching that it was unlawful to pay the cess expressly exacted for bearing down the gospel. *Third*, For teaching that it was lawful for people to carry arms in defence of their meetings for their persecuted gospel ordinances. I think a testimony for these is worth many lives; and if I had ten thousand I would think it little enough to lay them all down for the same." Renwick met death at the hands of his persecutors with a heroism and unflinching fortitude worthy of the last of that noble band of martyrs who sealed with their blood their

devoted attachment to the covenanted work of Reformation in Scotland.

The reign of James was destined to be short. He had been an ill-concealed papist from the commencement of his reign, and all his efforts had been secretly directed to the establishment of popery in the land. For a time his object was not apparent, but at length the eyes of the clergy of England were opened, and the alarm was given from a thousand pulpits, that if immediate steps were not taken to avert the threatened danger, popery would ere long become the established religion of England. In vain did James endeavour to intimidate the clergy by imprisoning some of the bishops in the Tower. This only hastened matters to a crisis. The infatuated monarch was driven from his throne, and compelled to seek a refuge on a foreign shore. William, Prince of Orange, at the invitation of the people of England, ascended the throne, and after having patiently endured the most intolerable oppression and sufferings for twenty-eight long years, the Covenanters found in the peaceful Revolution of 1688, the sword of persecution finally sheathed, Presbytery restored to their long-tried but beloved church, and both their civil and religious privileges secured on a firm and satisfactory basis. See SCOTLAND (CHURCH OF).

COW (SACRIFICE OF). See HEIFER (SACRIFICE OF).

COW-WORSHIP. The vast utility of the cow, as affording valuable nourishment to man, has made that animal be accounted among many heathen nations as a fit emblem of the earth. In Egypt, in Syria, and in Greece, Isis, the Egyptian goddess, is represented as bearing the head of a cow; Astarte, the Syrian goddess, as wearing the horns of the cow; and the Grecian Juno as having a cow's eyes. Venus is sometimes figured as a cow giving milk to her calf. To changed into a cow is also an emblem of the earth. The cow of Minos, which on each day was white, red, and black, has been explained as referring to the three different aspects which the earth presents in the bright blaze of noon, in the purple tinge of the evening or morning, and in the dark shades of night. In the fables of Brahmanism, the earth takes the form of a cow named Kamadhounka, which gives its worshippers all that they desire. In the festival which is observed in China in honour of the cultivation of the soil, (see AGRICULTURE, FESTIVAL OF,) a cow is marched in procession through the streets of Pekin, to denote the fertility of the earth. Among the Adighe, a race of Circassians, a cow is offered in sacrifice to ACHIN (which see), the god of horned cattle. According to the cosmogony of the Scandinavian Edda, before the heavens and the earth were created, the cow Audhumbla was produced in the place where the southern fires of the Muspelheim melted the ice of the Nifheim. This cow denotes the cosmogonic earth, the earth without form and void. The representation of

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a cow giving suck to its calf, is seen in the Egyptian monuments, in the Assyrian sculptures taken from the ruins of Nineveh, in the Lycian bas-reliefs, and on an Etrurian vase. There is a remarkable symbolical representation among the Hindus, consisting of a serpent with a lion's head and a bull's horns, and in its open throat is a cow from which a large cluster of bees are issuing. Müller thus explains the symbol. The serpent signifies the Eternal, who has made light, indicated by the lion; while by his productive power, denoted by the bull, he has given origin to the earth, figured as usual by a cow; and the earth has undergone a destruction, and a re-construction, indicated by the bees. Kämpfer tells us, that in Japan there is seen in a cavern an idol which is called by the Japanese the great representation of the sun, and which is seated upon a cow denoting the earth. In the Hindu Rig-Vedas, clouds are sometimes symbolized by cows. One of the Asouras is said to have stolen the heavenly cows. It was Pami the merchant, or among the Greeks *Hermes*, who took away the cows of the sun. This robbery of the cow-clouds is one of the favourite myths of the Greeks. It is found in the history of the son of Mercury, Autolyceus, of Bias and Melampus, of Pirithous and Theseus, and in the story of Cacus. In the Rig-Veda, the serpent Ahi has stolen the cows or clouds of Indra, and shut them up in a cavern. Mercury, the god of the harmonies of the world, discovers and delivers these cows. The cow-cloud is the wife, or at least the concubine of Indra, and in this capacity Indra is called Vrichabha, which signifies, "he who gives rain," and also "the bull." When Ahi then, or the serpent, causes the clouds to disappear from the sky, he has stolen from the great god Indra, his spouse, and the cows were pregnant by Ahi, when the lord of thunder delivered them. Among the Hindus the cow is held in the greatest veneration, but particularly the species called the Brahman or sacred cow, and by many families a cow is kept for the mere purpose of worshipping it. See ANIMAL-WORSHIP.

COWL, a kind of monkish habit worn by the *Bernardines* and *Benedictines*. Some have distinguished two forms of cowls, the one a gown reaching to the feet, having sleeves and a capuche used in ceremonies; the other a kind of hood to work in, called also a scapular, because it only covers the head and shoulders.

CRANÆA, a surname of ARTEMIS (which see), supposed to have been derived from a temple on the summit of a hill in Phocis, in which young men officiated as priests, who enjoyed the office for the space of five years.

CRATOS (Gr. strength), the son of Uranus and Ge, one of the ancient Pagan deities of an inferior order.

CREATICOLÆ (Lat. creature worshippers), a Christian sect which arose in the sixth century, headed by Severus of Antioch, who maintained that

the body of Christ was corruptible, but in consequence of the Godhead dwelling in it was never corrupted. The controversy in reference to the body of Christ was keenly agitated in the reign of Justinian, who favoured the party of the APHTHARTODOCITES (which see).

**CREATION.** The systems of cosmogony or theories in reference to the creation of the world have been numerous and varied. It may be interesting, and not unimportant to describe some of the most important views which have been entertained on this subject.

In ancient times, the opinion was held by some philosophers in Greece, that the world is eternal both in form and duration. Among the most eminent of the advocates of this theory, Aristotle may be ranked. He taught that the universe having been the offspring of an eternal cause, must have been itself eternal. It was not so much in his view a creation, as an emanation of the Deity. The universe, according to Plato, is the eternal representation of the unchangeable idea which was from eternity united with changeable matter. The Neo-Platonists of Alexandria in the sixth century, maintained that God and the universe were co-eternal. Xenophanes, Parmenides, and some other philosophers of ancient Greece, held that God and the universe was the same. This Pantheistic system has been revived in Germany in modern times.

The greater number of the ancient Pagan philosophers, however, taught that the matter or substance of the universe was eternal, while in its present form it had its origin in time. The *materia prima*, or original condition of the universe, was a state of chaos. The chaos of Hesiod was the parent of Erebus and Night, and from the union of these sprung Air and Day. The Epicurean system of creation was an atomic theory, according to which a fortuitous concourse of atoms gave rise to the present organization of bodies. In the opinion of the Stoics there were two original principles, God and Matter,—the first active, and the second passive,—and from the operation of the one upon the other the universe was created.

The Scripture doctrine of creation is to be found in the book of Genesis, from which it appears that God created all things out of nothing, by the word of his power. "He spake, and it was done; he commanded, and it stood fast." The universe was not constructed out of an elementary matter, which existed previously to the work of creation, but matter itself was created or called into existence by the fiat of the Almighty. To assure us of this important truth, Moses expressly tells us, Gen. ii. 3, that "God rested from all his works which he created and made," or as it is in the original, "created to make." The materials from which the heavens and the earth were made, were in a state of chaotic confusion, or as it is expressed in the Mosaic record, were "without form and void." The first element

separated from chaos was light, not in its present form, concentrated in a common receptacle, but diffused throughout the universe. The next event in this great work of creation was the formation of the firmament, and a division of the chaotic mass into two great parts, one beneath, and one above the firmament. This was followed by the separation of the land from the waters; then by the creation of grass and herbs, of shrubs and trees; after which were formed the lights of heaven, particularly the sun and moon, in the former of which the light hitherto diffused was collected into a receptacle. The earth being thus prepared to be the habitation of living creatures, God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." The earth was next replenished with fourfooted beasts and creeping things. Last of all man was created, and the language in which this crowning act of creating power is described, shows that the highest importance was attached to it by the Deity himself: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Man, the highest in the scale of created being, appears last, and it is not a little remarkable that no species or family of existences is created after him. On this subject the late lamented Mr. Hugh Miller forcibly remarks: "With the introduction of man into the scene of existence, creation seems to have ceased. What is it that now takes its place, and performs its work? During the previous dynasties, all elevation in the scale was an effect simply of creation. Nature lay dead in a waste theatre of rock, vapour, and sea, in which the insensate laws, chemical, mechanical, and electric, carried on their blind, unintelligent processes: the *creative fiat* went forth; and, amid waters that straightway teemed with life in its lower forms, vegetable and animal, the dynasty of the fish was introduced. Many ages passed, during which there took place no farther elevation: on the contrary, in not a few of the newly introduced species of the reigning class there occurred for the first time examples of an asymmetrical misplacement of parts, and, in at least one family of fishes, instances of defect of parts: there was the manifestation of a downward tendency towards the degradation of monstrosity, when the elevatory fiat again went forth, and, *through an act of creation*, the dynasty of the reptile began. Again many ages passed by, marked, apparently, by the introduction of a warm-blooded oviparous animal, the bird, and of a few marsupial quadrupeds, but in which the prevailing class reigned undeposed, though at least unelevated. Yet again

however, the elevatory fiat went forth, and *through an act of creation* the dynasty of the mammiferous quadruped began. And after the further lapse of ages, the elevatory fiat went forth yet once more *in an act of creation*; and with the human, heaven-aspiring dynasty, the moral government of God, in its connection with at least the world which we inhabit, 'took beginning.' And then creation ceased. Why? Simply because God's moral government *had* begun,—because in necessary conformity with the institution of that government, there was to be a thorough identity maintained between the glorified and immortal beings of the terminal dynasty, and the dying magnates of the dynasty which now is; and because, in consequence of the maintenance of this identity as an essential condition of this moral government, mere *acts of creation* could no longer carry on the elevatory process. The work analogous in its end and object to those *acts of creation* which gave to our planet its successive dynasties of higher and yet higher existences, is the work of Redemption. It is the elevatory process of the present time,—the only possible provision for that final act of recreation 'to everlasting life,' which shall usher in the terminal dynasty."

The doctrine, that all things were created by God out of nothing, was a stone of stumbling to the Gnostics in the early Christian church, and to all who still cleaved to the cosmoplastic theories of antiquity. Accordingly we find Hermogenes, who lived near the close of the second and the beginning of the third century, reviving the doctrine of the Greek philosophy concerning the *Hyle*, and he accounted for the existence of the imperfection and evil which are found in the world, by maintaining that "God's creation is conditioned by an inorganic matter which has existed from eternity." Origen, on the other hand, denied the doctrine of a pre-existent matter, and declared his belief in the existing world as having had a specific beginning, but he maintained the idea, to use the language of Neander, "of a continual *becoming* of this spiritual creation—a relation of cause and effect without temporal beginning—the Platonic idea of an endless becoming, symbolizing the eternity of the divine existence."

Among the modern Jews, there has been a considerable diversity of opinion regarding the creation of the world. Some of them, entertaining the idea that every world must continue seven thousand years, corresponding to the seven days of the week, believe and maintain that there was a world previous to the creation of the present. Others suppose that the world existed from all eternity, and others still, that all creation is an emanation from God. In the twelfth century a dispute arose concerning the antiquity of the universe, and it was argued by a Jewish writer, that "God never existed without matter, as matter never existed without God," an absurd idea, which was ably refuted by Maimonides, who framed the modern Jewish Confession of Faith. A Jew of

the name of Sarza was actually burnt alive through the influence of the Rabbies of Spain, for no other crime than maintaining that the world was not produced out of nothing, but that it was created by a successive generation of several days. The doctrine was maintained by a celebrated Rabbi, that God created seven things before the universe,—the throne of God—the sanctuary—the name of the Messiah—paradise—hell—the law—and repentance. Without these he alleged the world could not be supported. He also taught that the heavens were created by the light of the garment of God, as it is written in Scripture, "He covereth himself with light as with a garment, and stretcheth out the heavens like a curtain." The same writer broached the strange idea that the earth was formed out of the snow which was under the throne of the glory of God. On the subject of creation a dispute arose between two celebrated Jewish schools, which is thus noticed by a writer on the history of the Modern Jews: "The one contended that the heavens were created before the earth, because it was necessary that the throne should be made before the footstool. These supported their opinion by these words, 'The heaven is his throne and the earth is his footstool.' The other maintained that the earth was first created, because 'The floor must be laid before the roof can be put on.' In addition to these opinions, the learned Maimonides, the great oracle of the modern Jews, taught that 'All things were created at once, and were afterwards successively separated and arranged in the order related by Moses.' He illustrates his meaning, by comparing the process of creation to that of a husbandman who sows various seeds into the ground at once: some of which are to spring out of the soil in one day, others after two, and others not until three or more days. Thus God made all things in a moment; but in the space of six days formed and arranged them in order."

The doctrine of the Jewish Cabbala in regard to creation is, that the whole universe is an emanation from God, and thus that the universe is God manifested, or an evolution and expansion of the Deity, who is concealed in his own essence, but revealed and visible in the universe. According to the nearness of the different worlds to the Great First Cause, is the degree of splendour with which the revelation of Divinity takes place. The last and remotest production of emanative energy is matter, which is rather a privation of perfection than a distinct essence. The first emanation, called in the Cabbalistic philosophy ADAM KADMON (which see), was a great fountain or channel through which all other emanations might be produced. From this firstborn of the infinite went forth ten luminous streams termed *Sephiroth*. "Through these luminous channels," says Mr. Allen in his 'Modern Judaism,' "all things have proceeded from the first emanation of Deity;—things celestial and immanent in emanation; spiritual, and produced without pre-existent matter; angelic, and

created in substance and subject; and material, which depend on matter for their being, subsistence, powers, and operations.—These constitute four worlds. Aziluth, or the world of emanation; proceeding from the primordial light, through the medium of the firstborn of Infinity; and comprehending all the excellencies of the inferior worlds, without any of their imperfections. Briah, or the world of creation; containing those spiritual beings which derive their existence immediately from the Aziluthic world. Jetsira, or the formative world; containing those spiritual substances which derive their immediate origin from the Briatic world. Ashia, or the material and visible world; including all those substances which are capable of composition, motion, division, generation, and corruption: this world consists of the very dregs of emanation, and is the residence of evil spirits."

The theory of the creation, as laid down by the ancient Egyptians, was, that an illimitable darkness, called Athor or mother-night, and regarded as the primeval element of mundane existence, covered the abyss; while water and a subtle spirit resided through divine power in chaos. A holy light now shone, the elements condensed, or were precipitated beneath the sand from the humid parts of rudimentary creation, and nature thus fecundated, the gods diffused through space all the objects animated and inanimate which are found in the universe.

According to the cosmogony of the Hindus, as given by M. Polier, in his 'Mythologie des Indous,' we learn that "In the primordial state of the creation, the rudimental universe submerged in water reposed in the bosom of the Eternal. Brahm, the architect of the world, poised on a lotus-leaf floated upon the waters, and all that he was able to discern was water and darkness." Such was the original condition of things when Brahm resolved to produce a huge seed or egg which should contain within itself the elementary principles of universal nature. This is the mundane egg of the Hindus, thus described by Dr. Duff: "The producing of such an egg implies a new exercise of divine power. But even divine power, according to the mythologist, cannot be *immediately* exercised—*directly* manifested—by pure immaterial spirit. For action, corporeal form is absolutely indispensable. Hence it is that, for the production of the intended egg, Brahm is represented as having assumed a new and peculiar form; and, in that form, is usually named *Purush* or the *primeval male*. His divine energy, already separated from his essence, is also supposed to be *personified* under a *female* form, *Prakriti* or *Nature*. On *Purush* and *Prakriti* was devolved the task of giving existence to the celebrated Mundane egg. Having once finished their task, these peculiar and specific manifestations of Brahm and his energy seem to have vanished from the stage of action, to give way afterwards to other distinct manifestations for the accomplishment of purposes alike specific.

"All the primary atoms, qualities, and principles—the seeds of future worlds—that had been evolved from the substance of Brahm, were now collected together, and deposited in the newly produced egg. And into it, along with them, entered the self-existent himself, under the assumed form of Brahma; and there sat, vivifying, expanding, and combining the elements, a whole year of the creation—a thousand yugs—or four thousand three hundred millions of solar years! During this amazing period, the wondrous egg floated 'like a bubble on an abyss' of primeval waters—rather, perhaps, chaos of the grosser elements, in a state of fusion and commixion,—increasing in size, and blazing refulgent as a thousand suns. At length, the Supreme, who dwelt therein, burst the shell of the stupendous egg, and issued forth under a new form, with a thousand heads, a thousand eyes, and a thousand arms!

"Along with him there sprang forth another form, huge and measureless! What could that be? All the elementary principles having now been matured, and disposed into an endless variety of orderly collocations, and combined into one harmonious whole, they darted into visible manifestation, under the form of the present glorious universe;—a universe now finished and ready made, with its entire apparatus of earth, sun, moon, and stars! What, then, is this multiform universe? It is but an harmoniously arranged expansion of primordial principles and qualities. And whence are these?—Educated or evolved from the divine substance of Brahm. Hence it is, that the universe is so constantly spoken of, even by the mythologists, as a manifested form of Brahm himself, the supreme invisible spirit. Hence, too, under the notion that it is the manifestation of a being who may assume every variety of corporeal form, is the universe often *personified*; or described as if its different parts were only the different members of a *person* of prodigious magnitude, in human form. In reference to this more than gigantic being, viewed as a personification of the universe, it is declared that the hairs of his body are the plants and trees of the forest; of his head, the clouds; of his beard, the lightning;—that his breath is the circling atmosphere; his voice, the thunder; his eyes, the sun and moon; his veins, the rivers; his nails, the rocks; his bones, the lofty mountains!"

In the ancient Scandinavian poem, 'The Völuspá or Song of the Prophetess,' the primeval state of the material creation is described as having been a vast void abyss, called *Ginnunga-Gap*, the cup or gulf of delusion. The northern nebulous and dark region of this abyss was called Niflheim or Mist-Home, a dismal place of night, and mist, and ice, where is situated Huergelmir or the spring of hot water, from which issue twelve rivers. The southern part of the abyss was illuminated by rays emanating from the sphere or abode of light, named Muspelheim. From this torrid zone of the infant universe blew a scorching wind which melted the frozen wa-

ters of the Elivágar, from which was produced the giant *Ymir* in the likeness of man. At the same time was created the cow *Audhumbla*, from whose capacious udder flowed four streams of milk which gave healthful nourishment to *Ymir*. By licking the stones which were covered with salt and hoar-frost, she produced in three days a superior being called *Bur* or *Buri*, in the shape of a man. *Bör*, the son of *Buri*, married a Joten or giant-woman, from which union sprang the three gods, *Odin*, *Vili*, and *Ve*, who combined in killing *Ymir*, and dragging his remains into the midst of *Ginnunga-Gap*. At this point begins the work of creation. "Of the flesh of *Ymir*," as we are told, "they made the earth; of his blood, the ocean and the rivers; of his huge bones, the mountains; of his teeth, his jaw-bones, and the splinters of some of his broken bones, the rocks and the cliffs; of his hair, the trees; of his brain, the clouds; and of his eye-brows, *Midgard*—the abode of man. Besides, of his ample skull, they constructed the vault of heaven, and poised it upon the four remotest pillars of the earth, placing under each pillar a dwarf, the name of each respectively corresponding to one of the cardinal points of the horizon. The sparks and cinders, which were wafted into the abyss from the tropical region of *Muspelheim*, they fixed in the centre of the celestial concave, above and below *Ginnunga-Gap*, to supply it and the earth with light and heat." The Scandinavian account of the creation of man, as given in the '*Völuspá*,' is curious. Three mighty and beneficent *Æsir* or gods, while walking on the sea-shore, found two trees, or, as some assert, two sticks, floating upon the water, powerless and without destiny. *Odin* gave them breath and life; *Hönnir*, souls and motion; and *Lodur*, speech, beauty, sight, and hearing. They named the man *Ask*, the ash, and the woman, *Embla*, the alder; and from this first pair have sprung mankind destined to reside in *Midgard*, the habitable globe.

According to the doctrine of the early Persian or Iranite Magi, the first living being was the ox *Abudad*, which was slain by *Ahriman*; but *Ormuzd* formed from its body the different species of beasts, birds, fishes, trees, plants, and other productions. When the ox died, a being called *Kajomorz* sprang from its right leg, and this being having been killed by the *Devs*, the elementary particles which entered into the composition of his body were purified by being exposed to the light of the sun during forty years, and became the germ of the *Ribas* tree, out of which *Ormuzd* made the first man and woman, *Mesha* and *Meshiana*, infusing into them the breath of life. He thus completed the work of creation in six periods, holding the festival *Gahanbar* at the end of each of them.

Thus have we endeavoured to exhibit some of the most important traditions which have prevailed in heathen nations on the subject of the creation of the world, and in taking a review of the whole, we

cannot fail to be struck with the distinct traces which are to be found in them of the Mosaic narrative having been the original foundation of the whole. Tradition, in this as in almost every other case, is truth perverted from its original purity, and so distorted in the course of generations as to bear only a faint resemblance to the statements of the ancient inspired record. See *CHAOS, EGG (MUNDANE)*.

**CREDENCE TABLE**, a table near the altar on which, in some churches, the bread and wine to be used in the eucharist are placed before being consecrated. In various Episcopal churches in England, such tables are found, though not perhaps sanctioned by the ecclesiastical canons.

**CREED**, a condensed view of Christian doctrine adopted by many churches as the subordinate standard or test by which the right of admission into their communion is tried. The main standard of all Protestant churches is the Word of God, but the great majority of them have adopted, besides the Sacred Scriptures, what have been called subordinate standards—creeds, articles, and confessions. It has sometimes been argued by those churches, for example, the Congregationalist, which disown all subordinate standards, that creeds and confessions of all kinds, being mere human compositions, are unwarrantable additions to the Divine Word, and proceed upon a virtual denial of the perfection and permanent authority of that Word. The usual reply, however, to such objections is, that the creeds used by the churches of Christendom, but especially the Protestant churches, profess to contain only Scriptural doctrines, not the opinions of men. But if so, it may be said, what is the necessity for creeds at all, since all the truths which they contain are already to be found in the Bible? To this objection the reply is obvious. It may sometimes be necessary to set forth particular scriptural truths, with special prominence, in consequence of heresies and errors which have arisen in the Christian church. Both the heretic and the orthodox profess high respect for the Bible, and both alike appeal to it in support of their respective opinions, which may be even diametrically opposed to each other. To distinguish, therefore, the orthodox from the heretic, a test must be applied, and what other test is called for in the circumstances, but the plain statement in human language of the disputed doctrine, expressed so as to exclude the opposite error. Hence the origin of creeds and confessions. They are found to be specially called for, in consequence of a diversity of opinion existing among Christians in reference to some doctrine or statement of the Divine Word.

The churches who use creeds do not allege that these creeds have any authority in themselves, or that they ought to be considered as in the least degree infringing upon the supreme authority of the Bible; but all that such churches affirm is, that creeds contain in a simple and condensed form what they believe to be the teaching of the Bible on cer-

tain points which happen to be disputed. In this way harmony and uniformity are obtained, not only in the public ministrations of the clergy, but in the general belief of the private members of the church. Accordingly, such symbols were introduced at an early period of the church, when her orthodoxy, peace, and unity were seriously threatened to be disturbed by the propagation of heresy and error. Hence the APOSTLES' CREED (which see), as it is termed; the NICENE CREED (which see); the ATHANASIAN CREED (which see); the JEWISH CREED; and among Roman Catholics, the Creed of Pope Pius IV. (see PIUS IV. CREED OF POPE). In the same way, and for similar reasons, modern churches have given fuller and more expanded views of their belief in the form of Confessions. Hence we have the AUGSBURG CONFESSION (which see), and the WESTMINSTER CONFESSION in addition to several others which have been adopted in virtue of the dogmatic power which the church claims as the depositary of the Scriptures, and appointed to interpret them. But if creeds and confessions are to be maintained, it is of the utmost importance that the precise position which they occupy be fully understood. Their whole authority, it must never be forgotten, is derived solely from the Bible. To that test every individual member of the church has a right to bring them, and they are binding upon the conscience of no man, except in so far as it can be shown that their statements are in conformity with Bible truth. If not agreeable to the supreme standard, the Word of God, they ought to be rejected without the slightest hesitation or reserve. The Bible, and the Bible alone, as Chillingworth remarks, is the religion of Protestants.

CRES, a son of *Zeus*, born to him by a nymph of Mount Ida. From Cres is believed to have been derived the name of the island of Crete.

CRESCENT, the sign of the Mohammedans, by which they distinguish themselves from Christians or followers of the cross. Some Mohammedan doctors allege that the crescent was adopted as a distinctive mark by the Moslems, in consequence of the Hegira, or flight of Mohammed from Mecca to Medina having taken place at the time of the new moon, when it appears in the form of a crescent. Other writers, however, allege that the use of the crescent arose from the circumstance, that the ancient Arabians worshipped the moon.

CRESIUS, a surname of DIONYSUS (which see), under which he was worshipped at Argos.

CRESELLE, a wooden instrument used instead of bells among the Romanists, in various parts, to summon the people to Divine service during Passion week. Such a mode of summoning to worship is said to have been derived from the primitive Christians, who are by some writers said to have used an instrument of this kind before bells were invented, to call the brethren secretly to prayer in times of persecution. The Cresselle is supposed to

represent Christ praying upon the cross, and inviting all nations to embrace his doctrine. Wooden instruments of the same kind are still in use both among the orthodox and heretics in the Turkish dominions, in consequence of the strong prejudices which the Turks entertain against the sound of bells.

CREUSA, a Naiad among the ancient Greeks, the daughter of *Oceanus* and *Ge*.

CRINITI FRATRES (Lat. Long-haired Brethren), a name under which Augustine censures the Mesopotamian monks for wearing long hair against the rule of the Roman Catholic church.

CRISPITES, the followers of Dr. Tobias Crisp, who taught a species of *Antinomian* doctrine in the seventeenth century in England. Messrs. Bogue and Bennett, in their 'History of Dissenters,' call him "one of the first patrons of Calvinism run mad." The writings of Crisp were ably answered by Dr. Daniel Williams, in a work entitled 'Gospel Truth Stated and Vindicated,' who plainly shows that his views, on some of the most important and peculiar doctrines of Christianity, were extreme and erroneous in their character. Thus, for instance, he taught that the sins of the elect were so imputed to Christ as to be actually his; and the righteousness of Christ was so imputed to them as that they are no longer sinners, but righteous as Christ was righteous. According to the scheme of the Crispites, God sees no sin in believers, nor does he punish them because of sin. He is not displeased with the believer on account of his sin, nor pleased with him on account of his obedience, so that the child of God is neither the worse for his sins, nor the better for his obedience. Sin does the believer no hurt, and righteousness does him no good, nor must he pursue it to this end. Repentance and confession of sin, in the view of Dr. Crisp, are not necessary to forgiveness, but a believer may certainly conclude before confession, yea, as soon as he hath committed sin, his interest in Christ, and the love of Christ embracing him. In regard to the time of justification, Dr. Crisp says, "He did it from eternity in respect of obligation; but in respect of execution, he did it when Christ was on the cross; and, in respect of application, he doth it while children are yet unborn." Crisp was the great Antinomian opponent of Baxter, Bates, and Howe, and when his works were reprinted in 1692, such was the ability and power with which they were exposed by Bishop Bull and Dr. Williams, that the Antinomians were reduced in England to a very small number. The controversy, however, was again revived by Dr. Gill, who republished Dr. Crisp's sermons in 1745, with notes, in which he justified some of his peculiar expressions, and apologized for others. The Antinomian doctrines then promulgated were diffused to a great extent among the Particular Baptists in England. See ANTINOMIANS.

CRITHOMANCY (Gr. *crithos*, barley, and *mantia*, divination), a species of divination, founded on

the appearance which the dough of the barley-meal cakes, which were used in sacrifice, assumed, when it was kneaded into cakes.

**CRUIS**, one of the Titans of the ancient Greeks, a son of Uranus and Ge, and the father of Astræus, Pallas and Perses.

**CROCEATAS**, a surname of *Zeus*, derived from *Croceæ* in Laconia.

**CROCEFISSO SANTISSIMO** (Ital. most holy crucifix), a wooden crucifix at Naples, which is remarkable for having thanked Thomas Aquinas for his beautiful and salutary writings. It belonged to the church of St. Dominic the Great.

**CROCE, SANTA DI GERUSALEMME** (Ital. the holy cross of Jerusalem), one of the seven great Basilicas of Rome. It is particularly remarkable for the immense number of relics which it contains, all of which are exhibited on a particular day for the reverence and adoration of the devotees of the Romish church. The fourth Sunday in Lent is the most remarkable day in the year at the Basilica of Santa Croce di Gerusalemme. All who attend the services at that church on that day are entitled to certain indulgences; and all who have share in the masses celebrated are entitled to the release of one soul from purgatory. The great attraction of the festival is the exhibition of the relics of this church, which are noted among the wonders of Rome. The scene is thus described by Mr. Seymour, who was himself an eye-witness of it. "At one end of the church there is a small gallery, capable of holding three or four persons. In this appeared the bishop in full canonicals, with mitre and alb. On either hand stood a priest; on these three every eye in the vast assembly was fixed; one priest rung a bell, then the other handed one of the relics to the bishop; and he, reverently receiving it, exhibited it to the assembled multitude, the priest announcing with a loud voice—

"The finger of St. Thomas, the Apostle and Martyr of our Lord Jesus Christ."

"The bishop then presented the relic, said to be the very finger with which the unbelieving Thomas touched our Lord's side! He held it, according to the invariable custom in exhibiting relics, right before him, then turning it to those on the right, then to those on the left, then again to those immediately before him. He then kissed the glass case which contained the finger, and returned it to the priest.

"Another relic was then produced and placed in the hands of the bishop, and the priest as before announced—

"Two thorns from the crown of thorns of our Lord Jesus Christ."

"The bishop exhibited this as before, and it was easy to see in the glass case the two thorns set and standing erect, each thorn being about three inches long. He then kissed the case and returned it to the priest.

"A third relic was next produced, it was presented

reverently by the priest, and was received as reverently by the bishop, the priest announcing—

"The tablet with the inscription over the cross of our Lord Jesus Christ."

"The bishop exhibited this relic as the others; the characters in Greek and Hebrew and Latin, though very dark and large, were very far from being easily legible, and the tablet itself seemed rather small for the occasion. It was about nine or ten inches in length, and about five in depth;—the bishop also kissed this relic and returned it to the priest.

"A fourth relic was next placed in the hands of the bishop, and as he exhibited it, the priest exclaimed—

"One of the nails that fastened to the cross our Lord Jesus Christ."

"This relic was a very shewy affair, being enclosed in a very pretty glass and gold case. In the centre was a black thing said to be the nail, with two angels made of gold, kneeling and worshipping it! It was exhibited, kissed, and then returned to the priest.

"Another relic was produced—the fifth and last. As the priest presented it to the bishop, the bishop seemed to start under a sense of awe, and to gaze on it with devout wonder. Before he would touch the holy thing he must uncover. His mitre, which had been worn while exhibiting the other relics, was immediately removed. He could not with covered head look upon the sacred thing, he bowed profoundly to it, and then taking a large glass cross from the priest, the priest announced—

"Three pieces of the most holy wood of the cross of our Lord Jesus Christ."

"In an instant the whole assembly as if by magic was prostrate, even the monks removed their little skull-caps, and every individual present except the few English there, prostrated himself as in the act of the highest adoration, in precisely the same way as when adoring at the elevation of the host. The silence was deep and profound throughout that vast assembly: some seemed to hold their breath impressed with awe; some seemed in deep devotion to breathe prayer in secret; some gazed intently on the relic, and moved their lips as if addressing it, while the bishop held it before them. It was a cross of glass, set at the ends in rich chased gold; it was hollow, and there appeared within it three small pieces of wood; they varied from two to four inches in length, and were about half or three quarters of an inch in breadth. After the bishop had duly exhibited this—after the people had worshipped it—after he had returned it to the priest, the bishop and priest retired, and the congregation dispersed."

**CROCIARY.** See **CROSS-BEARER**.

**CROCOTA**, a dress worn by women among the ancient Greeks and Romans. It was more especially worn at the festival of the *Dionysia*, and also by the priestesses of *Cybele*.

**CROMCRUACH**, the principal god of the ancient Irish. The image was carved of gold and silver, and surrounded by twelve other smaller images, all of brass. According to a legend, on the arrival of St. Patrick, the idol *Cromcruach* fell to the ground, like Dagon of old before the ark, and the lesser brazen images sunk into the ground, up to the neck.

**CROMLECH** (Celt. *crom*, crooked or bent, and *leach*, a stone), an ancient Druidical altar, of which there are many specimens still found in different parts of Britain and Ireland. The cromlechs are formed of rude stones, set in different forms and situations, supposed to have been dedicated to particular deities. The most usual form is that of an immense mass of stone of an oblong shape, with one end resting on the ground, and the other extremity supported by two large upright stones. Sometimes smaller cromlechs are seen of a triangular shape, and like the larger supported by two upright stones in an inclined position. It is supposed that the lesser may have been used for the purposes of ordinary sacrifice, while the greater may have been reserved for occasions of extraordinary solemnity. The incumbent stone or slab of the cromlechs is sustained in some cases by rows of upright pillars; in other instances the table is supported by two or more large cone-shaped rocks, but on none of the stones used in the construction of these altars can the mark of any tool be discovered. A variety of opinion exists as to the origin of the name *cromlech*. Some suppose the term to have been applied to these rude altars from their inclining position; others from the respect paid by the Druidical worshippers to these stones by bowing before them; while by others still the idea has been broached, that they derived their name from being the stones on which sacrifices were offered to a god called *Crom*. An ingenious conjecture has been advanced, that they were placed in an inclined position to allow the blood of the victims slain upon them to run off freely.

**CRONIA**, a festival celebrated among the ancient Greeks at Athens, in honour of **CHRONOS** (which see), whom Cæcrops had introduced as an object of worship into Attica. The name *Cronia* is given by the Greek writers to the Roman Saturnalia. A festival in honour of Chronos was also observed among the people of Rhodes, at which human sacrifices are said to have been offered.

**CRONUS**. See **CHRONOS**, **SATURN**.

**CROSIER**, the pastoral staff, so called from its likeness to a cross, which the archbishops formerly bore as the common ensign of their office. When an archbishop was invested with the episcopal dignity, he was formally installed by the delivery of a crosier into his hands. Sometimes a straight staff was presented instead of a crosier or crook. The staff of the archbishop had usually a single, and that of the patriarch a double cross piece. According to Montfaucon, the staff of the Greek archbishop had a cross-piece resembling the letter T. According to

Goari, it was curved upwards in this form T. Dr. Murdoch alleges that the crosier or bishop's staff was exactly of the form of the *lituus*, the chief ensign of the ancient *Augurs*. The crosier of an archbishop is to be distinguished from the pastoral staff of a bishop, the former always terminating in a cross, while the latter terminated in an ornamented crook.

**CROSS**. Our blessed Lord having suffered crucifixion, the figure of the cross, as being the instrument of the Redeemer's death, came to be held in high respect at a very early period in the history of the Christian church. Nay, it even came to be regarded as the mark of a Christian, the sign of the cross being used in baptism. Towards the middle of the fourth century, however, veneration for the cross was carried still farther. During the reign of Constantine the Great, his mother Helena having set out on a pilgrimage to the Holy Land, pretended that she had found there the real cross on which our Lord was suspended. On her return Constantine, who professed a warm attachment to the Christian cause, caused the figure of the cross to be stamped upon his coins, displayed upon his standards, and painted on his shields, helmets, and crown. Christians seem to have soon after begun to wear the cross as an official badge or token of their adherence to the faith. It was specially worn by Christian bishops or pastors on the neck or breast, and carried in public processions. The cross worn upon the person was made of wood or gold, or some sacred relic, which was called by the Greeks *perianma*, and was regarded as an amulet or phylactery. The cross was used not only in the Greek, but in the Latin church. The cross which was carried before the bishops in processions, received the name of *crux gestatoria* or carrying cross. For a long time the bishops of Rome claimed the right of having the cross carried before them as exclusively their own. In the twelfth century it was granted to metropolitans and patriarchs, and in the time of Gregory IX. to archbishops. The patriarchs of the Greek church did not so frequently carry the cross, but instead of it they substituted lamps and lighted candles. Towards the end of the seventh century, the council of Constantinople decreed that Jesus Christ should be painted in a human form, hanging upon the cross, that Christians might bear in mind their obligations to the sufferings and death of Christ. In the sixth century, a festival was instituted by Pope Gregory the Great in commemoration of the Empress Helena having found what was alleged to be the true cross. This festival is observed in all Roman Catholic countries on the 3d of May. Another festival in honour of the cross is observed by the Romish church on the 14th of September. The circumstances which led to the institution of this latter festival, are briefly these, as stated by Hurd in his History of Religious Rites and Ceremonies: "In the reign of Heraclitus the Greek emperor, Chosroes, king of Persia, plundered Jerusalem, and took away that part of the

cross which Helena had left there, but which Heraclitus having recovered, it was carried by him in great solemnity to Mount Calvary, whence it had been taken. Many miracles were said to have been wrought on this occasion; and the festival in memory of it is called the Exaltation of the Cross." Both in the Greek and Roman churches, crosses are used both in public and in private, as the insignia in their view of the Christian faith. Among the Greeks the cross is equi-limbed, but among the Romanists it is elongated. A Romish prelate wears a single cross, a patriarch a double cross, and the Pope a triple cross on his arms.

CROSS (ADORATION OF THE), a ceremony of the Romish church observed on Good Friday. It is termed the Unveiling and Adoration of the Cross, and is conducted with great pomp. Mr. Seymour, in his Pilgrimage to Rome, describes it from actual observation: "A cross made of wood stands upon the altar. It is enveloped in a black veil. The deacon hands it to the officiating cardinal. He, standing with his back to the altar and his face to the people, holds the cross before the eyes of the congregation. Then loosening the black veil which envelops it, he uncovers one arm of the cross—pauses—holds it conspicuously before the congregation, and exclaims with a loud voice—

"Behold the wood of the cross!"

"And the response bursts from the choir—

"Come, let us adore it!"

"And immediately the Pope, the cardinals, and all present kneel and adore it, and then resume their seats.

"Again the officiating cardinal uncovers the second arm of the cross—pauses—exclaims as before—

"Behold the wood of the cross!"

"And the response again bursts from the choir—

"Come, let us adore it!"

"And as before, the Pope, the cardinals, and all present kneel and adore it, and then resume their seats.

"Again, the officiating cardinal uncovers the whole cross—pauses—and exclaims as before—

"Behold the wood of the cross!"

"And the response again bursts from the choir—

"Come, let us adore it!"

"And immediately the Pope, the cardinals, and all present kneel and adore it a third time.

"All this was painful enough to me, yet it proved only 'the beginning of sorrows.' There was a solemnity—a silence, a stillness in all, which, combined with the appearance of the chapel, made it very impressive; and this very impressiveness it was that made all so painful.

"The cardinal with his assistants left the altar, and placed the cross on a cushion, on the floor of the chapel, a few paces from the steps of the altar, and retired.

"And here the ceremony commenced indeed. Two or three cardinals approached the Pope, they

stripped off his splendid robes, they removed his glittering mitre, they took off his embroidered shoes, they laid aside his spangled gloves, till he stood before his throne without one emblem of his royal or papal office. There stood the old man, bareheaded and barefooted, and stripped till he seemed to retain little else than a loose white dressing-gown, the dress of a monk of Camaldoli. There he stood, not alone, as if the act were a voluntary humiliation, but in the hands of the cardinals, who, intending to help him and uphold him, seemed to be his guards to force and compel him. There the old man, no longer looking like a Pope, descended from the throne and seemed like one led away to be punished, or to do penance. I could not help thinking that the old man was, in a great measure, an unwilling actor in this scene; there was much uneasiness in his manner; there was dissatisfaction in his face; and his whole appearance was that of a man who was obliged to act against his conscience, in complying with a custom of the church.

"Having conducted the Pope to the end of the chapel, they turned and faced the cross, which lay on the floor near the step of the altar. There they made him kneel and adore it. They raised him, and conducting him some two or three paces nearer, they again made him kneel a second time and adore the cross. Then again they raised him, and leading him nearer still, they again the third time made him kneel and adore the cross. Here at the cross they raised him, and then again he knelt, then rose again and then knelt again. Prostrate before it—on knees and hands, he kissed it, and, according to custom, left an hundred sudi of gold as an offering beside it. He was afterwards conducted to his throne and robed, while the most exquisite music from the choir accompanied the whole ceremony.

"When this is completed by the Pope, the same act is performed by each of the cardinals, all without shoes, adoring and kissing the cross. These are followed by the bishops, heads of orders, &c., all adoring it in like manner, and all making to it an offer of money.

"The deacons then spread the cloth on the altar, light the candles, and reverently place the cross, no longer on the floor, but on the altar amidst the candlesticks.

"Such is—the adoration of the cross:—An act of worship that moved me intensely, infinitely more than anything I had witnessed at Rome. It was an act the most solemn and impressive, that bore every characteristic of idolatry." The doctrine of the church of Rome is, that the cross is to be worshipped with the same supreme adoration (*Latria*) as that which is due to Christ himself.

CROSS-ALPHABETS. In the ceremony observed in the Romish church in the DEDICATION OF CHURCHES (which see), according to the arrangements laid down in the Roman Pontifical, a pot of ashes is provided, which, in the course of the ceremony

mony, is strewed in two broad lines in the form of a cross, transversely from angle to angle of the church; each line about a span in breadth. While the *Benedictus* is being chanted, the Pontiff scores with the point of his pastoral staff on one of the broad lines or ashes, the Greek alphabet, and then on the other, the Latin alphabet. These are called *Cross-Alphabets*.

**CROSS-BEARER**, an officer in the Roman Catholic church, who bears a cross before an archbishop or primate in processions or special solemnities. This office is usually conferred upon the chaplain of the dignity. The Pope has the cross borne before him everywhere; a patriarch anywhere out of Rome; and primates, metropolitans, and archbishops throughout their respective jurisdictions. Gregory XI. forbade all patriarchs and prelates to have the cross before them in the presence of cardinals.

**CROSS (INCENSING THE)**. All crosses intended to be erected in Roman Catholic countries, in the public places, high roads, and cross-ways, as well as on the tops of Romish chapels, undergo the process of consecrating by incense, which is conducted with much ceremony. Candles are first lighted at the foot of the cross, after which the celebrant, having dressed himself in his pontifical robes, sits down before the cross and delivers a discourse to the people upon its manifold virtues and excellences. Then he sprinkles the cross with holy water, and afterwards with incense, and at the close of this ceremony candles are set upon the top of each arm of the cross.

**CROSS (ORDEAL OF THE)**, a mode of trial which was practised among the Anglo-Saxons, probably the most ancient, and the soonest laid aside. The form of it was intimately connected with the wager of law; for the accused person having brought eleven compurgators to swear to his innocence, chose one of two pieces of covered wood, on one of which the cross was delineated: when, if he selected that which had the emblem upon it, he was acquitted, and if otherwise, condemned. This species of ordeal was abolished by the Emperor Louis the Devout, about A. D. 820, as too commonly exposing the sacred symbol.

**CROSS (SIGN OF THE)**, a practice which arose in the early ages of the Christian church from the lively faith of Christians in the great doctrine of salvation through the cross of Christ. Nowhere in the Sacred Writings do we find the slightest allusion to such a custom, but the most ancient of the fathers speak of it as having been a venerable practice in their days, and, indeed, the frequent use of the sign of the cross is declared to have been a characteristic feature of the manners of the primitive Christians. On this subject Dr. Jamieson gives some valuable information: "The cross was used by the primitive Christians as an epitome of all that is interesting and important in their faith; and its sign, where the word could not be conveniently nor safely uttered, represented their reliance on that

event which is at once the most ignominious and the most glorious part of Christianity. It was used by them at all times, and to consecrate the most common actions of life—when rising out of bed, or retiring to rest—when sitting at table, lighting a lamp, or dressing themselves—on every occasion, as they wished the influence of religion to pervade the whole course of their life, they made the sign of the cross the visible emblem of their faith. The mode in which this was done was various: the most common was by drawing the hand rapidly across the forehead, or by merely tracing the sign in air; in some cases, it was worn close to the bosom, in gold, silver, or bronze medals, suspended by a concealed chain from the neck; in others, it was engraven on the arm or some other part of the body by a coloured drawing, made by pricking the skin with a needle, and borne as a perpetual memorial of the love of Christ. In times of persecution, it served as the watchword of the Christian party. Hastily described by the finger, it was the secret but well-known signal by which Christians recognized each other in the presence of their heathen enemies; by which the persecuted sought an asylum, or strangers threw themselves on the hospitality of their brethren; and nothing appeared to the Pagan observer more strange and inexplicable, than the ready and open-hearted manner in which, by this concerted means, foreign Christians were received by those whom they had never previously seen or heard of,—were welcomed into their homes, and entertained with the kindness usually bestowed only on relations and friends. Moreover, to the sacred form of the cross were ascribed peculiar powers of protecting from evil; and hence it was frequently resorted to as a secret talisman, to disarm the vengeance of a frowning magistrate, or counteract the odious presence and example of an offerer of sacrifice. It was the only outward means of defending themselves, which the martyrs were wont to employ, when summoned to the Roman tribunals on account of their faith. It was by signing himself with the cross, that Origen, when compelled to stand at the threshold of the temple of Serapis, and give palm-branches, as the Egyptian priests were in the habit of doing, to them that went to perform the sacred rites of the idol, fortified his courage, and stood uncontaminated amid the concourse of profane idolaters. But, perhaps, the most remarkable instance on record of the use of this sign by the primitive Christians, and of the sense they entertained of its potent virtues, occurs in the reign of Diocletian, when that timorous and superstitious prince, in his anxiety to ascertain the events of his Eastern campaign, slew a number of victims, that, from their livers, the augurs might prognosticate the fortunes of the war. During the course of the sacrifice, some Christian officers, who were officially present, put the immortal sign on their foreheads, and forthwith, as the historian relates, the rites were disturbed. The priests, ignorant of the

cause, searched in vain for the usual marks on the entrails of the beasts. Once and again the sacrifice was repeated with a similar result, when, at length, the chief of the soothsayers observing a Christian signing himself with the cross, exclaimed, 'It is the presence of profane persons that has interrupted the rites.' Thus common was the use, and thus high the reputed efficacy of this sign among the primitive Christians. But it was not in the outward form, but solely in the divine qualities of Him whose name and merits it symbolized, that the believers of the first ages conceived its charm and its virtues to reside. It was used by them 'merely as a mode of expressing, by means perceptible to the senses, the purely Christian idea, that all the actions of Christians, as well as the whole course of their life, must be sanctified by faith in the crucified Redeemer, and by dependence upon him, and that this faith is the most powerful means of conquering all evil, and preserving oneself against it. It was not till after times, that men began to confound the idea and the token which represented it, and that they attributed the effects of faith in the crucified Redeemer, to the outward signs to which they ascribed a supernatural and preservative power.'"

To make the sign of the cross is regarded in Romish countries as a charm against evil spirits or evil influences of any kind. The bishops, archbishops, abbots, and abbesses of the Roman Catholic church wear a small golden cross. When a benediction is pronounced upon anything whatever, it is done by making the sign of the cross over it. Among the adherents of the Greek church, it not only forms a frequently repeated practice in the course of the services of the church, but it occurs almost constantly in the ordinary transactions of life. The servant asking directions from her mistress, or the beggar humbly asking alms, devoutly makes the sign of the cross, and that too in the truly orthodox manner, with the thumb, first and middle fingers bent together, first on the forehead, then on the breast, then on the right shoulder, and then on the left. In Russia the population are in the habit of using the sign of the cross on occasions of almost every kind.

**CROUCHED FRIARS**, an order of religious, called also *Croisiers* or *Cross-Bearers*, founded in honour of the invention or discovery of the cross by the Empress Helena, in the fourth century. Matthew Paris says this order came into England A. D. 1244, and that they carried in their hand a staff, on the top of which was a cross. Dugdale mentions two of their monasteries, one in London, and the other at Ryegate. They had likewise a monastery at Oxford, where they were received in A. D. 1349. This order was dispersed throughout various countries of Europe.

**CROUCHED-MAS-DAY**, the festival in the Greek church in honour of the erection of the cross. From this feast, which occurred on the 14th Sep-

tember, the Eastern church commenced to calculate its ecclesiastical year.

**CROWN**, an ornament frequently mentioned in Sacred Scripture, and commonly used among the Hebrews. We find the holy crown in Exod. xxix. 6, directed to be put upon the mitre of the high-priest. The word in the Hebrew is *nezer*, separation, probably because it was a badge of the wearer being separated from his brethren. It is difficult, however, to say what was the precise nature of the crown. Perhaps, as Professor Jahn thinks, it was simply a fillet two inches broad, bound round the head, so as to press the forehead and temples, and tied behind. The crown was not improbably worn even by private priests, for we learn that the prophet Ezekiel (xxiv. 17, 23) was commanded by God not to take off his crown, nor to assume the marks of mourning. Newly married couples from early times were accustomed to wear crowns. (See **CROWNS, NUPtIAL**). Crowns of flowers were often worn also on festive occasions. The crown was given among ancient nations as a token of victory or triumph. Thus, in the Grecian games, chaplets or crowns of olive, myrtle, parsley, and similar materials, were wreathed round the brow of the successful competitors. Crowns of different kinds were bestowed upon gods, kings, and princes, as ensigns of dignity and authority. Pausanias says that the Magi wore a species of tiara when they entered into a temple. Among the Romans crowns were often given as rewards, and the highest honour which a soldier could receive was the civic crown composed of oak leaves, which was conferred upon any one who had saved the life of a Roman citizen in battle. When a Roman army was shut up within a besieged city, the general who succeeded in raising the siege received from the liberated soldiers a crown of honour, which was composed of grass or weeds or wild flowers. It was customary among the Romans to present a golden crown to any soldier who had specially distinguished himself on the field of battle. The same practice prevailed also among the ancient Greeks.

**CROWN (FUNERAL)**, a crown of leaves and flowers, and among the Greeks generally, of parsley, which was usually wreathed around the head of a dead person before interment. Floral wreaths were often placed upon the bier, or scattered on the road along which the funeral procession was to pass, or twisted round the urn in which the ashes were contained, or the tomb in which the remains were laid.

**CROWN (MURAL)**, a golden crown, adorned with turrets, which was anciently bestowed by the Romans on the soldier who first succeeded in scaling the wall of a besieged city. The goddess **CYBELE** (which see) is always represented with a mural crown upon her head.

**CROWN (NATAL)**. It was customary in ancient times, both at Athens and at Rome, to suspend a crown at the threshold of a house in which a child

was born. The *natal crown* used at Athens when the child was a boy, was composed of olive; when a girl, of wool. Crowns of laurel, ivy, or parsley were used on such occasions at Rome.

**CROWN (NUPTIAL).** Newly married persons of both sexes among the Hebrews wore crowns upon their wedding-day, Cant. iii. 11, and it is probably in allusion to this custom that God is said, when he entered into a covenant with the Jewish nation, to have put a beautiful crown upon their head, Ezek. xvi. 12. Among the Greeks, also, bridal wreaths were worn made of flowers plucked by the bride herself; but the crowns of Roman brides were made of *verbenæ*. The bridegroom also wore a chaplet, and on the occasion of a marriage, the entrance to the house, as well as the nuptial couch, was ornamented with wreaths of flowers. Among the early Christians the act of crowning the parties was the commencing part of the marriage ceremony. After the 128th Psalm had been sung, with the responses and doxologies, and an appropriate discourse had been delivered, and after some preliminary rites, the priest lifted the nuptial crowns which had been laid upon the altar, and placing one upon the head of the bridegroom, and the other upon the head of the bride, he pronounced these words, "This servant of the Lord hereby crowns this handmaid of the Lord in the name of the Father, and of the Son, and of the Holy Ghost, world without end. Amen." This ceremony was followed by prayers, doxologies, and the reading of the Scriptures, particularly Eph. v. 20—33, and John ii. 1—11, at the close of which the Assembly repeated the Lord's Prayer, with the customary responses, and the usual form of benediction. On the eighth day the married pair presented themselves again in the church, when the minister, after an appropriate prayer, took off the nuptial crown, and dismissed them with his solemn benediction. This ceremony, however, was not uniformly observed. The ceremonies of coronation and dissolving of the crowns, are still observed in the Greek church. The crowns used in Greece are of olive branches twined with white and purple ribbon. In Russia they are of gold and silver, or in country places, of tin, and are preserved as the property of the church. At this part of the service the couple are made to join hands, and to drink wine out of a common cup. The ceremony of dissolving the crowns takes place, as among the primitive Christians, on the eighth day, after which the bride is conducted to the bridegroom's house, and enters upon the duties of the household.

The custom of nuptial coronation continued among the Jews for many centuries, and, indeed, we learn from the Mishna, that it was not until the commencement of the war under Vespasian that the practice of crowning the bridegroom was abolished, and that it was not until Jerusalem was besieged by Titus that the practice of crowning the bride was discontinued. Crowns of roses, myrtle, and ivy are still used in Jewish marriages in many places.

**CROWN (RADIATED)**, a crown made with rays apparently emanating from it. A crown of this kind was put by the ancient Romans upon the images of gods or deified heroes.

**CROWN (SACERDOTAL)**, worn by the priests or *Sacerdotes* among the ancient Romans when engaged in offering sacrifice. Neither the high-priest nor his attendant, however, bore this ornament. It was formed of different materials, sometimes of olive, and at other times of gold. The most ancient sacrificial garland used by the Romans was made of ears of corn. The victim was also wont to be adorned with a fillet or wreath of flowers when it was led to the altar.

**CROWN (SUTILE)**, a crown made of any kind of flowers sewed together, and used by the *SALII* (whilch see) at their festivals.

**CROWNS**, a name, in Hebrew *Thagin*, given to points or horns with which certain letters in the manuscripts used in the Jewish synagogues are decorated, and which distinguish them from the manuscripts in ordinary use. The Rabbins affirm that God gave them to Moses on Mount Sinai, and that he taught him how to make them. In the Talmud mysteries are alleged to be attached to these marks.

**CRUCIFIX**, a figure of the cross with a carved image of Christ fastened upon it. It is much used in the devotions of Roman Catholics, both in public and in private. The origin of crucifixes is generally traced to the council held at Constantinople towards the close of the seventh century, which decreed that Jesus Christ should be painted in a human form upon the cross, in order to represent, in the most lively manner, the death and sufferings of our blessed Saviour. From that period down to the present day crucifixes form an essential part of Romish worship. On all sacred solemnities the Pope has a crucifix carried before him, a practice which some Romish writers allege was introduced by Clement, Bishop of Rome, about seventy years after the time of the Apostle Peter. The most probable opinion, however, which has been stated, as to the origin of this custom, is, that it commenced at the period when the Popes became ambitious to display their supreme authority, and that it was meant to be a mark of pontifical dignity, as the Roman fasces carried before consuls or magistrates of any kind showed their power and authority. An old Italian writer, Father Bonanni, thus describes the custom; "The cross is carried on the end of a pike about ten palms or spans long. The image of our Saviour is turned towards the Pope, and the chaplain who carries it walks bareheaded when his Holiness goes in public, or is carried on men's shoulders; but when he goes in a coach or a chair the chairman carries the crucifix on horseback, bareheaded, with a glove on his right hand, and with the left he manages his horse. In all solemn and religious ceremonies at which the Pope assists in his sacred robes, an auditor of the Rota carries the crucifix at the solemn procession on horseback, dressed

in a rochet or capuche, purple-coloured; but there are three days in Passion-week on which he and the Sacred College go to chapel in mourning without the cross being borne before him."

The ceremony of kissing the crucifix is observed at Rome on the Thursday of Passion-week, usually called Maundy Thursday. It is thus described by an eye-witness: "On the evening a wooden crucifix of about two feet and a half in length was placed upon the steps of the altar. This devout people immediately began to welcome it by kissing its feet and forehead. The next day, Good Friday, a crucifix of four feet was offered to the fervency of the multitude, and the kisses were redoubled. But the day after there was a crucifix of nearly six feet; then the pious frenzy of the women was carried to its greatest height; from every part of this immense church, they rushed towards this image, rudely carved and more rudely painted; they threw themselves on this piece of wood, as though they would have devoured it; they kissed it with the most furious ardour from head to foot. They succeeded each other four at a time in this pious exercise: those who were waiting for their turn showed as much impatience as a pack of hungry hounds would, if they were withheld from the prey in their sight. There was near the crucifix a small porringer to receive the offerings. The greater part of them preferred giving kisses to money; but those who left their mite thought they had a just claim to redouble their caresses. Although I remained more than an hour in the church, I did not see the end of this fantastical exhibition, and I left these devout kissers in full activity."

CRUSADE, a holy war, or an expedition against infidels and heretics; but more particularly applied to the holy wars of the eleventh and twelfth centuries. The Crusades were eight in number. The feelings which actuated the first originators of these expeditions were a superstitious veneration for those places which were the scene of our Lord's ministry while on earth, and an earnest desire to rescue them from the infidel Mohammedans, into whose hands they had fallen. Multitudes of pilgrims had been accustomed to flock to Jerusalem, and account it their highest privilege to perform their devotions at the Holy Sepulchre. But ever since Jerusalem had been taken, and Palestine conquered by the Saracen Omar, the Christian pilgrims had been prevented from the accomplishment of what they considered a pious design, unless they purchased the privilege by paying a small tribute to the Saracen caliphs. In A. D. 1064 the Turks took Jerusalem from the Saracens, and from that time pilgrims were exposed to persecution, and while they had begun largely to increase in numbers, the ill-treatment which they experienced at the hands of the Turks roused a spirit of indignation throughout the Christian world. One man in particular, Peter the Hermit, fired with fanatical zeal for the extermination of the infidel Turks, travelled through Eu-

rope, bareheaded and barefooted, for the purpose of exhorting princes to join in a holy war against the Mohammedan possessors of the sacred places. Yielding to the persuasions of this wild enthusiast, Pope Urban II. summoned two councils in A. D. 1095, the one at Placentia, and the other at Clermont, and laid before them the magnificent project of arming all Christendom in one holy war against the infidels. This was a design which the Popes had long entertained, and now that they had obtained a suitable instrument for its accomplishment in Peter the Hermit, an immense army was raised, and headed by this remarkable monk. They set out on their march towards the East, but having been met, in the plain of Nicaea, by Solyman the Turkish Sultan of Iconium, the army of the Hermit was cut to pieces. A new host in the meantime appeared, led by several distinguished Christian princes and nobles, and amounting, as it did, to hundreds of thousands, the Turks were twice defeated. The crusaders now advanced to Jerusalem, and after a siege of six weeks made themselves masters of the holy city, putting to death without mercy the whole of its Mohammedan and Jewish inhabitants. Godfrey of Bouillon, one of the commanders of the crusading army, was proclaimed king of Jerusalem, but soon afterwards he was obliged to surrender his authority into the hands of the Pope's legate. Syria and Palestine being now won from the infidels, were divided by the crusaders into four states, a step far from conducive to the strengthening of their power.

Soon after the successful termination of the first crusade, the Turks began to rally and recover somewhat of their former vigour. The Asiatic Christians, accordingly, found it necessary to apply to the princes of Europe for assistance, and the second crusade was commenced in A. D. 1146, with an army of 200,000 men, composed chiefly of French, Germans, and Italians. This enormous host, led by Hugh, brother of Philip I. of France, was equally unsuccessful with the army of Peter the Hermit, having either been destroyed by the enemy, or perished by the treachery of the Greek emperor. The garrison of Jerusalem, though held by the Christians, was so feebly defended that it became necessary to institute the Knights Templars and Hospitallers as an enrolled military corps to protect the Holy City. The crusading army having been almost wholly cut off, the Pope, Eugenius III., chiefly through the exertions of St. Bernard, raised another army of 300,000 men, which, however, was totally defeated and dispersed by the Turks, while its commanders, Louis VII. of France and Conrad III. of Germany, were compelled to return home humbled and disgraced. Not contented with these successes, the infidels were resolved to retake Jerusalem from the Christians, and Saladin, nephew of the Sultan of Egypt, pushing forward his army to the walls of the Holy City, besieged it and took its monarch prisoner.

The conquest of Jerusalem by the infidels excited

the strongest indignation and alarm throughout all Christendom. A third crusade was planned by Pope Clement III., and armies marched towards the East in A. D. 1188, from France, England, and Germany, headed by the sovereigns of these countries. The German forces which Frederick Barbarossa commanded, were defeated in several engagements, and still more discouraged by the death of their leader, gradually melted away. The other two armies, the English and French, besieged and took Ptolemais, but the two sovereigns having quarrelled, Philip Augustus returned to his country, leaving the English monarch to carry on the war. Richard, though left alone, prosecuted the contest with the utmost energy. Nor was he unsuccessful, having defeated Saladin near Ascalon. But his army, reduced by famine and fatigue, was unable to follow up the success they had gained, and accordingly, having concluded a peace, he was glad to retire from Palestine, though with only a single ship. A few years subsequent to this somewhat unfortunate crusade, Saladin died in A. D. 1195.

The fourth crusade, which had in view, not so much the deliverance of the Holy Land from the dominion of the infidels, as the destruction of the empire of the East, was fitted out by the Emperor Henry VI. the same year on which Saladin died. This expedition was attended with considerable success, several battles having been gained by the crusaders, and a number of towns having been taken. In the midst of these successes, however, the Emperor died, and the army was under the necessity of quitting Palestine, and returning to Germany.

The fifth crusade commenced in A. D. 1198, only three years after the preceding. It was planned by Pope Innocent III., and although several years were spent in unsuccessful attempts to wrest the Holy Land out of the hands of the infidels, a new impulse was given to the crusading army by the formation of an additional force in A. D. 1202, under Baldwin, Count of Flanders. This new expedition, which was directed against the Mohammedans, was crowned with remarkable success, the crusading army having taken possession of Constantinople, and put their chief, Baldwin, upon the throne—a position, however, which he had only occupied a few months, when he was dethroned and murdered. The imperial dominions were now shared among the crusading leaders, and at this time Alexius Comnenus founded a new empire in Asia, that of Trebizond.

Another crusade, the sixth, was proclaimed in A. D. 1228, when the Christians succeeded in taking the town of Damietta, which, however, they were unable to retain. Peace was concluded with the Sultan of Egypt, and by treaty the Holy City was given over to the emperor Frederik. About this time a great revolution took place in Asia. The Tartars, under Zinghis-Khan, had poured down from the north into the countries of Persia and Syria, and ruthlessly massacred Turks, Jews, and Christians.

These hordes of powerful barbarians overran Judea, and compelled the Christians to surrender Jerusalem into their hands.

The two last crusades, the seventh and eighth, were headed by Louis XI., King of France, who is commonly known by the name of St. Louis. This enthusiastic prince believed that he was summoned by heaven to undertake the recovery of the Holy Land. After four years' preparation, accordingly, he set out on this expedition in 1249, accompanied by his queen, his three brothers, and all the knights of France. He commenced the enterprize by an attack on Egypt, and took Damietta, but after a few more successes was at length defeated, and along with two of his brothers fell into the hands of the enemy. He purchased his liberty at a large ransom, and having obtained a truce for ten years, he returned to France. For many years Louis continued to be haunted with the idea that it was still his duty to make another effort for the fulfilment of the great mission with which he believed himself to have been intrusted by heaven. At length, in A. D. 1270, he entered upon the eighth crusade against the Moors in Africa. But no sooner had he landed his army, and encamped in the neighbourhood of Carthage, than his army was almost wholly destroyed by a pestilence, and he himself fell a victim to the same disease in the fifty-fifth year of his age. Not many years after this the Christians were driven entirely out of Syria, and these holy wars, in which no fewer than two millions of Europeans perished, came to a final termination. "This," as has been well remarked, "the only common enterprize in which the European nations ever engaged, and which they all undertook with equal ardour, remains a singular monument of human folly."

The feeling in which these crusades had their origin, was, as we have said, a superstitious veneration for the sacred places in the East, combined, no doubt, with a bitter hatred of the Mohammedans, and a high admiration for that spirit of chivalry which prevailed so extensively in the tenth and eleventh centuries. But the wars which originated in these causes were afterwards encouraged by the Popes, who found by experience the advantages which attended them. The Popes claimed the privilege of disposing of kingdoms, and exempted both the persons and the estates of the crusaders from all civil jurisdiction. By the sole authority of the Holy See, money was raised for carrying on these holy wars, tithes were exacted from the clergy, kings were commanded to take up the cross, and thus the foundation was laid for that unlimited power which the Popes afterwards exercised over the princes of Europe.

But whatever may have been the evils which accrued from the holy wars, it is undeniable that these were to a great extent counterbalanced by numerous advantages. By means of the crusades a pathway of commerce and correspondence was opened be-

tween the countries of the East and those of the West; arts and manufactures were transplanted into Europe, as well as comforts and conveniences unknown there before. The Europeans, on the other hand, taught the Asiatics their industry and commerce, though it must be confessed, that along with these were communicated many of their vices and cruelties. "It was not possible," says Dr. Robertson, "for the crusaders to travel through so many countries, and to behold their various customs and institutions, without acquiring information and improvement. Their views enlarged; their prejudices were off; new ideas crowded into their minds; and they must have been sensible, on many occasions, of the rusticity of their own manners, when compared with those of a more polished people. These impressions were not so slight as to be effaced upon their return to their native countries. A close intercourse subsisted between the East and West during two centuries; new armies were continually marching from Europe to Asia, while former adventurers returned home and imported many of the customs to which they had been familiarized by a long residence abroad. Accordingly, we discover, soon after the commencement of the crusades, greater splendour in the courts of princes, greater pomp in public ceremonies, a more refined taste in pleasure and amusements, together with a more romantic spirit of enterprise spreading gradually over Europe; and to these wild expeditions, the effect of superstition or folly, we owe the first gleams of light which tended to dispel barbarism and ignorance." But however strong the opinion which the learned historian had formed of the advantages arising from the crusades, authors since the time of Dr. Robertson have been much divided in sentiment on the subject. And yet those who have made the most careful and minute investigations on the point, have been the most ready to admit that the liberty, civilization, and literature of Europe are not a little indebted to the influence of the crusades.

**CRYPTO-CALVINISTS.** See ADIAPHORISTS.

**CRYPTS**, the vaults under cathedrals and some churches, and which are commonly used as places of burial. See CATACOMBS, CEMETERIES.

**CRYSTALLOMANCY** (Gr. *crystallon*, a mirror, and *manteia*, divination), a species of divination practised among the Greeks, which was performed by means of a mirror or enchanted glass, in which future events were said to be represented or signified by certain marks and figures.

**CUBA**, one of the Roman genii, worshipped as the protectors of infants sleeping in their cradles. Libations of milk were offered to them. See CUNINA.

**CUBICULA**, small chambers connected with the Christian churches in early times, into which people were wont to retire when they wished to spend a short season in reading, meditation, or private prayer. See CHURCHES.

**CUCULLE**, or **COUCULLE**, a long robe with sleeves worn by Greek monks.

**CUCULLUS**, a cowl worn in ancient times by Roman shepherds. It was a sort of cape or hood connected with the dress, and has both in ancient and modern times formed a portion of the habit of monks. See COWL.

**CUCUMELLUM**, a flagon or bowl, according to Bingham, which was used in the early Christian churches, probably for containing the communion wine.

**CULDEES**, the members of a very ancient religious fraternity in Scotland, whose principal seat was Iona, one of the Western Islands. Some profess to trace back the Culdee system to the primitive ages of Christianity, while others ascribe its institution to Columba, about the middle of the sixth century. The truth appears to be, that, while individuals were no doubt found who preserved the apostolic doctrine uncontaminated amid prevailing ignorance and superstition, there was no distinct body, associated together as one society, holding doctrines, and adhering to the simple worship and practices of the Culdees, before the time of Columba. The origin of the Culdee fraternity, therefore, is in all probability due to this eminent Christian missionary, who had come over from Ireland for the purpose of proclaiming the pure doctrines of the gospel in Scotland. The religion of Rome, with all its gross superstition and idolatrous rites, had obtained at this period a firm footing in almost all the countries of Europe, but its ascendancy in Scotland was for a long time checked by the firm intrepidity of the Culdees. The followers of Columba, accordingly, were exposed to the hatred and persecution of the emissaries of Rome.

Before Columba, the "Apostle of the Highlands," as he has been termed, first landed on the western shores of Scotland, only a few faint and feeble efforts had been made to disseminate the truth of Christianity among the inhabitants of that bleak northern country, plunged in heathen darkness and idolatry. The spot on which the devoted Irish missionary first set his foot, was the island of Iona, on the west of Mull, midway between the territories of the Picts and the Caledonians. On this small sequestered islet, Columba planted his religious establishment of Culdees or *Colidei*, worshippers of God, as the name is sometimes explained; and from this highly favoured spot, the missionaries of a pure gospel issued forth to convey living spiritual religion throughout the whole of the northern districts of Scotland. The enterprise in which Columba was engaged was beset with difficulties. The rulers, the priests, and the people were alike opposed to Christianity, and the wild savage character of the country was not more unfavourable to the progress of the missionary from district to district, than were the fierce, barbarous manners of the people unfavourable to the reception of the message which he brought. Undiscouraged

by the difficulties, however, and undismayed by the dangers of his noble undertaking, the devoted servant of Christ went forward in faith, praying that, if it were his Master's will, he might be permitted to live and labour for thirty years in this apparently barren and unpropitious part of the vineyard.

And not only was Columba faithful and zealous in his missionary life, but the singular purity of his Christian character formed a most impressive commentary upon the doctrines which he preached. He not only taught, but he lived Christianity, and thus was the truth commended to the hearts and the consciences of many, whom mere oral teaching would have failed to convince. Besides, having acquired some knowledge of the medical art, he succeeded in effecting cures in the most simple and unostentatious way, thus earning among the ignorant people a reputation for working miracles, which led them to regard him with superstitious veneration. His sagacity also in foreseeing what was likely to happen, clothed him in their eyes with the garb of a prophet. In short, the vast superiority which this man possessed, both in intellectual power and in moral purity, when compared with all around him, impressed the people with feelings of awe and veneration, as if in the presence of some supernatural being. Thus it was that the labours of Columba were, by the blessing of God, attended with the most marked success. His sermons were listened to by the heathen with profound respect, and came home to their hearts and consciences with the most thrilling effect. The consequence was, that this eminent apostle of the truth had not laboured long in Scotland before Paganism began to give way, and multitudes both of the Picts and Caledonians openly embraced the religion of Christ, while monasteries founded on the Culdee system were established by him throughout almost every district of the country.

If Columba was not himself the founder of the Culdee establishments, he must be considered at all events as having matured both their doctrine and discipline. The first and parent institution of the Culdees was at Iona, and on it as a model were founded the religious establishments which were formed at Dunkeld, Abernethy, St. Andrews, Abercorn, Govan, and other places, both on the mainland and the Western Islands of Scotland. Over all the monasteries, numerous and widely scattered, which Columba had erected, amounting, it is said, to no fewer than three hundred, he maintained order and discipline, extending to each of them the most anxious and careful superintendence. These institutions partook more of the character of religious seminaries than of monastic foundations. The education of the young, and their careful training, were objects which this worthy missionary of the cross kept mainly in view, and more especially was he strict in examining into the character and habits, the talents and acquirements of those who looked forward to the sacred profession. "He would even

inquire," we are told, "if the mother who had the first moulding of the soul in the cradle was herself religious and holy." Such a statement is of itself enough to show how earnest this man was, that only holy men should minister in holy things.

The prayer of Columba, to which we have already referred, was granted; he was privileged to labour in Scotland for upwards of thirty years, and the fruit of his prayerful and painstaking exertions in the cause of Christ was seen after his death, in the rising up of a band of faithful and holy men, who maintained the truth of God in purity amid all the corruptions in doctrine and practice of the Church of Rome. The Culdees were the lights of Scotland in a dark and superstitious age. They held fast by the Word of God as the only infallible directory and guide. Even Bede, the monkish historian, in candour admits that "Columba and his disciples would receive those things only which are contained in the writings of the prophets, evangelists, and apostles; diligently observing the works of piety and virtue." The false unscriptural doctrines of Rome they openly rejected, refusing to acknowledge such innovations as the doctrine of the real presence, the idolatrous worship of saints, prayers for the dead, the doctrine of the merit of good works as opposed to gratuitous justification by faith, the infallibility of the Pope, and other Romish tenets. And not only did the Culdees differ with Rome in doctrinal points, but also in matters of discipline. The supremacy of the Pope they spurned from them as a groundless and absurd pretension. They were united in one common brotherhood, not however for the purpose of yielding obedience to a monastic rule, and selfishly confining their regards within the walls of a monastery, but that they might go forth proclaiming the gospel of Christ, animated by one common spirit, and prompted by one common aim. Theirs were missionary rather than monastic institutions, making no vows but to serve God and advance his cause in the world.

The question has often been discussed, what precise mode of ecclesiastical government prevailed among the Culdees. Both the Episcopalians and the Presbyterians alike claim them as supporting their respective systems. It cannot be denied that the term *bishop* is often applied to the heads of the Culdee colleges, but that they were not diocesan bishops, limited in their jurisdiction to a particular district, is manifest from the circumstance that the head of the college of Iona was always a presbyter-abbot, who exercised ecclesiastical jurisdiction over all the Culdee churches throughout Scotland, and even the Culdee colleges in England acknowledged the authority of the parent institution in Iona, receiving their directions, not however from the Presbyter-Abbot as an individual head, but as representing the whole council of the college, consisting of the presbyters, with the abbot as their president. The right of ordination, also, was vested not in the Presbyter-

Abbot alone, but in the council, and, accordingly, we find one of their number stating, that the principles which he held were "received from his elders, who sent him thither as a bishop."

For centuries the Culdees continued to maintain their ground in Scotland, notwithstanding all the efforts put forth by the Church of Rome to crush, and if possible exterminate them. Monasteries under their direction were built in every part of the country, and not contented with diffusing the light of the gospel throughout their own land, we find them, in the beginning of the seventh century, despatching a mission into England. About this time the celebrated abbey of Lindisfarne was first established under the auspices of Oswald, king of Northumbria, who had been himself educated by the Culdees, and, therefore, applied for, and obtained, for his new monastery, a superior from the establishment at Iona. From that time Lindisfarne became a valuable training institution for the purpose of rearing missionaries for the Christianization of England. The marked success, however, of the Culdees in England was not long in attracting the notice and awakening the jealousy of the Romish church. Every effort was now put forth to bring the native clergy under subjection to the see of Rome, but with the most inflexible determination the Culdees resisted the encroachments of Papal supremacy. Rather than surrender their independence, almost all the Culdee clergy in England resigned their livings and returned to Scotland. Some of them were afterwards excommunicated by the Papal power, and some even committed to the flames.

Not contented with banishing the Culdees from England, the Romish church pursued them with its bitter hatred even into Scotland. At first an attempt was made to seduce some of them from the primitive faith. In this, however, they were only very partially successful, the only conspicuous instance of perversion from the Culdee church being that of Adomna, who was at one time abbot of Iona, but who, having paid a visit to England A. D. 702, was won over to the faith of Rome. This ecclesiastic, on his return to Iona, used all his influence with his brethren to induce them to follow his example, but without success. A few rare cases afterwards occurred of leading Culdee ecclesiastics who joined the Church of Rome, but such was the rooted attachment of the native clergy to the pure faith of the gospel, that David I., who was a keen supporter of the Papacy, found it necessary to fill up the vacant benefices with foreigners. The leading object of David, indeed, from the day that he ascended the throne of Scotland, was to abolish the Culdee form of worship, and to substitute Romanism as the religion of the country. To accomplish this cherished design, he favoured the Popish ecclesiastics in every possible way, and enriched the Popish monasteries with immense tracts of land in the most fertile districts; he gradually dislodged the Culdee abbots

from their monasteries, putting in their place ecclesiastics favourable to Rome. To such an extent, indeed, was this policy pursued, that great numbers of the Culdee clergy not only resigned their charges, but retired altogether from the clerical profession.

But although the efforts of the Papacy to acquire ascendancy in Scotland were earnest and persevering, the Culdees, for a long period, had influence enough to prevent the authority of Rome being acknowledged, or her interference being asked, even where disputes arose among the clergy themselves. No instance, indeed, of an appeal from the clergy of Scotland to the see of Rome seems to have occurred until the question arose as to the claim of the Archbishop of York to be metropolitan of Scotland. Even then it was with the greatest reluctance that the Pope was selected as arbiter. But from that time appeals to Rome became more frequent, and at length the Culdees themselves are found referring the settlement of a dispute to the same quarter. This, however, in the case of the Culdees, was only too sure a symptom of approaching dissolution. Weakened in energies, and diminished in numbers, they gradually lost their own spiritual life and their salutary influence on those around them.

Their struggles against the oppression, and their protest against the errors of Rome, daily became more and more feeble, until, about the close of the thirteenth and the beginning of the fourteenth centuries, they entirely disappear from the scene. But though the Culdees as a body cease to be mentioned in the page of history, there were, doubtless, a goodly number of faithful men in Scotland, even then, who professed the doctrines of the Culdees without their name, and who were ready, when occasion offered, to testify publicly against the corruptions of Romanism. Accordingly, when, after a short period, the Reformation came, and its light began to dawn on the land of the Culdees, the spirit which had animated these early missionaries of the faith revived in all its strength, and a noble band of heroes and martyrs arose, avowing the same scriptural principles which Columba and his disciples had held, and protesting like them against the errors and abominations of the apostate Church of Rome.

**CULTER**, a knife used by the ancient Pagans in slaughtering victims at the altars of the gods. It was usually provided with one edge, a sharp point and a curved back.

**CULTRARIUS** (from Lat. *cultus*, a knife), the person who killed the victims which were sacrificed to the gods by the heathens of ancient times. The priest who presided at a sacrifice never slaughtered the victim with his own hand, but appointed one of his ministers or attendants to perform that duty instead of him.

**CUMBERLAND PRESBYTERIANS**, a denomination of Christians which arose near the end of the last century in the western part of the United States of North America. It sprung out of a re-

rival of religion which took place in Kentucky in 1797 in Gaspar River congregation, under the ministry of the Rev. James McGready. Soon after the commencement of his pastoral labours in that part of the country, he was deeply impressed with the low state of vital religion among his people, and being anxious that the work of God should prosper among them, he set before them a preamble and covenant, in which they bound themselves to observe the third Saturday of each month for a year as a day of fasting and prayer for the conversion of sinners in Logan county and throughout the world. They pledged themselves also to spend half an hour every Saturday evening, and half an hour every Sabbath morning at the rising of the sun, in pleading with God to revive his work.

This document was signed, accordingly, by the pastor and the chief members of his congregation, and having engaged in this solemn transaction, they gave themselves to earnest prayer that the Lord would revive his work in the midst of them. Their prayers were heard, for in a few months symptoms of a revival began to manifest themselves. In the following year the work went forward with increasing interest and power, and extending itself throughout the surrounding neighbourhood, it appeared in 1800, in what was then called the Cumberland country, particularly in Shiloh congregation, under the pastoral care of the Rev. William Hodge. So ardently desirous were the people now to hear the Word preached, that large meetings were held in different parts of the district. On these occasions multitudes attended who had come from great distances, and for greater convenience, families, in many cases, came in waggons bringing provisions with them, and encamped on the spot where the services were conducted. This, it is generally supposed, was the origin of camp meetings, which are so frequently mentioned in the accounts of American revivals.

The revival of religion which had thus taken place in Kentucky and Tennessee had originated with, and been chiefly fostered by, Presbyterians, and the increased thirst for ordinances which had arisen led to a demand for a greater number of Presbyterian ministers. The calls for ministerial labour were constant and multiplying, far beyond, indeed, what could be met by a supply of regularly ordained pastors. In these circumstances it was suggested that men of piety and promise might be selected from the lay members of the congregations, who might be encouraged to prepare for immediate ministerial work, without passing through a lengthened college curriculum. Three men, accordingly, who were regarded as well fitted to be invested without delay with the pastoral office, were requested to prepare written discourses, and to read them before the next meeting of presbytery. The individuals thus invited came forward, but strong opposition was made to the proposal, in present circumstances, to

ordain them. They were authorized, however, to catechize and exhort meanwhile in the vacant congregations. At a subsequent meeting one was admitted as a candidate for the ministry, and the other two were, for the present, rejected, but continued in the office of catechists and exhorters. In the fall of 1802 they were all licensed as probationers for the holy ministry, declaring their adherence to all the doctrines of the Confession of the Presbyterian Church of America, with the exception of the doctrines of election and reprobation.

The Kentucky synod, which met in October 1802, agreed to a division of the Transylvania presbytery and the formation of the Cumberland presbytery, including the Green river and Cumberland countries. It was this latter presbytery which was considered as having chiefly violated the rules of Presbyterian Church order, by admitting laymen without a regular education into the office of the holy ministry. A complaint against them on this ground was laid before the Kentucky synod in 1804. No action was taken in the matter until the following year, when it was resolved "that the commission of synod do proceed to examine those persons irregularly licensed, and those irregularly ordained by the Cumberland Presbytery, and judge of their qualifications for the gospel ministry." To this decision the presbytery refused to submit, alleging, "that they had the exclusive right to examine and license their own candidates, and that the synod had no right to take them out of their hands." In vain did the synod assert their authority and jurisdiction as a superior court over all the doings of the inferior judicatory; the members of presbytery still refused to yield. The young men, also, whom the synod proposed to examine, declined to submit to a re-examination, laying before them as their reasons for such a step, "That they considered the Cumberland Presbytery a regular church judicatory, and competent to judge of the faith and ability of its candidates; that they themselves had not been charged with heresy or immorality, and if they had, the presbytery would have been the proper judicature to call them to account." Finding that the young men thus joined with the presbytery in resisting their authority, the synod passed a resolution prohibiting them from exercising any of the functions of the ministry until they submitted to the jurisdiction of the commission of synod, and underwent the requisite examination. This resolution was considered unconstitutional, and therefore null and void.

The members of the Cumberland Presbytery still continued to discharge all their pastoral duties as formerly, and held occasional meetings for conference, but transacted no presbyterial business. Year after year proposals were made in the synod to compromise the matter, but in vain. At length in 1810, three ministers, who had always been favourable to the revival, and to the so-called irregular steps which had followed upon it, formed themselves into a pre-

bytery, under the designation of the Cumberland Presbytery, from which has gradually grown the large and increasing denomination now known in the United States, as the Cumberland Presbyterian Church. The record of their constitution was in these terms: "In Dickson county, state of Tennessee, at the Rev. Samuel M-Adam's, this 4th day of February, 1810:

"We, Samuel M-Adam, Finis Ewing, and Samuel King, regularly ordained ministers of the Presbyterian Church, against whom no charge either of immorality or heresy has ever been exhibited before any judicature of the church, having waited in vain more than four years, in the meantime petitioning the General Assembly, for a redress of grievances, and a restoration of our violated rights, have and do hereby agree and determine, to constitute ourselves into a presbytery, known by the name of the Cumberland Presbytery, on the following conditions:

"All candidates for the ministry, who may hereafter be licensed by this presbytery, and all the licentiates or probationers who may hereafter be ordained by this presbytery, shall be required, before such licensure and ordination, to receive and accept the Confession of Faith and Discipline of the Presbyterian Church, except the idea of fatality that seems to be taught under the mysterious doctrine of predestination. It is to be understood, however, that such as can clearly receive the Confession of Faith without an exception, will not be required to make any. Moreover, all licentiates, before they are set apart to the whole work of the ministry, or ordained, shall be required to undergo an examination in English Grammar, Geography, Astronomy, Natural and Moral Philosophy, and Church History. It will not be understood that examinations in Experimental Religion and Theology will be omitted. The presbytery may also require an examination on any part, or all, of the above branches of knowledge before licensure, if they deem it expedient."

In the course of three years from the date of its first constitution, the number of the ministers and congregations of this church had increased to such an extent, that it was necessary to divide the body into three presbyteries, and a synod was formed which held its first meeting in October 1813. At this first meeting of the Cumberland Synod, a committee was appointed to prepare a Confession of Faith, Catechism, and Form of church government. The Confession of Faith is a modification of the Westminster Confession. Dr. Beard, the president of Cumberland College, Princeton, Kentucky, gives the following summary of the doctrines of this denomination of Christians: "That the scriptures are the only infallible rule of faith and practice; that God is an infinite, eternal, and unchangeable Spirit, existing mysteriously in three persons, the three being equal in power and glory; that God is the Creator and Preserver of all things; that the decrees of God extend only to what is for his glory; that he has not de-

creed the existence of sin, because it is neither for his glory nor the good of his creatures; that man was created upright, in the image of God; but, that by the transgression of the federal head, he has become totally depraved, so much so that he can do no good thing without the aid of Divine grace. That Jesus Christ is the Mediator between God and man; and that he is both God and man in one person; that he obeyed the law perfectly, and died on the cross to make satisfaction for sin; and that, in the expressive language of the apostle, *he tasted death for every man*. That the Holy Spirit is the efficient agent in our conviction, regeneration, and sanctification; that repentance and faith are necessary in order to acceptance, and that both are inseparable from a change of heart; that justification is by faith alone; that sanctification is a progressive work, and not completed till death; that those who believe in Christ, and are regenerated by his Spirit, will never fall away and be lost; that there will be a general resurrection and judgment; and that the righteous will be received to everlasting happiness, and the wicked consigned to everlasting misery."

This church admits of infant baptism, and administers the ordinance by affusion, and, when preferred, by immersion. The form of church government is strictly Presbyterian, including kirk-sessions, presbyteries, synods, and since 1829 a General Assembly. At the annual meeting of the Assembly in 1853, a resolution was formed to establish two Foreign Missions. The people attached to this denomination are, a large number of them at least, wealthy; a new Theological Seminary has been instituted, and they have six colleges in active operation. The body has grown much of late, and, according to the most recent accounts, consists of about 900 ministers, 1,250 churches, and nearly 100,000 members.

CUNINA (Lat. *cuna*, a cradle), one of the three genii of the ancient Romans, who presided over infant children sleeping in their cradles. See CUBA.

CUP (EUCCHARISTIC), the vessel which is handed round to communicants in the distribution of the elements in the Lord's Supper. No description is given in the New Testament of the cup which our blessed Lord used at the institution of the ordinance, but in all probability it was simply the ordinary cup used by the Jews on festive occasions. Among the primitive Christians, the eucharistic cup was of no uniform shape or material. It was made of wood, horn, glass or marble, according to circumstances. In course of time, as external show and splendour came to be prized in the church, the cup which was intended to contain the sacramental wine, was wrought with the greatest care, and of costly materials, such as silver and gold, set with precious stones, and sometimes adorned with inscriptions and pictorial representations. In the seventh century, it was laid down as imperative upon each church to have at least one cup and plate of silver. Two cups with handles came at length to be in general use; one for

the clergy alone; and the other, larger in size, for the laity. When the doctrine of the real presence came to be believed, a superstitious dread began to be felt lest a single drop of the wine should be spilt, and in consequence the cups were made in some cases with a pipe attached to them, like the spout of a tea-pot, and the wine was drawn from the cup not by drinking, but by suction. Some Lutheran churches still retain cups of this description. In England, as Bingham informs us, the synod of Calcuth, A. D. 787, forbade the use of horn cups in the celebration of the eucharist,—a decree which shows that such vessels had been commonly employed before that time.

**CUP (DENIAL OF, TO THE LAITY).** See CHALICE.

**CUP OF BLESSING**, a cup which was blessed among the Jews in entertainments of ceremony, or on solemn occasions. The expression is employed by the apostle Paul, 1 Cor. x. 16, to describe the wine used in the Lord's Supper.

**CUP OF SALVATION.** In 2 Mace. vi. 27, we are informed that the Jews of Egypt, in their festivals for deliverance, offered cups of salvation. Some think that the "cup of salvation" was a libation of wine poured on the victim sacrificed on thanksgiving occasions, according to the law of Moses. The modern Jews have cups of thanksgiving, which are blessed on the occasion of marriage feasts, and feasts which are held at the circumcision of children.

**CUPELLOMANCY**, divination by cups. The use of cups seems to have been resorted to in very early times for purposes of divination or soothsaying. Thus we find the question asked in regard to the cup of Joseph which he had commanded to be put in the mouth of Benjamin's sack, Gen. xlv. 5, "Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing." It is not at all probable that Joseph made the least pretence to divination, but this imputation is ignorantly put upon him by the Egyptian steward, perhaps on account of his superior wisdom. At all events, it is clear, that the custom of divining by cups is of great antiquity in the East, and accordingly, in early Persian authors, we find mention made of the cup of JEMSHID (which see), which was believed to display all that happened on the face of the globe. Jamblichus also, in his work on Egyptian mysteries, speaks of the practice of divining by cups. That this superstitious custom is still known in Egypt, is evident from a remarkable passage in Norden's Travels. When the author with his companions had arrived at the most remote extremity of Egypt, where they were exposed to great danger in consequence of their being taken for spies, they sent one of their company to a malicious and powerful Arab, to threaten him if he should attempt to do them injury. He answered them in these words, "I know what sort of people you are. I have consulted my cup, and found in it that you are from a people of whom one of our prophets has said: There will come

Franks under every kind of pretence to spy out the land. They will bring hither with them a great multitude of their countrymen to conquer the country and destroy the people." This mode of divination is still in use even in this country. In the rural districts, both of England and Scotland, the humbler classes are not unfrequently found to follow the superstitious practice of "reading cups," pretending thereby to foretell what is to happen. Instead of cupellomancy, another mode of divination has been sometimes practised, in which, after certain ceremonies, the required information was obtained by inspecting a consecrated beryl. This is termed beryllomancy. A similar mode of predicting the future is still occasionally in use in the north of England. See DIVINATION.

**CUPID**, the god of love among the ancient Romans, corresponding to the EROS (which see) of the Greeks.

**CURATES**, the name given to unbeneficed clergymen in the Church of England, who are engaged by the rector or vicar of a parish, or by the incumbent of a church or chapel, either to assist him in his duties if too laborious for him, or to undertake the charge of the parish in case of his absence. A curate then has no permanent charge, in which case he is called a *stipendiary curate*, and is liable to lose his curacy when his services are no longer needed. By law, however, he has it in his power to demand six months' notice before being dismissed, while he, on the other hand, must give three months' notice to the bishop before he can leave a curacy to which he has been licensed. All curates in England are not in this uncertain and insecure position, there being a number of what are called *perpetual curates*, who cannot be dismissed at the pleasure of the patron, but are as much incumbents as any other beneficed clergymen. This occurs where there is in a parish neither rector nor vicar, but a clergyman is employed to officiate there by the impropiator, who is bound to maintain him. By the canons of the church, "no curate can be permitted to serve in any place without examination and admission of the bishop of the diocese, or ordinary of the place, having episcopal jurisdiction, under his hand and seal." A curate who has not received a license can be removed at pleasure, but should he be licensed, the consent of the bishop is necessary to his removal. Bishops may either refuse or withdraw a license from a curate at their own pleasure.

**CURCHUS**, a false god worshipped among the ancient Prussians, as presiding over eating and drinking. The people offered to him the first-fruits of their harvest. They also kept a fire continually burning in honour of him, and built a new statue to him every year, breaking the former one in pieces.

**CURE** (Lat. *cura*, care), the care of souls, a term used in the Church of England to denote the spiritual charge of a parish, and sometimes used for the parish itself. The cure is given to a presentee on

being instituted by the bishop, when he says, "I institute or appoint thee rector of such a church with the cure of souls." He is not, however, complete incumbent of the benefice until he has been inducted, or has received what the canon law terms "corporal possession," on which he is entitled to the tithes and other ecclesiastical profits arising within that parish, and has the cure of souls living and residing there.

**CUREOTIS**, the third day of the festival **APATURIA** (which see), celebrated at Athens. On this day the children of both sexes were admitted into their phratrize or tribes. The ceremony consisted in offering the sacrifice of a sheep or goat for each child, and if any one opposed the reception of the child into the phratría, he stated the case, and at the same time led away the victim from the altar. If no objections were offered, the father or guardian was bound to show on oath that the child was the offspring of free-born parents, who were themselves citizens of Athens. The reception or rejection of the child was decided by the votes of the phratores. If the result was favourable, the names of both the father and the child were entered in the register of the phratría. At the close of the ceremony the wine and the flesh of the victim were distributed, every phrator receiving his share.

**CURETES**, priests of **RHEA** (which see). They are connected with the story of the birth and concealment of the infant **ZEUS** (which see), who was intrusted to their care. They are sometimes considered as identical with the **CORYBANTES** (which see).

**CURIA** (**ROMISH**), a collective appellation of all the authorities in Rome which exercise the rights and privileges enjoyed by the Pope as first bishop, superintendent, and pastor of the Roman Catholic church. See **CONGREGATIONS** (**ROMISH**).

**CURIAE**. In the early ages of the history of Rome, it would appear that the citizens proper were divided into three tribes, each of which consisted of ten curiae or wards, thus rendering the whole number of the curiae thirty. Each of these curiae had a president called a *Curio*, whose office it was to officiate as a priest. The thirty *curiones* or priests were presided over by a *Curio Maximus* or chief priest.

**CURSE**. See **ANATHEMA**.

**CURSORES ECCLESIAE** (Lat. couriers of the church), messengers, as Baronius supposes, employed in the early Christian church, to give private notice to every member, when and where meetings for Divine worship were to be held. Ignatius uses the term, but in a very different meaning, to denote messengers sent from one country to another upon the important affairs of the church.

**CURSUS** (Lat. courses), the original name of the **BREVIARY** (which see) in the Romish church, and the same term was used to denote the Gallican Liturgy, which was used in the British churches for a long period, until the Roman Liturgy came to be employed.

**CUSTODES ARCHIVORUM** (Lat. keepers of

the records), identical with the **CEIMELIARCHS** (which see).

**CUSTOS ECCLESIAE** (Lat. keeper of the church), a name sometimes given in the fourth and fifth centuries to the **OSTIARI** (which see), or doorkeepers in Christian churches.

**CUTHEANS**. See **SAMARITANS**.

**CUTTINGS IN THE FLESH**, a mode of expressing intense sorrow for the loss by death of dear relatives, which obviously must have been frequently practised in very ancient times. Hence we find distinct prohibition of such a custom in the law of Moses. Thus Lev. xix. 28, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you." The very existence of such a command is an irrefragable proof that this practice, absurd and revolting though it be, must have been known among the Israelites, and in all probability, therefore, among the Egyptians also, with whom they had so long dwelt. It was customary among ancient idolaters to inflict such cuttings upon their own bodies. Thus it is said of the priests of Baal, 1 Kings xviii. 28, "And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." The prophet Jeremiah also refers to the same custom, xlviii. 37, "For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth;" and xvi. 6, "Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them." Among the ancient Romans these cuttings appear to have been practised. Thus, as Plutarch informs us, the **BELLONARI** (which see) offered sacrifices to the goddess of war, mingling them with their own blood. Nor is the barbarous custom yet abolished, for we find idolatrous nations, for example, the Hindus, inflicting voluntary self-mutilations, imagining thereby to appease their bloodthirsty deities. Morier, in his travels in Persia, tells us, that when the anniversary of the death of Hossein is celebrated, the most violent of the followers of Ali, the father of Hossein, walk about the streets almost naked, with only their loins covered, and their bodies streaming with blood, by the voluntary cuts which they have given themselves, either as acts of love, anguish, or mortification. Mrs. Meer Hassan Ali, in her description of Mohammedanism in India, referring to the same fast of the Mohurram, says, "I have even witnessed blood issuing from the breasts of sturdy men, who beat themselves simultaneously as they ejaculated the names 'Hassan! Hossein!' for ten minutes, and occasionally for a longer period in that part of the service called Mortem."

The same barbarous custom is found among the aborigines of Australia. A correspondent of the Melbourne Argus thus describes a scene of this kind which he himself recently witnessed in the case of a dying man: "His wife, the bereaved one, gave evi-

dence of uncontrollable and maddening grief. With her nails she tore the skin off her cheeks from the eyes downwards. This action she continued on the lacerated flesh until it became horrible to witness. Anon she would seize a tomahawk and dash it with both hands against her legs. At last she threw herself forward as if to catch the last breath of her dying husband. The frantic excitement of every one increases; the self-inflicted wounds are redoubled. The man is dead. The body is stretched out before the fire. Instantaneously each man ran to where he had been placed, and began stabbing himself in the legs. The howlings, the yellings, and wailings of agonizing grief, which accompanied this display, formed certainly the most imposing death-dirge that fancy could ever have imagined. Throughout the whole of three nights the entire bush resounded with their wailings." See MOURNING.

CYAMITES, a mysterious being mentioned by Pausanias, who was considered by the ancient Greeks as the hero of beans, and was worshipped in a small temple on the road between Athens and Eleusis.

CYANE, a nymph of Sicily in ancient times, who was believed to have been changed through grief into a well, and on the spot an annual festival was held by the Syracusans, in the course of which a bull was sunk into the well as a sacrifice.

CYBELE. See RHEA.

CYCLOPES (Gr. *cyclos*, a circle, and *ops*, an eye), fabulous in ancient Greek mythology. They were three in number, *Arges*, *Steropes*, and *Brontes*, each of them having only one eye in his forehead. They were sons of Uranus and Ge, and were ranked among the Titans who were cast down into Tartarus by their father Zeus, in his war with Cronus, and the Titans delivered the Cyclopes from Tartarus, who, in return for his kindness, became the ministers of Zeus, and supplied him with thunderbolts and lightning, but were afterwards killed by Apollo. The Cyclopes, as mentioned in the *Odyssey* of Homer, were shepherds of gigantic stature, and of cannibal propensities, who inhabited caves in Sicily, the chief of them being Polyphemus, who had only one eye situated on his forehead. According to the later writers, the Cyclopes were assistants of *Hephestus* or *Vulcan*, who dwelt under Mount *Ætna* in Sicily, where they employed themselves in busily forging armour for gods and heroes. Some accounts treat them as skilful architects, and accordingly, we find Cyclopean walls spoken of to describe various gigantic mural structures, which are still found in several parts of Greece and Italy. It is difficult to ascertain what is the precise mythical meaning of the Cyclopes. Plato regards them as intended to represent men in their savage uncultivated state, but it is far more likely that they were types of certain powers or energies of nature, indicated by volcanoes and earthquakes.

CYCNUM, a son of *Apollo* by *Thyria*, who was along with his mother changed into a swan. An-

other mythical personage of this name is mentioned in the ancient classical writers, as having been the son of *Poseidon* or *Neptune*, and a third as the son of *Ares* or *Mars*, and *Pelopia*.

CYDONIA, a surname of *Athena*, under which she was worshipped at *Phrixa* in *Elis*.

CYLLENIUS, a surname of *Hermes*, derived from Mount *Cyllene* in *Arcadia*, where he was worshipped and had a temple.

CYNICS, a school of ancient philosophy among the Greeks. It was founded by *Antisthenes* about the year B. C. 380. The characteristic principle held by the Cynics was, that virtue consisted of a proud independence of all outward things. *Diogenes* was a fit representative of this principle. Worldly pleasures and honours of every kind were utterly despised, and even the ordinary civilities of life were set at naught. Hence, probably, the name Cynics, from the Greek *cyon*, *cynos*, a dog, as their rude, uncivil deportment was fitted to remind one of the snarling of a dog. The views inculcated by this school were a caricature of the ethical opinions of *Socrates*, who taught that the end of man was to live virtuously, while the Cynics, carrying out the principle to the most absurd extravagance, wished that man should set nothing else before him but naked virtue, trampling under foot all the subordinate feelings and proprieties which go to form the essential drapery, if not the essence, of virtue.

CYNOCEPHALUS (Gr. *cyon*, a dog, and *cephalos*, a head), a name sometimes given to the ancient Egyptian deity *ANUBIS* (which see), as being represented in the shape of a man with a dog's head.

CYNOSURA, a nymph of Mount *Ida*, and one of the nurses of the infant *Zeus*, who afterwards rewarded her services by placing her among the stars.

CYNTHIA, a surname of *Artemis*, derived from Mount *Cynthus*, in the island of *Delos*, where she was born.

CYNTHIUS, a surname of *Apollo*, from *Cynthus* in *Delos*, which was his birth-place.

CYRENAICS, one of the schools of ancient Greek philosophy. It was founded by *Aristippus* of *Cyrene*, who flourished about B. C. 380. The Socratic doctrine, which formed the starting point of this school, was, that all philosophy is of a practical character, and has as its ultimate object the happiness of man. It rejected all idea of duty, or what ought to be done from its abstract rightness, and regarded virtue as enjoyment, or what ought to be done because it contributes to our immediate satisfaction or happiness. Virtue, therefore, was to be valued, in the estimation of *Aristippus* and his school, as being productive of pleasure, which was the chief object at which man ought to aim. Happiness is with him not different from pleasure, but is merely the sum of pleasures, past, present, and future. Every thing was to be prized according to the amount of enjoyment which it gives. The basest pleasures, therefore, were, in the view of the Cyrenaics, on a

footing with the most honourable, provided they imparted an equal amount of enjoyment. Such doctrines were felt even among Pagans to be dangerous. One of the most noted teachers of this school, Hegesias, was prohibited from lecturing, lest imbibing his sentiments they should put an end to their existence by their own hands, in order to escape from the pleasures of a life so greatly overbalanced by pains.

CYRENE, a mythical person beloved by *Apollo*, who carried her from Mount Pelion to Libya, where she gave name to Cyrene.

CYRIL (ST., LITURGY OF), one of the twelve Liturgies contained in the Missal of the MARONITES (which see), printed at Rome in 1592.

CYRILLIANS, a name applied by the NESTORIANS (which see), in the fifth century, to the orthodox Christians, in consequence of Cyril, bishop of Alexandria, being the chief opponent of the doctrines of Nestorius.

CYTHERA, a surname of *Aphrodite*, derived from the town of Cythera in Crete, or from the island of Cythera in the Ægean Sea, where she had a celebrated temple.

## D

DABAIBA, an idol formerly worshipped at Panama in South America, to which slaves were sacrificed. This goddess was considered as having at one time been a native of earth, who, on account of her virtues, was exalted to heaven at her death, and received the name of the mother of God. Thunder and lightning were regarded as an expression of her anger.

DABIS, a deity among the Japanese, of whom there is an immense statue, made of brass, to whom they offer licentious and indecent worship once every month. He is thought to be the same with DATBOTH (which see).

DACTYLI IDEI, fabulous beings who dwelt on Mount Ida in Phrygia, who were concerned in the worship of *Rhea*. Sometimes they are confounded with the *Cubeiri*, *Curetes*, and *Corybantes*. They were believed to have discovered iron and the art of working it. The utmost difference of opinion existed as to their number, some reckoning them three, others five, ten, and even as high as a hundred. Their name is supposed by some to have been derived from *daktulos*, a finger, there being ten of them, corresponding to the number of fingers on the hand. Their habitation is placed by some writers on Ida in Crete, and they are even regarded as the earliest inhabitants of that island, where they discovered iron on Mount Berecynthus. The Dactyls seem, indeed, to be mythical representatives of the first discoverers of iron, and of the art of smelting it by means of fire.

DACTYLOMANCY (Gr. *doctulon*, a ring, and *manteia*, divination), a kind of divination which had its origin among the ancient Greeks, and was afterwards adopted by the Romans. It was performed by suspending a ring from a fine thread over a round table, on the edge of which were marked the letters of the alphabet. When the vibration of the ring had ceased, the letters over which the ring happened

to hang, when joined together, gave the answer. We read also in ancient story of Gyges, whose enchanted ring, when he turned it towards the palm of his hand, possessed the power of rendering him invisible. See DIVINATION.

DADU PANTHIS, one of the Vaishnava sects in Hindustan. It had its origin from Dadu, a cotton-cleaner by profession, who, having been admonished by a voice from heaven to devote himself to a religious life, retired with that view to Baherana mountain, where, after some time, he disappeared, and no traces of him could be found. His followers believed him to have been absorbed into the Deity. He is supposed to have flourished about A. D. 1600. The followers of Dadu wear no peculiar mark on the forehead, but carry a rosary, and are further distinguished by a round white cap according to some, but, according to others, one with four corners, and a flap hanging down behind. This cap each man is required to manufacture for himself.

The Dadu Panth's are divided into three classes: 1. the *Vivaktas*, religious characters who go bare-headed, and have but one garment and one water-pot. 2. The *Nagas*, who carry arms, which they are ready to use for hire; and amongst the Hindu princes they have been considered as good soldiers. 3. The *Bister Dharis*, who follow the usual occupations of ordinary life. This last class is further subdivided, and the chief branches form fifty-two divisions, the peculiarities of which have not been ascertained. The Dadu Panth's are accustomed to burn their dead at early dawn, but in some cases the bodies are exposed in an open field or desert place, to be devoured by beasts and birds of prey, lest insect life might be destroyed, which is liable to happen when the body is laid on a funeral pile. This sect, in its three above-noted classes, is said to be very numerous in Marwar and Ajmeer. Their chief

place of worship is at Naraiva, where the bed of Dadu and the collection of the texts of the sect are preserved and worshipped, while a small building on the hill Baherana marks the place of his disappearance. A mela or fair is held annually from the day of new moon to that of full moon, in February and March, at Naraina. The sect maintain a friendly intercourse with the KABIR PANT'HS (which see), and are frequent visitors at the *Chawra* at Benares.

DADUCHI, the torch-bearers in the *Eleusinia mysteria*, whose duty it was, in conjunction with the Hierophant, to offer prayers and sing hymns to Ceres and Proserpine. They wore diadems, and are considered generally to represent mythically the sun. They passed the lighted torch from hand to hand, in commemoration of Ceres searching for her daughter Proserpine by the light of a torch, which she had kindled at the fires of Etna.

DÆDALA, two festivals in honour of *Hera*, celebrated in Bœotia. Pausanias describes their origin as having been derived from the following circumstances. A quarrel having arisen between Zeus and Hera, the latter fled to Eubœa, whence she could not be persuaded to return, until her husband adopted the expedient of procuring a wooden statue, which he dressed and placed in a chariot, pretending that it was a young virgin whom he was about to marry. The scheme was successful, for Hera's jealousy being excited, she hastily found her way to the home of her husband, and on learning the nature and design of the device, she became reconciled to Zeus. The Plateans, accordingly, instituted a greater and a lesser festival, both of which were called Dædala, a name given in ancient times to statues and other works of human ingenuity and skill. The lesser festival was celebrated by the Plateans alone at Alalcomene, the largest oak-grove in Bœotia. In this forest they exposed to the air pieces of boiled meat, which attracted crows, and the people watching on what trees the birds perched, these were forthwith cut down, and converted into wooden statues or *dædala*. The greater festival, on the other hand, which was by far the more important of the two, and brought together a larger number of people, was celebrated every sixty years. The ceremony was not observed by the inhabitants of Platea alone, or even of Bœotia, but by people drawn from all the cities of Greece. On this occasion, also, the festival was of a peculiarly popular description. The ceremony commenced with the erection of an altar on Mount Cithæron, constructed of square pieces of wood. A statue of a female, designed to represent Hera, was then mounted on a chariot, and led forward in procession, a young woman leading the way, who was attired like a bride, and the Bœotians following in an order regulated by lot. On their arrival at the sacred spot, a quantity of wood was piled upon the altar, and each city, as well as wealthy individuals, offered a heifer to Hera, and a bull to Zeus.

The people of more limited means contented themselves with sacrificing sheep. Wine and incense in great abundance were placed upon the altar along with the victims, and twelve wooden statues were, at the same time, laid upon the smoking pile, which was allowed to burn until both victims and altar were wholly consumed. It is difficult to give a satisfactory explanation of these Grecian festivals, but Plutarch, who wrote a work upon the subject, considers the whole ceremonies as a mythical representation of physical disturbances in the elements to which Bœotia had at one time been subject, although, in course of time, it had been delivered from them.

DÆDALUS, a mythical person among the ancient Greeks, said by some to be of Athenian, by others of Cretan, origin. He seems to have excelled in sculpture, and his sister's son, Perdix, to whom he had given lessons in the art, having risen to higher reputation than himself, he killed him through envy. For this crime Dædalus was sentenced to death by the Areiopagus, and to escape punishment he fled to Crete. Here he soon acquired great fame as a sculptor, having constructed a wooden cow for Pasiphæa, and the labyrinth at Cnossus in which the Minotaur was kept. Minos, the king of Crete, being displeased with the conduct of Dædalus, imprisoned him; but he was set at liberty by Pasiphæa, and finding no other means of escaping from Crete, he procured wings for himself and his son Icarus, which were fastened on their bodies with wax. By this means Dædalus succeeded in crossing the Ægean Sea, but Icarus, having taken a loftier flight than his father, went so near the sun that the wax melted, and he fell into that part of the Ægean which, from this circumstance, received the name of the Icarian Sea. Meanwhile Dædalus took refuge in Sicily, where, under the protection of Cocalus, king of the Sicani, he prosecuted his favourite art with remarkable success. He seems afterwards to have resided in Sardinia, and Diodorus Siculus mentions him as having executed works in Egypt, and acquired so great renown that he was worshipped in that country as a god. The mythical meaning of this strange story is probably to be found in the invention and progress of the fine arts, particularly the arts of sculpture and architecture, and the order in which they passed from one country to another. The material of which Dædalus wrought the greater part, if not the whole, of his works, was not stone but wood. It is somewhat remarkable, that the earliest works of art which were attributed to the gods, received the name of *dædala*, and it is probable that the earliest carved images would be of wood wrought into some shape or other designed to represent a god.

DAEIRA (Gr. the knowing), a female divinity connected with the ELEUSINIAN MYSTERIES (which see). She is described by Pausanias as the daughter of Oceanus, and mother of Eleusis. Some have regarded her as identical with *Aphrodite*, *Demeter*, or *Hera*.

DÆMONS. See DEMONS.

DA'GOBA, a conical erection surmounting relics among the Buddhists. The name is said by Mr. Hardy to be derived from dá, dátu, or dhátu, an osseous relic, and geba or garbha, the womb. These buildings are sometimes of immense height, of circular form, and composed of stone or brick, faced with stone or stucco. They are built upon a platform, which again rests upon a natural or artificial elevation, which is usually reached by a flight of steps. The utmost respect is felt for dagobas among the Buddhists, chiefly because they contain relics of different kinds. Professor Wilson, in his 'Ariana Antiqua,' thus describes the ordinary contents of a dagoba: "The most conspicuous objects are, in general, vessels of stone or metal; they are of various shapes and sizes; some of them have been fabricated on a lathe. They commonly contain a silver box or casket, and within that, or sometimes by itself, a casket of gold. This is sometimes curiously wrought. One found by Mr. Masson at Deh Bimaran is chased with a double series of four figures, representing Gautama in the act of preaching; a mendicant is on his right, a lay-follower on his left, and behind the latter a female disciple; they stand under arched niches resting on pillars, and between the arches is a bird; a row of rubies is set round the upper and lower edge of the vessel, and the bottom is also chased with the leaves of the lotus: the vase had no cover. Within these vessels, or sometimes in the cell in which they are placed, are found small pearls, gold buttons, gold ornaments and rings, beads, pieces of white and coloured glass and crystal, pieces of clay or stone with impressions of figures, bits of bone, and teeth of animals of the ass and goat species, pieces of cloth, and folds of the Tuz or Blurj leaf, or rather the bark of a kind of birch on which the Hindus formerly wrote; and these pieces bear sometimes characters which may be termed Bactrian; but they are in too fragile and decayed a state to admit of being unfolded or read. Similar characters are also found superficially scratched upon the stone, or dotted upon the metal vessels. In one instance they were found traced upon the stone with ink. Within some of the vessels was also found a liquid, which upon exposure rapidly evaporated, leaving a brown sediment, which was analysed by Mr. Prinsep, and offered some traces of animal and vegetable matters."

The principal dagobas in Ceylon, as we learn from Mr. Hardy, are at Anurádhapura, and it would appear that it was accounted a ceremony of great importance among the ancient ascetics to walk round one of these sacred structures. It is regarded by the Hindu Brahmans as a most meritorious walk to circumambulate a temple, raising the person who performs this pious act to a place in the heaven of the god or goddess to whom the temple belongs. The Nepaulese also account it one of the most devout employments in which a Buddhist can be engaged to march round a dagoba, repeating mental prayers, and

holding in his right hand a small cylinder fixed upon the upper end of a short staff or handle, which he keeps in perpetual revolution. The reverence in which these structures are held is thus noticed by Mr. Hardy, in his deeply interesting and valuable work, entitled 'Eastern Monachism': "Any mark of disrespect to the dagoba is regarded as being highly criminal, whilst a contrary course is equally deserving of reward. When Elaro, one of the Malabar sovereigns, who reigned in Ceylon B. C. 205, was one day riding in his chariot, the yoke-bar accidentally struck one of these edifices, and displaced some of the stones. The priests in attendance reproached him for the act; but the monarch immediately descended to the ground, and prostrating himself in the street, said that they might take off his head with the wheel of his carriage. But the priests replied, 'Great king! our divine teacher delights not in torture; repair the dagoba.' For the purpose of replacing the fifteen stones that had been dislodged, Elaro bestowed 15,000 of the silver coins called ka hapana. Two women who had worked for hire at the erection of the great dagoba by Dutugamini were for this meritorious act born in Tawutisa. The legend informs us that on a subsequent occasion they went to worship at the same place, when the radiance emanating from their persons was so great that it filled the whole of Ceylon."

The ground on which a dagoba is held in so high estimation is simply because it contains relics which have from remote times been worshipped by the Buddhists. As far back as the fourth century, Fa Hian, a Chinese traveller, mentions such a practice as then prevailing. "The bones of Gotama, the garments he used, the utensils he used, and the ladder by which he visited heaven, were worshipped by numbers of devout pilgrims; and happy did the country consider itself that retained one of these precious remains." The most celebrated relic which is still to be found among the worshippers of Gotama Budha is the DALADA' (which see). To make a present or offering to a dagoba is viewed as an act of the highest virtue, which will be rewarded both in this world and the next, and will lead to the attainment of *Nirvana* or *annihilation*. Budha himself declared while on earth, "Though neither flowers nor anything else should be offered, yet if any one will look with a pleasant mind at a dagoba or the court of the bó-tree, he will undoubtedly be born in a DE'WA-LOKA (which see); it is unnecessary to say that he who sweeps these sacred places, or makes offerings to them, will have an equal reward; furthermore, should any one die on his way to make an offering to a dagoba, he also will receive the blessedness of the Déwa-lokas." Some dagobas are alleged to have the power of working miracles, but this privilege is almost exclusively confined to those which have been built in honour of the *rahats*, or beings who are free from all evil desire, and possess supernatural powers.

DAGON, a great god of the Philistines mentioned in the Bible. He is represented in 1 Sam. v. 4, as having the face and arms of a man, and the body of a fish. The temple of Dagon at Gaza is described in Judg. xvi. 27, as having been so magnificent and large that on the roof of it stood about 3,000 men and women. This deity must have had worship offered him till a late period, as we find a Beth-Dagon, or temple of Dagon, mentioned in the First Book of Maccabees. Sanchoniathon interprets the word to mean bread-corn, and alleges him to have been the son of Uranus, and the inventor of bread-corn and the plough. Some regard Noah, who was a husbandman, as represented by Dagon. Great difference of opinion has existed among authors as to the god, or the word being also feminine, the goddess indicated by the Philistine idol. Sometimes it received the name of *Derecto*, and at other times of *Atergatis*. Herodotus compares Dagon to the goddess Venus. It is not unlikely that the Jews, from their vicinity to the country of the Philistines, may have fallen into the worship of this idol. Selden conjectures that the god Oannes worshipped by the Babylonians was identical with the Dagon of the Phœnicians. Berosus, quoted by Eusebius, says, that this Oannes had the body of a fish, and below the head placed upon the body, another head of a man which came out from under the head of the fish. He had likewise a man's feet coming from under the tail of the fish, and a human voice. This monster, the same ancient author says, came every morning out of the sea, went to Babylon, and taught men arts and sciences, returning every evening to its ocean-home.

It has been supposed that Dagon was a male god at Ashdod, but a female at Ascalon, where she had a magnificent temple, and was called *Derecto* or *Dirce*, being identical also with *Atergatis* the Syrian goddess. The Jewish writers generally agree in deriving the word Dagon from *dag*, the Hebrew word for a fish, and that, like the Tritons, the idol was half man, half fish. Abarbanel and Jarchi, however, seem to hint that the whole statue of Dagon was the figure of a fish, except his hands and feet, which had a human shape. It is remarkable that Layard, in his recent researches in the ruins of Nineveh, discovered in the course of his excavations a statue evidently of a deity, the upper portion being in human shape, and the lower in the shape of a fish, thus confirming the idea that the same gods were worshipped among the Assyrians and Chaldeans as among the Phœnicians. Jurieu, in his ingenious and learned 'History of the Doctrines and Worship of the Church,' endeavours to prove that Dagon was no other than the Phœnician Neptune. The arguments in support of this opinion he thus briefly states: "His shape of a fish is a demonstration of it; for I see no reason why they should give the figure of a fish to a celestial god. The name of Dagon, that signifies a fish, is another proof of it; for fishes are the chief subjects of Neptune, and his borrowing his name from

them is no wonder. In short, as it is rational to presume that the Phœnicians had a Neptune, as well as a Saturn, Jupiter, and Pluto, so we can find him by no other name than that of Dagon. It is true, there were other marine gods, which might be represented in the same manner. But this Dagon seems to be the king of them all; for we find by the history of Samson, that he was looked upon by the Philistines as the great god, who had delivered up Samson unto them. Accordingly, in the history of the ark and Dagon, he is absolutely called the god of the Philistines, 'Dagon our god.' Had he been of the inferior gods, it is not like they would have done so much homage to him." Bochart supposes Dagon to have been Japhet, the son of Noah, and that the government of the sea was bestowed upon him, because his allotment and that of his posterity was in the islands, peninsulas, and lands beyond the sea, that is, in Europe.

DAHOMÉY (RELIGION OF). The country whose religion falls to be sketched in this article, forms a kingdom of considerable extent in the interior of Western Africa, behind the Slave Coast. One grand point which may be regarded as the centre of the whole religious, and indeed political system of the people of Dahomey is superstitious veneration for the person of their monarch, whom they look upon as a superior being, nay, almost a divinity. So much is this idolatrous feeling encouraged by the government, that it is accounted criminal to believe that the king of Dahomey eats, drinks, and sleeps like ordinary mortals. His meals are always taken to a secret place, and any man that has the misfortune or the temerity to cast his eyes upon him in the act, is put to death. If the king drinks in public, which is done on some extraordinary occasions, his person is concealed by having a curtain held up before him, during which time the people prostrate themselves, and afterwards shout and cheer at the very top of their voices. The consequence is, that the orders of the sovereign, however tyrannical and unjust, are obeyed with the most implicit submission, no one daring to resist the will of a ruler whom they believe to be invested with almost Divine attributes.

In this, as in all the other parts of Western Africa, FETISH WORSHIP (which see) prevails, the fetish or imaginary god of Dahomey being the leopard, which is accounted so sacred, that if any person should kill one of these animals, he is instantly offered up in sacrifice to the offended deity. The leopard is regarded as representing the Supreme, invisible god "*Seh*," and worshipped with great reverence by the people. Another object of worship is "*Soh*," the deity of thunder and lightning. Sacrifices are offered of different kinds. The ceremonies practised in the sacrifice of a bullock, are thus detailed by Mr. Forbes in his 'Dahomey and the Dahomans': "The priests and priestesses (the highest of the land, for the Dahoman proverb has it that the poor are never priests) assemble within a ring, in a public square; a band

of discordant music attends; and after arranging the emblems of their religion, and the articles carried in religious processions, such as banners, spears, tripods, and vessels holding bones, skulls, congealed blood, and other barbarous trophies, they dance, sing, and drink until sufficiently excited. The animals are next produced, and decapitated by the male priests, with large chopper-knives. The altars are washed with the blood caught in basins; the rest is taken round by the priests and priestesses, who, as Moses commanded the elders of Israel (B. C. 1491), 'strike the lintel and two side posts' of all the houses of the devotees, 'with the blood that is in the basin.' The turkey buzzards swarm in the neighbourhood, and with the familiarity of their nature gorge on the mangled carcase as it is cut in pieces. The meat is next cooked, and distributed among the priests; portions being set aside to feed the spirits of the departed and the fetishes. After the sacrifice the priesthood again commence dancing, singing, and drinking; men, women, and children, grovelling in the dirt, every now and then receiving the touch and blessing of these enthusiasts."

As appears from this quotation, the Dahoman priesthood is taken chiefly from the higher classes, and indeed in the sacred order are to be found some of the royal wives and children. To reveal the sacred mysteries and incantations, the knowledge of which is limited to the priestly office, is visited with capital punishment. Private sacrifices of fowls, ducks, and even goats, are common, and are performed with ceremonies similar to those observed in the public sacrifices. In cases of sickness, for instance, it is customary to endeavour to propitiate the gods with sacrifices of different kinds, commencing with the simple offering of palm-oil food, and if this fail, owls, ducks, goats, and bullocks are sacrificed. Should the sick man be wealthy or of high rank, he asks the king to allow him to sacrifice one or more slaves, for each of whom he pays a certain sum into the royal treasury. If he recovers from his sickness, he expresses his gratitude by liberating one or more slaves, bullocks, goats, fowls, or other objects which had been destined for sacrifice, but which are now given up to the fetish, and therefore eared for by the fetishmen. If, on the other hand, he dies, the latest and most earnest request of the dying man is that his principal wives should consent to accompany him into the next world—a request which is almost invariably granted. At the burial, accordingly, of a Dahoman chief, a number of his wives and favourite slaves are sacrificed on the tomb, as has been already noticed in the case of another of the tribes of Western Africa. Nay, even it is not uncommon for his wives to fall upon each other with knives, and lacerate themselves in the most cruel and barbarous manner; and this work of butchery is continued until they are forcibly restrained.

"There is no place," says Mr. Leighton Wilson in his 'Western Africa,' "where there is more in-

tense heathenism; and to mention no other feature in their superstitious practices, the worship of snakes at this place fully illustrates this remark. A house in the middle of the town is provided for the exclusive use of these reptiles, and they may be seen here at any time in very great numbers. They are fed, and more care is taken of them than of the human inhabitants of the place. If they are seen straying away they must be brought back; and at the sight of them the people prostrate themselves on the ground, and do them all possible reverence. To kill or injure one of them is to incur the penalty of death. On certain occasions they are taken out by the priests or doctors, and paraded about the streets, the bearers allowing them to coil themselves around their arms, necks, and bodies. They are also employed to detect persons who have been guilty of witchcraft. If in the hands of the priest they bite the suspected person, it is sure evidence of his guilt, and no doubt the serpent is trained to do the will of his keeper in all such cases. Images, usually called *greegrees*, of the most uncouth shape and form, may be seen in all parts of the town, and are worshipped by all classes of persons. Perhaps there is no place where idolatry is more openly practised, or where the people have sunk into deeper pagan darkness. See ASHANTEES (RELIGION OF THE).

Circumcision is practised among the natives of Dahomey, as among many other tribes throughout the whole African continent, with the exception of those on the Grain Coast, and the neglect of this ceremony exposes a man to the heaviest reproach and ridicule. Nor is this the only case in which the Dahomans have adopted Jewish practices. The door-posts, for example, of their houses are sprinkled with the blood of animals offered in sacrifice; they have also their stated oblations and purifications, and as an expression of mourning they shave their heads, and dress themselves in the meanest and most abject garments. But far more nearly does this superstitious people approach in their religious rites to the idolatry of Paganism. They venerate all large animals, such as the elephant, and hold them in a species of religious awe. Should a lion be killed, the skull and bones are a welcome offering to the fetish, and gain for the donor some special privileges. So highly do they venerate their own fetish, the leopard, that should a man fall a victim to this sacred animal, he is gone in the belief of the Dahoman to the land of good spirits; and instead of revenging his death by the murder of his devourer, his relations will even feed the animal. The temples in Dahomey are very numerous, and in each of them there is an altar of clay. No worship, however, seems to be conducted in these temples, but small offerings are daily given by the devotees, and removed by the priests. There is no recognition of the Divine Being by any stated form of worship. The only approach to it is that which is offered to the spirits of the dead, and usually denominated DEMON

**WORSHIP** (which see). The presence of some spirits is courted eagerly, while that of others is much dreaded. Demoniical possession is thought to be not unfrequent among the people of Dahomey, and certain ceremonies are gone through by the priests to effect the expulsion of the demons.

The "customs," as they are called, in honour of the dead, are observed at Dahomey, as well as at Ashantee. Human beings are sacrificed on these occasions to the manes of the dead, under an idea that those who have passed away from this world are still capable of being gratified by a large train of slaves and attendants, such as afforded them pleasure when on earth. At these customs for the dead, not only are human beings offered up in sacrifice, but music, dancing, and mirth of every kind accompany the horrid rites. Twice every year these "customs" are repeated, receiving the name of the great and little customs. Mr. Forbes was present on one of these occasions, on the last day of May 1849, when the king of Dahomey offered human sacrifices as gifts to his people. The description is painfully interesting: "In the centre of the marketplace, a platform was erected twelve feet in height, enclosed by a parapet breast high. The whole was covered with cloths of all colours, and surmounted by tents, gaudy umbrellas, and banners of varied hues and devices, among which, as usual, were several union jacks. On the west front of the Ah-toh, which must have been at least 100 feet square, was a barrier of the prickly acacia, and within this the victims for the day's sacrifice lashed in baskets and canoes. A dense naked mob occupied the area, whilst a guard of soldiers prevented them from bearing down the barrier. Beyond in all directions were groups of people collected round the banners and umbrellas of the different ministers and cabooceers. The king insisted on our viewing the place of sacrifice. Immediately under the royal stand, within the brake of acacia bushes, stood seven or eight tall ruffians, some armed with clubs, others with scimitars, grinning horribly. As we approached the mob yelled fearfully, and called upon the king to 'feed them, they were hungry.' The victims were held high above the heads of their bearers, and the naked ruffians thus acknowledged the munificence of their prince. Silence again ruled, and the king made a speech, stating that of his prisoners he gave a portion to his soldiers, as his father and grandfather had done before. Having called their names, the one nearest was divested of his clothes, the foot of the basket placed on the parapet, when the king gave the upper part an impetus, and the victim fell at once into the pit beneath. A fall of upwards of twelve feet might have stunned him, and before sense could return the head was cut off, and the body thrown to the mob, who, now armed with clubs and branches, brutally mutilated, and dragged it to a distant pit, where it was left as food for the beasts and birds of prey. After

the third victim had thus been sacrificed, the king retired, and the chiefs and slave-dealers completed the deed which the monarch blushed to finish. As we descended the ladder, we came on another scene of this tragedy. Each in the basket in which the victim had sat a few moments before, lay the grizzly bleeding heads, five on one side, six on the other." How impressively may such a narrative show, that "the dark places of the earth are full of the habitations of horrid cruelty." With the exception of a short visit of a Wesleyan Missionary to the country, the natives have never had till recently an opportunity of listening to the Word of Life. A mission station, however, has been established by the Wesleyans at Badagry, and there is a prospect of two more being commenced, one at Whydah, and another at Abomey, the capital of Dahomey, but the population of that kingdom, amounting to 200,000 souls, are at this hour sitting in darkness and in the region of the shadow of death.

**DAI-BOTH**, one of the principal deities of Japan. The word is said to mean the Great God, and therefore it is not improbable that he may be the same with AMIDAS (which see), considered under some of his peculiar attributes, or rather it may be the Great Budha himself. But whether this be the case or not, a splendid temple exists at Miaco, which is dedicated to the worship of Dai-Both. A lively description of this temple is given by an old Dutch writer: "Before you come to the temple itself," says he, "you pass through a kind of a gate, on each side whereof are erected two monstrous figures, with several arms, fraught with arrows, swords, and other offensive weapons. These two monsters stand in a posture of defence, and seem prepared to combat each other. From this gate you proceed to a large quadrangle, with galleries on each side of it, which are supported by pillars of freestone. After you have crossed this square, you come to another gate, embellished with two large lions made of stone, and then you go directly into the pagod, in the centre whereof the idol Dai-Both is seated, after the Oriental fashion, on an altar-table, which is raised some small matter above the ground. This idol, notwithstanding you see him seated like the great Jove of old, is of a monstrous height; for his head touches the very roof of his temple. The attitude of Jupiter was justified by the symbolical intention of it, which intimated, says a celebrated ancient author, that the power of the deity was firm and unalterable. The Japanese and Indians, in all probability, entertain the very same idea. The colossus of Dai-Both, though composed of wood, is plastered and covered over that with gilded brass. This idol has the breast and face of a woman; his black locks are woolly, and curled like a negro's. One may form some idea of the prodigious bulk of this colossus by his hands, which are bigger than the whole body of any man of a moderate stature. He is encircled on all sides with gilded rays, in which there are placed abun-

dance of images, representing some of the CAMIS (which see) and demi-gods of Japan. There are several others in a standing posture, both on his right hand and on his left, all crowned with rays, like our Christian saints. The table of the altar, whereon the idol is sitting, is furnished with a large quantity of lighted lamps."

Kaempfer declares the temple of Dai-Both to be the most magnificent building in the whole kingdom of Japan, and much more lofty than any other edifice in Miaco. The idol itself, which is seated in the heart of flowers, is gilt all over. Its ears are very large, and its hair is curled. There is a crown upon its head, and a large speck or stain upon its forehead. The arms and breast are naked. The right hand is extended, and points to the hollow of the left, which rests upon the belly. A circle of rays is placed behind the idol, and is so large that it takes up the circumference of four pillars. The pillars are at a considerable distance from one another, and the statue of Dai-Both, which is of great size, touches only two of them with its shoulders. Within the oval which contains the statue, and all round it, are small idols in human forms, and seated on flowers. See JAPAN (RELIGION OF).

DAIKOKU, a Japanese deity, to whom the inhabitants of that island consider themselves as indebted for all the riches they enjoy. This idol, which is in fact the *Plutus* of Japan, is represented sitting on a bale or sack of rice, and with an uplifted hammer, which he is wielding above his head ready to strike any object, and wherever the stroke falls it carries with it universal plenty. A bag of rice is, in the estimation of this singular people, an emblem of wealth.

DAIRI, the spiritual head or supreme pontiff of the religion of the SINTOS (which see), the native religion of Japan. At one time he combined in his own person the offices of secular and ecclesiastical ruler of the country. His temporal, however, was separated from his spiritual, power about the middle of the twelfth century, but it was not until 1585 that the Cubo or temporal sovereign of the island began to rule with an unlimited authority. The Dairi is thus considerably restricted in both wealth and influence, but he is recognized as the pope, or highest spiritual governor to whom all veneration and respect is due. He resides at Miaco, and appropriates to himself the whole revenue of that city and its rich adjoining territory. To enable him to maintain suitable rank a liberal allowance is due to him out of the public treasury, besides large sums which he receives from the privilege he enjoys of conferring titles of honour. The grant which ought to be paid out of the imperial funds for the support of the Dairi is far from being regularly paid, the Cubo for one excuse or another frequently withholding it. In consequence of this, the attendants of the pontiff are many of them obliged to work for their own maintenance, and he finds it difficult to sustain the

dignity and splendour which he regards as befitting his office. The descendants of the royal family, who now amount to a large number, all of them belong to the court of the Dairi, and the sacred treasury being quite inadequate to the support of so many dependents, they are compelled to employ themselves in the most humble occupations to keep up their outward dignity. The utmost exertions are put forth by all connected with the Dairi to enable the court to present the most imposing aspect of magnificence. The supreme pontiff himself is raised, in the estimation of the Sintos, above all mortal imperfection, being viewed as invested with almost superhuman attributes. His foot is never to be profaned by touching the ground, and he is never to be moved from one place to another unless upon men's shoulders. It is considered unlawful for him to cut his hair or nails; and such processes, accordingly, being sometimes necessary, are performed when he is asleep. On his death the next heir succeeds, whether male or female, at whatever age. In fact, he is regarded as a god on earth who never dies, but who, from time to time, renovates his soul. An illustration of this truth has recently occurred. On the 1st July 1856, the Dairi was taken ill; on the 3d he became worse, and immediately the priests spread abroad the report, that the Dairi had placed himself in communication with the great god of heaven, and was about to renew his soul in the bosom of Ten-Sio Dai-Tsin, the highest of all their divinities. The crowd hastened to the palace, where the Dairi was lying on an immense bed of state with his robes on, and the ganze veil covering his face. The priests remained praying in turns in the midst of burning perfumes and performing various ceremonies of their religion. On the 5th July the Dairi expired, and immediately after the supreme pontiff had breathed his last, the chief priest announced that the soul had gone to pay a visit to the gods, and would speedily return. A dead silence followed this announcement, and in the space of about ten minutes the chief priest, surrounded by the whole sacred college, threw a large linen cloth over the dead body, and the moment after, withdrawing the cloth, discovered to the eyes of the wondering multitude another form altogether similar to that of the late Dairi, but full of life and health. This new head of the church at once sat up in bed, then rose altogether, proceeded to an altar placed at one side of the apartment, ascended it, and gave his benediction to the multitude, at the close of which shouts of joy hailed the appearance of the new Dairi. The explanation of this transaction is not difficult to discover. By a stratagem easily managed, the priests had substituted for the deceased Dairi the person of his son, his natural heir. A trap-door had let down the dead body, and raised the living, without the people being able to perceive the deception practised upon them, amid the numberless prostrations and other ceremonies called for by their peculiar form of worship.

Formerly, when the Dairi, along with his spiritual office, combined that of Emperor of Japan, he was accustomed to present himself every morning to public view for hours together. On these occasions he appeared seated upon his throne, with his crown upon his head, and his whole body remaining fixed and immoveable like a statue. The slightest motion, the least cast of his eye to the right hand or to the left, portended some fatal disaster, and if he looked steadily on one particular side, it infallibly prognosticated war, fire, or famine. But ever since he was divested of his temporal authority, the Dairi has been entirely exempted from passing through so painful a ceremony. He is uniformly treated with the most superstitious veneration. Every dish or vessel presented to his table must be new, and no sooner has it been once used by his Holiness than it is forthwith destroyed, lest some unhappy person making use of it, should be visited with sickness in punishment of his sacrilege. The Dairi has twelve wives. She who is the mother of the heir apparent is regarded as superior to all the rest.

The Dairi is distinguished both from his own court and from the rest of the community, by the peculiar dress which he wears, being usually attired in a black tunic under a scarlet robe, with a large veil over it, the fringes of which are made to fall over his hands. Upon his head he wears a cap embellished with various tufts and tassels. The whole sacred order may be known by their dress from the laity, and differing as they do among themselves in rank and office, this difference is chiefly marked by the fashion of their cap, some wearing it with a crape band either twisted or hanging loosely down; others with a piece of silk, which hangs over their eyes. They likewise wear a scarf over their shoulders, which is either longer or shorter according to their rank.

All titles of honour are conferred by the Dairi. Of these there are six classes or degrees, the most honourable of which conveys a more than common sanctity and grandeur. The soul of the man who has received this high distinction, whenever it takes its flight, is infallibly transformed, in the opinion of the Japanese, into some illustrious CAMI (which see). A title corresponding to the expression "celestial people," is conferred upon the chief persons of the ecclesiastical body; and the emperor, with the consent of the Dairi, bestows titles of honour on the princes and ministers of his court.

It is the special province of the Dairi to canonize the saints, or, in other words, to raise persons who have distinguished themselves on earth to the enjoyment of divine honours after death. He himself is considered to be of such exalted spiritual rank in virtue of his sacred office, that it is a received opinion among the Japanese that all the gods condescend to pay him a formal visit once a-year, namely, in their tenth month, which, as the whole divine hierarchy are supposed to be absent from their celest-

tial abodes, is called "the month without a god;" and, accordingly, no one thinks it necessary to adore them. There are certain qualifications necessary for obtaining canonization, such as the power of working miracles, the enjoyment of a communication with the saints above, and even of familiar intercourse with the gods themselves. The strange idea is entertained that there are some souls which occasionally return from the other world, and this return secures their investiture with divine rank. All the honours due to their exalted position are by degrees paid to them. First of all, an illustrious title is conferred upon them by the Dairi; then a *mia* or temple is built in honour of them by the voluntary contributions of their devotees, and this being accomplished, supplications, prayers, and vows are made to them. If any of his worshippers should happen to meet with sudden good fortune, or to escape from some impending calamity, the reputation of the new saint is immediately established, crowds of additional devotees flock to him from all quarters, and new temples are built for his worship. Before an act of canonization, however, can be valid, even though formally passed by the Dairi, it must be confirmed by the Culo or secular monarch; and till this takes place, no one can freely or safely pay the new saint an act of worship.

So sacred is the person of the Dairi, in the estimation of the Japanese, that the gods are supposed to keep watch around his bed by night, and if his sleep happen from any cause to be disturbed, an idol is subjected to the bastinado for neglect of duty, and it is banished from the court for a hundred days. The very water in which the Dairi washes his feet is looked upon as sacred. It is stored up with the utmost care, and no person is allowed to profane it by using it for any purpose whatever.

DAJAL, the name which Mohammed gave to the Antichrist or false Christ, whose appearance he regarded as one of the ten signs which should precede the resurrection. The Arabian prophet thus describes the personal appearance of Dajal: "Verily, he is of low stature, although bulky; and has splay feet, and is blind, with his flesh even on one side of his face, without the mark of an eye, and his other eye is neither full nor sunk into his head. Then, if you should have a doubt about Dajal, know that your cherisher (God) is not blind." The manner in which the Antichrist will conduct himself after his appearance is also explained by Mohammed. "Dajal," says he, "will come to a tribe, and call them to him, and they will believe in him; and Dajal will order the sky, and rain will fall; and he will order the earth, and it will produce verdure; and in the evening their cattle will come to them with higher lumps upon their backs than they went out in the morning, and their udders will be large, and their flanks shall be full. After that Dajal will go to another tribe, and call them, and they will refuse, and he will withhold rain from their verdure and cultiva-

tion; and they will suffer a famine, and possess nothing. . . . And whilst Dajal will be about these things, on a sudden God will send Jesus, son of Mary, and he will come down on a white tower, on the east of Damascus; clothed in robes coloured with red flowers, resting the palms of his hands upon the wings of two angels; and every infidel will die, who shall be breathed upon by the Messiah, and the breath of Jesus will reach as far as eye can see. And Jesus will seek for Dajal until he finds him at a door in a village called Lûd (in Palestine), and will kill him. Then a tribe will come to Jesus whom God shall have preserved from the evils of Dajal, and he will comfort them, and will inform them of the degrees of eminence they will meet with in Paradise."

DAKSHINAS, or right hand form of worship among the Hindus, that is, when the worship of any goddess is performed in a public manner, and agreeably to the *Vedas* or *Paranas*. The only ceremony which can be supposed to form an exception to the general character of this mode is the *Bali*, an offering of blood, in which rite a number of animals, usually kids, are annually decapitated. In some cases life is offered without shedding blood, when the more barbarous practice is adopted of pummelling the poor animal to death with the fists; at other times, blood only is offered without injury to life. These practices, however, are not considered as orthodox. Animal victims are also offered to *Devi*, in her terrific forms only as *Kali* or *Durga*. The worship is almost confined to a few districts, and perhaps is carried to no great extent.

DALADA, the left canine tooth of *Budha*, the most highly venerated relic among the Buddhists, particularly in Ceylon. To preserve this, the only portion which remains of the body of the holy sage, a temple has been erected, in which it is deposited, being placed in a small chamber, enshrined in six cases, the largest of them being upwards of five feet in height and formed of silver. All the cases are constructed in the conical shape of a dagoba, and two of them are inlaid with rubies and precious stones. The outer case is ornamented with gold and jewels, which have been offered by devotees. Mr. Hardy describes the relic itself as "a piece of discoloured ivory or bone, slightly curved, nearly two inches in length, and one in diameter at the base; and from thence to the other extremity, which is rounded and blunt, it considerably decreases in size." The vihára or temple which contains the sanctuary of this relic, is attached to the palace of the former kings of Kandy. From a work composed on the subject of *Budha's* tooth, dating as far back as A. D. 310, it is said that one of the disciples of the sage procured his left canine tooth when his relics were distributed. This much valued treasure he conveyed to Dantapura, the chief city of Kalinga, where it remained for 800 years. Its subsequent history we quote from Mr. Hardy's 'Eastern Monachism': "The

Brahmans informed Pándu, the lord paramount of India, who resided at Pátaliputra, that his vassal, Gúhasiwa worshipped a piece of bone. The monarch, enraged at this intelligence, sent an army to arrest the king of Kalinga, and secure the bone he worshipped. This commission was executed, but the general and all his army were converted to the faith of Buddhism. Pándu commanded the relic to be thrown into a furnace of burning charcoal, but a lotus arose from the flame, and the tooth appeared on the surface of the flower. An attempt was then made to crush it upon an anvil, but it remained embedded in the iron, resisting all the means employed to take it therefrom, until Subaddha, a Buddhist, succeeded in its extraction. It was next thrown into the common sewer; but in an instant this receptacle of filth became sweet as a celestial garden, and was mantled with flowers. Other wonders were performed, by which Pándu also became a convert to Buddhism. The relic was returned to Dantapura; but an attempt being made by the princes of Sewet to take it away by force, it was brought to Ceylon, and deposited in the city of Anurádhapura. In the fourteenth century it was again taken to the continent, but was rescued by Prákrama Báhu IV. The Portuguese say that it was captured by Constantine de Braganza, in 1560, and destroyed; but the native authorities assert that it was concealed at this time at a village in Saffragam. In 1815, it came into the possession of the British government; and although surreptitiously taken away in the rebellion of 1818, it was subsequently found in the possession of a priest, and restored to its former sanctuary. From this time the keys of the shrine in which it was deposited were kept in the custody of the British agent for the Kandian provinces, and at night a soldier belonging to the Ceylon Rifle Regiment mounted guard in the temple, there being from time to time public exhibitions of the pretended tooth, under the sanction of the British authorities, by which the cause of heathenism was greatly strengthened and the minds of sincere Christians were much grieved; but in 1839 a pamphlet was published, entitled, 'The British Government and Idolatry,' in which these untoward proceedings were exposed, and the relic has since been returned to the native chiefs and priests, by a decree from the Secretary of State for the colonies."

The Daladá is worshipped with great reverence by all Buddhists, but the inhabitants of Kandy more especially attach the highest importance to the possession of this sacred relic, regarding it as in fact the very glory and security of their country.

DALAI-LAMA, the great high-priest of the inhabitants of Tartary and Thibet. He is venerated as immaculate, immortal, and omnipresent, the vicergerent of God upon earth, and the mediator between mortals and the Supreme Being. He resides at Lhasa, or the land of spirits, and presides over the whole Lamas or priests, who amount to an immense

number. He is supposed to be wholly absorbed in spiritual matters, and to take no concern in temporal affairs, unless to employ himself in deeds of charity and benevolence. He is the head not only of the *Lamas*, but of the whole gradations of the priesthood, including the *gylongs*, *tobla*, and *tappa*; and he is also the source and the centre of all civil power. He very seldom goes abroad, but is closely confined to a temple, where he is waited upon with the most profound veneration by a large number of *Lamas*. All possible means are adopted to impress the minds of the people with solemn awe and reverence for the person of this Supreme Pontiff. He is believed to be incapable of suffering death like ordinary mortals, and accordingly, whenever he is overtaken by death, the priesthood substitute another Lama without delay, taking care to select one who shall resemble the former Grand Lama as much as possible. To find access to the presence of the Dalai-Lama is eagerly courted by devotees, who crowd accordingly to the Great Lamasery that they may receive his benediction, and be permitted to pay their adorations to him. He is supposed to have descended by transmigration from Buddha himself. All the eastern regions of Tartary acknowledge the supremacy of the Grand Lama, and hold the doctrines of SHAMANISM (which see), or in other words, a modified species of *Budhism*. The worshippers of the Grand Lama are divided into two sects, which though formerly entertaining the utmost hatred of one another, now live, according to the testimony of M. Hue, in perfect harmony. The priests of the one sect are dressed in long yellow robes, with high conical caps, which are also yellow. The priests of the other sect are dressed in red; and the tribes are known as belonging to the red or the yellow cap. The latter is the more orthodox and influential, numbering among its votaries the Emperor of China. The Dalai-Lama is called by M. Hue, in his 'Travels in Tartary, Tibet, and China,' by the name of Talé-Lama, and he thus describes the residence of that august personage as he himself had seen it. "The palace of the Talé-Lama merits, in every respect, the celebrity which it enjoys throughout the world. North of the town, at the distance of about a mile, there rises a rugged mountain, of slight elevation and of conical form, which, amid the plain, resembles an islet on the bosom of a lake. This mountain is entitled *Buddha-La* (mountain of Buddha, divine mountain), and upon this grand pedestal, the work of nature, the adorers of the Talé-Lama have raised the magnificent palace wherein their Living Divinity resides in the flesh. This palace is an aggregation of several temples, of various size and decoration; that which occupies the centre is four stories high, and overlooks all the rest; it terminates in a dome, entirely covered with plates of gold, and surrounded with a peristyle, the columns of which are, in like manner, all covered with gold. It is here that the Talé-Lama has set up his abode. From the summit of this lofty sanctuary he can con-

template, at the great solemnities, his innumerable adorers advancing along the plain or prostrate at the foot of the divine mountain. The secondary palaces, grouped round the great temple, serve as residences for numerous *Lamas*, of every order, whose continual occupation it is to serve and do honour to the Living Buddha. Two fine avenues of magnificent trees lead from *Lha-Ssa* to the *Buddha-La*, and there you always find crowds of foreign pilgrims, telling the beads of their long Buddhist chaplets, and *Lamas* of the court, attired in rich costume, and mounted on horses splendidly caparisoned. Around the *Buddha-La* there is constant motion; but there is, at the same time, almost uninterrupted silence, religious meditations appearing to occupy all men's minds."

The Dalai-Lama is the religious and political sovereign of the Tibetans, and also their visible deity. As a token of the high respect in which he is held, they call him *Kian-Ngan-Remboutchi*, which in their language denotes the expressive designation of "sovereign treasure."

DALEITES, a small Christian sect which arose in Scotland last century, deriving its name from its founder, Mr. David Dale, an excellent and devout man, who, while he followed the occupation of a manufacturer, was also pastor of a Congregationalist church in Glasgow. Born of pious parents, he had been carefully trained in the fear of the Lord, and his character throughout life was that of a godly, consistent man. For a time he continued to worship in the communion of the Established Church, but happening to peruse the treatise written by Mr. Glas or Tealing, entitled, 'The Testimony of the King of Martyrs,' he was so convinced by the reasonings of the author, that he resolved to leave the Establishment, and to join the recently formed body of the Glasites. His connection with that sect, however, was but of very short duration, if it was ever fully formed; as his views on some points differed slightly from those of Mr. Glas and his adherents. Mr. Dale therefore worshipped along with a few friends of kindred sentiments, who formed themselves after a short time into a congregation under his pastoral superintendence. Small churches holding the same principles were soon formed in different parts of the country, particularly at Edinburgh, Perth, and Kirkcaldy.

In their general opinions on doctrinal points the *Daleites* differed little from the GLASITES (which see). Both in preaching and prayer, while the doctrines of free grace were prominently held forth by both sects, they were generally regarded as being exhibited in a more limited aspect among the *Daleites*, the members of the church being addressed and prayed for as believers who had already passed from death unto life, and not as still to be invited to enter within the fold of Christ. In some of their practices also the two sects differed from each other. The *Daleites* did not consider a plurality of elders essential to the right dispensation of the Lord's Supper as

the Glasites did. Mr. Dale and his followers held that the apostolic expression, "the husband of one wife," was to be understood as simply prohibiting the having of two wives at one time; whereas Mr. Glas and those who adhered to him, maintained that the doctrine which the apostle meant to teach was, that if an elder married a second time, even although his first wife was dead, he thereby became disqualified for office. The Daleites did not refuse to hold ordinary social intercourse with excommunicated persons by sitting with them at meat. The Glasites considered such conduct as inconsistent with true Christian character and conduct.

The sect of the Daleites has long since disappeared, not a single congregation of the body being known to exist in Scotland. See INGHAMITES, GLASITES, SANDEMANIANS.

**DALMATICA**, a long coat with sleeves down to the hands, which was occasionally, though but seldom, worn by the ancient Romans. It has been sometimes alleged that this piece of dress was worn in the early Christian church, both by bishops and deacons, but the evidence on which such a statement rests is by no means conclusive. The dalmatica was worn formerly by the deacon in the Church of England in the administration of the eucharist. It is a robe reaching down to the knees, and open on each side. In the Roman Catholic church the dalmatica is marked on the back with two narrow stripes. This garment is called in the Greek church *COLLOBIUM* (which see), and is covered with a multitude of small crosses. The name dalmatica is derived from its being the royal vest of Dalmatia. Pope Sylvester is said to have been the first who ordered it to be worn by deacons. Pope Eutychianus decreed that the bodies of the martyrs should be wrapped up in this robe.

**DAMASCENUS** (ST. JOHN), FESTIVAL OF, a festival celebrated by both the Greek and Roman churches in memory of John of Damascus, a distinguished theological writer in the first half of the eighth century. The Greek church holds the festival on the 4th of December, and the Latin church on the 6th of May.

**DAMIANISTS**, a sect of Christians which arose in the sixth century, deriving their name from Damianus, the Monophysite patriarch of Alexandria. The Damianists rejected the idea of a mere specific unity in God, and not a numerical unity. Approaching the views of the Sabellians, they maintained that the Three Persons in the Trinity had a common nature in the same sense that any two human beings may be said to have a common nature. Thus this sect tried to discriminate between the Divine essence and the Three Persons of the Godhead. They denied that each Person by himself and in nature was God, but maintained that the Three Persons had a common Godhead or divinity by an undivided participation of which each one was God. The Father, Son, and Holy Spirit, they called Hypostases or Per-

sons, and what was common to them they called God, substance or nature. It is not improbable that by such a mode of explanation they intended to reject the Athanasian doctrines of the eternal generation of the Son, and the procession of the Holy Ghost. Their opinions, indeed, somewhat resembled those of the ANGELITES (which see).

**DAMIANUS**. See ANARGYRES.

**DAMIEN** (ST.), HERMITS OF. See CELESTINES.

**DANA**, a gift, the term used by the Buddhists of Ceylon to denote alms. They attach great importance to the duty of almsgiving, which is, according to their system of belief, highly meritorious. But to the right performance of this cardinal virtue they regard it as absolutely indispensable that the intention of the giver be pure, that he be perfectly willing to part with the gift before bestowing it, and that he have no feeling of regret after it has been bestowed. Alms given to priests are restricted to four articles only—robes, food, a pallet to lie upon, and medicine or sick diet. Almsgiving is the first of virtues among the Buddhists, and superior to the observance of all the precepts. It brings a greatly increased reward in a future birth, including, if the duty be properly discharged, both wealth and attendants.

**DANACE**, a name given to the obolos or coin which the ancient Greeks were wont to place in the mouth of the dead to pay Charon, for carrying them in his boat across the Styx to Hades. It seems to have received the name of *danace*, either from being given *tois danois*, to the dead, or from *damos*, a price.

**DANAIDES**, the fifty daughters of Danaus, who were betrothed to the fifty sons of Ægyptus, whom they killed by the persuasion of their father, and having committed the dead bodies to the tomb, were purified from the guilt of their bloody deed by Hermes and Athena, with the sanction of Zeus. Ovid, Horace, however, and other later poets, state that the Danaides were punished for their crime in Hades by being doomed to pour water eternally into a vessel full of holes. Hypermnestra was the only one of the Danaides who is said to have saved her husband Lynceus alive, and hence Pausanias says, that he saw at Delphi three statues dedicated to Danaus, Hypermnestra, and Lynceus.

**DANCERS**, a sect which arose in the Low Countries in the fourteenth century. They originated in A.D. 1373 at Aix-la-Chapelle, from which they spread through other parts of Belgium. They were accustomed, both in public and in their private houses, all of a sudden to fall a-dancing; and holding each other by the hand, they continued in this, which they considered a sacred exercise, until, being almost worn out with the extraordinary violence of their employment, they fell down breathless and exhausted. During these intervals of vehement agitation, they alleged that they were favoured with wonderful visions. Like the Flagellants, they roved from place to place, begging their victuals, holding

their secret assemblies, and treating the priesthood and worship of the church with the utmost contempt. The ignorant priests of that age believed these enthusiasts to be possessed with the devil; and they went so far as to pretend to cast him out by the singing of hymns, and the application of fumigations of incense.

**DANCING (RELIGIOUS).** From an early period the custom of dancing as a part of religious worship seems to have existed. The dance seems to have formed a part of the most ancient popular rites of the Egyptians. Herodotus accordingly, in describing their annual journey to Bubastis, says, "Throughout the whole journey, some of the women strike the cymbal, whilst men play the flute, and the rest of the women and men sing and clap their hands; and when in their journey they come near a town, they bring the boat near the shore, and conduct themselves thus: some of the women do as I have already described, and some dance." In the Egyptian monuments also there are frequent representations of choral dances and festal processions. In all probability, therefore, the Israelites had brought from Egypt the custom of religious dances, such as that which formed a part of the worship of the golden calf, in the account of which Moses tells us in Exod. xxxii. 19, that "he saw the calf and the dancing." These sacred dances among the Hebrews were accompanied with instrumental music. Thus David says, Ps. cl. 4, "Praise Him with the timbrel and dance." The Hebrew word used to denote this dance means properly a circular dance, which would seem to indicate the form or figure in which it was conducted. Both men and women appear to have joined in these religious festivals, for we find in Ps. lxxviii. 25, a distinct reference to this fact: "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels." Men of rank did not count it beneath their dignity to engage in religious dancing. Hence David, though a king, is not ashamed to express his feelings of holy gratitude and joy in a sacred dance; and while Michal his wife reproaches him for it, the ground of her ridicule is to be found not in his actually employing himself in the sacred exercise, but in his dancing in company with the rest of the people, thus putting himself on a level with the meanest of his subjects.

The sacred circular dance was not confined to the worshippers of the true God, but was practised also by the heathen, as in the case of the Amalekites after they had spoiled Ziklag, as recorded in 1 Sam. xxx. 16. When the heathen worship the demon gods, they dance in circles round the sacrifices, and throw themselves into the most violent contortions, so that the arms, hands, and legs appear as if they were in convulsions. They throw themselves suddenly on the ground, then jump up, and again join in the circular dance. The dithyramb or old Bacchic song of the ancient Greeks, was danced round a

blazing altar, by a chorus of fifty men or boys. Circular dances were performed by the Druids in the oak-groves and forests of the ancient Gauls and Britons, in honour of the sacred oak and its indwelling deity. To this day, in almost all heathen nations, instrumental music and the dance are considered necessary parts of religious worship.

In ancient Rome the priests of Mars received their name of *Salii* (Lat. *salio*, to leap), from the leaping dance which they performed, as they carried the sacred shields in joyful procession through the city. In such respect did the ancient heathens hold this sacred employment, that not only did they dance round the statues and the altars of their gods, but their poets have no hesitation in making the gods themselves sometimes engage in the dance. Pan, in particular, excels all the gods in dancing. And among modern heathens, the principal part of divine worship, particularly in savage tribes, consists in dances. Among the Mohammedans there is a special class of monks, who, from the peculiarity of their mode of worship, as consisting in rapid circular motions, are called *Dancing Dervishes*. Among the North American Indians there is a sacred exercise which is called the Calumet Dance. See CALUMET.

All promiscuous and immodest dancing of men and women together was forbidden among the early Christians. The council of Laodicea expressly prohibits it, having in view, as is generally believed, wanton dancing at marriage feasts, against which there are several other canons of the ancient councils, and severe invectives of the Fathers. Chrysostom declaims against promiscuous dancing as one of those pomps of Satan which men renounced in their baptism. Among some modern sects of Christians, all dancing of men and women in company, even though neither immodest nor lascivious in its character, is declared to be improper and unbecoming the gravity and decorum which ought to belong to the true Christian.

**DANDIS**, one of the Vaishnava sects among the Hindus, and a legitimate representative of the fourth *Asrama* or mendicant life, into which the Hindu is believed to enter after passing through the previous stages of student, householder, and hermit. A Brahman, however, does not require to pass through the previous stages, but is allowed to enter at once into the fourth order. The Dandi is distinguished by carrying a small dand or wand, with several projections from it, and a piece of cloth dyed with red ochre, in which the Brahmanical cord is supposed to be enshrined, attached to it; he shaves his hair and beard, wears only a cloth around the loins, and subsists upon food obtained ready-dressed from the houses of the Brahmans once a-day only, which he deposits in the small clay pot that he always carries with him. He should live alone, and near to, but not within a city; but this rule is rarely observed, and, in general, the Dandis are found in cities, collected like other mendicants in *Mats*. The Dandi

has no particular time or mode of worship, but employs himself chiefly in meditation and in the study of the Vedānta works. He reverences *Shiva* and his incarnations in preference to the other members of the Hindu Triad, and hence the Dandis are reckoned among the *Faishnavas*. They bear the *Shiva* mark upon the forehead, smearing it with the *Tri-pundra*, that is, a triple transverse line formed with the ashes of fire made with burnt cow-dung. This mark, beginning between the eye-brows and carrying it to their extremity, is made with the thumb reverted between the middle and third fingers. The genuine Dandi, however, is not necessarily of the *Shiva* or any other sect, and in their establishments they are usually found to adore *Nirguna* or *Niranjana*, the deity devoid of attribute or passion. The Dandis have usually great influence and authority among the *Shiva* Brahmans of the North of India, and they are the Sanyasis or monastic portion of the Smarthal sect of Brahmans in the South.

It is not so much the speculative as the practical Dandis that are worshippers of *Shiva*, and the form in which they adore him is that of *BHAIKAV* (which see), or Lord of terror. In the case of those who thus worship *Shiva*, part of the ceremony of initiation consists in inflicting a small incision on the inner part of the knee, and drawing the blood of the novice as an acceptable offering to the god. The Dandis of every description differ from the great mass of Hindus in their treatment of the dead, as they put them into coffins and bury them, or when practicable cast them into some sacred stream. Hindus of all castes are occasionally found assuming the life and emblems of the order of Dandis. There are even Brahmans who, without connecting themselves with any community, take upon them the character of this class of mendicants. There is, however, a sect of Dandis termed *DASNAMIS* (which see), which admit none but Brahmans into their order.

**DANIEL** (FESTIVAL OF), a festival celebrated by the Greek church on the 17th December, in memory of the prophet Daniel, and the three young Hebrews who were cast into the fiery furnace.

**DAOLO**, the god worshipped by the natives of Tonquin, as being the guardian of travellers.

**DAPHNÆA**, a surname of *ARTEMIS* (which see), derived from Gr. *daphne*, a laurel, perhaps because her statue was made of laurel-wood.

**DAPHNÆUS**, a surname of *APOLLO* (which see), because the laurel was sacred to this god.

**DAPHNE**, said by Pausanias to have been an ancient priestess of the Delphic oracle, to which office she had been appointed by *Ge*. There is an ancient tradition that having been remarkably beautiful, *Daphne* was loved by *Apollo*, who pursued after her, and when she attempted to flee from him, the god changed her into a laurel-tree, which accordingly was called by her name.

**DAPHNÉPHORIA**, a festival celebrated at Thebes in honour of *Apollo*, which seems to have de-

rived its name from the circumstance, that laurel branches were carried in the procession. The festival was kept every ninth year. The mode of observance was as follows: A piece of olive-wood was ornamented with garlands of laurel and other flowers, and on its top was a globe of brass representing the sun, with another globe under it which denoted the moon, with smaller globes hanging from it indicating the stars. The middle part of the wood was festooned with purple garlands, while the lower part was surrounded with a crocus-coloured covering. The whole number of the garlands was three hundred and sixty-five, being the number of days in the year. The olive-bough thus adorned, was carried in procession by a youth of great beauty and of noble descent, splendidly dressed, with his hair dishevelled, and on his head a crown of gold. He was invested with the office of a priest, and bore the title of *DAPHNÉPHOROS* (which see), or laurel-bearer. Before him walked one of his nearest relations carrying a rod festooned with garlands, and immediately after him followed a train of virgins with branches in their hands. In this order they marched to the temple of *Apollo*, surnamed *Ismenius* or *Galaxius*, where they sang supplicatory hymns to the god.

The Delphians also observed a solemnity of a similar kind, in which they sent every ninth year a sacred youth to *Tempe*, who, going along the sacred road, returned home as laurel-bearer amid songs and rejoicings. This ceremony is said to have been intended to commemorate the purification of *Apollo* at the altar in *Tempe*, to which he had fled on killing the *Python*. A festival of somewhat the same description was celebrated by the Athenians, who dedicated every seventh day to the worship of *Apollo*, carrying laurel-boughs in their hands, adorning the sacred basket with garlands, and singing hymns in honour of the god.

**DAPHNÉPHOROS**, a priest of *Apollo*, who, according to Pausanias, was chosen to the office every year. He required to be young, handsome, and vigorous. This priest was taken from one of the most distinguished families of Thebes. The same name *Daphnephoros* was given to the laurel-bearer in a similar rite observed by the inhabitants of Delphi.

**DARANIANS**, a heretical sect among the Mohammedans, who derived their name from *Darani* their founder. This impostor, who had come from Persia into Egypt, endeavoured to persuade the people that *HAKEM*, the wise, in whose caliphate he lived, was God; but although *Darani* was a favourite with the caliph, the people, indignant at his blasphemy, put him to death. This sect prevailed much on the sea-coast of Syria, and in the district of Lebanon.

**DASA-BALA**, ten powers or modes of wisdom possessed by *BUDHA* (which see). Mr. Spence Hardy, to whose excellent works we are indebted for our information on the principles and rites of the

**BUDHISTS** (which see), thus enumerates the Dasa-Bala, in his 'Manual of Buddhism': "1. The wisdom that understands what knowledge is necessary for the right fulfilment of any particular duty, in whatsoever situation. 2. That which knows the result or consequences of karma, or moral action. 3. That which knows the way to the attainment of nirwana or annihilation. 4. That which sees the various sakwalas or systems of worlds. 5. That which knows the thoughts of other beings. 6. That which knows that the organs of sense are not the self. 7. That which knows the purity produced by the exercise of the dhyanas or abstract meditation. 8. That which knows where any one was born in all his former births. 9. That which knows where any one will be born in all future births. 10. That which knows now the results proceeding from karma, or moral action, may be overcome."

**DASA-DANDU**, ten prohibitions which are enjoined upon the Buddhist monks to be studied during their noviciate. Mr. Hardy, in his 'Eastern Monachism,' thus describes them: "1. The eating of food after mid-day. 2. The seeing of dances or the hearing of music or singing. 3. The use of ornaments or perfumes. 4. The use of a seat or couch more than a cubit high. 5. The receiving of gold, silver, or money. 6. Practising some deception to prevent another priest from receiving that to which he is entitled. 7. Practising some deception to injure another priest, or bring him into danger. 8. Practising some deception in order to cause another priest to be expelled from the community. 9. Speaking evil of another priest. 10. Uttering slanders, in order to excite dissension among the priests of the same community. The first five of these crimes may be forgiven, if the priest bring sand and sprinkle it in the court-yard of the wihara, and the second five may be forgiven after temporary expulsion."

**DASAHARA.** See **DURGA PUJA**.

**DASA-SIL**, ten obligations which must be repeated and meditated upon by the Buddhist priest in his noviciate for three hours every day. They are as follows: "1. I will observe the precept, or ordinance, that forbids the taking of life. 2. I will observe the precept, or ordinance, that forbids the taking of that which has not been given. 3. I will observe the precept, or ordinance, that forbids sexual intercourse. 4. I will observe the precept, or ordinance, that forbids the saying of that which is not true. 5. I will observe the precept, or ordinance, that forbids the use of intoxicating drinks, that leads to indifference towards religion. 6. I will observe the precept, or ordinance, that forbids the eating of food after mid-day. 7. I will observe the precept, or ordinance, that forbids attendance upon dancing, singing, music, and masks. 8. I will observe the precept, or ordinance, that forbids the adorning the body with flowers, and the use of perfumes and unguents. 9. I will observe the precept, or ordinance, that forbids the use of high or honourable seats or couches. 10. I

will observe the precept, or ordinance, that forbids the receiving of gold or silver."

**DASNAMI DANDIS**, the primitive members of the order of **DANDIS** (which see). They are said to refer their origin to **SANKARA ACHA'RYA**, a remarkable individual who acted a conspicuous part in the religious history of Hindustan. The word *Das nami* means ten-named, there being ten classes of mendicants descended from this remarkable man, only three of them, however, having so far retained their purity as to entitle them to be called Sankara's Dandis. These are numerous, especially in and about Benares. The chief Vedanti writers belong to this sect. The most sturdy beggars, as we learn from Professor Horace Wilson, are members of this order, although their contributions are levied particularly upon the Brahmanical class, as whenever a feast is given to the Brahmins, the Dandis of this description present themselves, though unbidden guests, and can only be got rid of by bestowing upon them a share of the viands. Many of them practise the **YOGA** (which see), and profess to work miracles. The author of the 'Dabistan' speaks of one who could keep his breath suspended for three hours, bring milk from his veins, cut bones with hair, and put eggs into a narrow-mouthed bottle without breaking them.

The remaining members of the Dasnami class, though they have degenerated from the purity of the practice necessary to the original Dandis, are still religious characters, only they have given up the staff or wand, the use of clothes, money, and ornaments; they prepare their own food, and admit members from any order of Hindus. These *Atits*, as they are often called, are frequently collected in *Maths*, as well as the Dandis, but they mix freely in the business of the world; they carry on trade, and often accumulate property, and some of them even enter into the married state, when they receive the name of Samyogi.

**DATARY**, an officer in the courts of the Pope, whose duty it is to receive petitions presented to him in regard to the provision of benefices. He is always a prelate, and sometimes a cardinal. In virtue of his office, the Datary, without consulting his Holiness, may grant at pleasure all benefices which do not yield more than twenty-four ducats of yearly income. When the benefices are of more value, the written approbation and signature of the Pope must be obtained. The salary attached to the office is two thousand crowns, exclusive of perquisites; and he has a sub-datary to assist him in his duties, who receives a yearly allowance of a thousand crowns. The Pope's bull granting a benefice is despatched by the datary, and passes through the officials of fifteen different offices, who have all of them their stated fees.

**DATTA**, or **DATTATREYA**, an incarnation of a portion of Vishnu, and therefore venerated by the Vaishnavas. He was also eminent for his practice

of the Yoga, and hence he is held in high estimation by the YOGIS (which see.)

**DAUGHTER OF THE VOICE.** See **BATH-KOL**.

**DAVIDISTS**, a name given to the **AMALRICIANS** (which see), from David of Dinanto, who was a pupil of Amalric of Bena, and afterwards an able expositor of his system.

**DAY**, a regular portion of time equal to twenty-four hours. There have been different computations of their days among different nations. The Hebrews reckoned their day from evening to evening, and in the Mosaic account of the creation, the evening is mentioned as preceding the morning. Tacitus says, that the ancient Germans counted their times not by the number of days, but of nights. Such was also the mode of calculation adopted by the ancient Gauls, and there are still remnants of the same mode in some of the expressions still in use in our own country, such as "a fortnight ago." The ancient Babylonians commenced the day at sunrise.

The ancient Hebrews, as well as the Greeks, divided the day into morning, noon, and night. These are the only parts of a day mentioned in the Old Testament. They began their day at sunset, and ended it at the same time on the following day. When the Jews came under the dominion of the Romans, they learned from their conquerors a new mode of calculating. The day was thenceforth divided into four parts, thus, from six o'clock till nine in the morning, which was the hour of the morning sacrifice; from nine till twelve; from twelve till three, and from three o'clock, which was the time of the evening sacrifice, till six, which concluded the one day, and commenced another.

The Hebrews, besides their natural day, had also an artificial day, consisting of twelve hours, which began in the morning at sun-rising, and ended at sun-setting. Still another kind of day existed among them, called prophetic, because it is only mentioned by the prophets. This kind of day is taken for a year in the Scriptures. They had likewise prophetic weeks, which consisted of seven years; prophetic months, which make thirty years; and prophetic years, which they reckoned for three hundred and sixty years.

A curious account of day and night is given in the Prose Edda of the ancient Scandinavians: "A giant called Njörvi, who dwelt in Jötunheim, had a daughter called Night (Nött) who, like all her race, was of a dark and swarthy complexion. She was first wedded to a man called Naglfari, and had by him a son named Aud, and afterwards to another man called Annar, by whom she had a daughter called Earth (Jörð). She then espoused Delling, of the Æsir race, and their son was Day (Dagr) a child light and beauteous like his father. Then took All-father, Night, and Day, her son, and gave them two horses and two cars, and set them up in the heavens that they might drive successively

one after the other, each in twelve hours' time round the world. Night rides first on her horse called Hrimfaxi, that every morn, as he ends his course, bedews the earth with the foam that falls from his bit. The horse made use of by Day is named Skinfaxi, from whose mane is shed light over the earth and the heavens."

**DAY OF ATONEMENT.** See **ATONEMENT**, (**DAY OF**).

**DAYS (HOLY).** See **FESTIVALS**.

**DAYS (LUCKY AND UNLUCKY).** The ancient heathens entertained the idea that there were particular days which were fortunate, and others unfortunate; that, according to their astrological notions, some days were certainly connected with success, while others were attended with an almost sure fatality. This superstitious notion may be traced as far back as the poet Hesiod. Neither was it confined to the ignorant multitude. Suetonius tells us, that the Emperor Augustus Cæsar never went abroad upon the day after the Nundinæ, nor began any serious undertaking on the Nones. St. Ambrose says that the first converts from heathenism to Christianity were much addicted to such superstitious ideas and practices. Lucian gives a minute account of an unlucky day. "On which," says he, "neither do the magistrates meet to consult about public affairs, neither are lawsuits decided in the hall, nor sacrifices offered, nor, in fine, any sort of business undertaken wherein a man would wish himself fortunate. Such sorts of days as he goes on have been instituted by different nations on different accounts." And in another place the same author informs us, that Lycurgus, the Lacedæmonian lawgiver, had made it a fundamental institution of government never to enter upon any warlike expedition but when the moon was at the full. It is probably to the notion of lucky and unlucky days, that Moses alludes in the prohibition laid upon the ancient Hebrews in Lev. xix. 26, against observing times. Manasseh is also accused of being an observer of times. The Hebrew word is *Leoneni*, which seems to be derived from *onah*, denoting time.

Throughout modern heathendom, the notion of lucky and unlucky days extensively prevails. Thus Kämpfer says, in his 'Account of the Japanese customs,' "It may not be amiss to observe, that it is not an indifferent matter to travellers in this country what day they set out on their journey; for they must choose for their departure a fortunate day, for which purpose they make use of a particular table printed in all their road-books, which they say hath been observed to hold true by a continued experience of many ages, and wherein are set down all the unfortunate days of every month."

**DEACONS**, a class of office-bearers in the Christian church. That there existed officers bearing this name from the earliest period in the history of the New Testament church is admitted universally. They are explicitly mentioned in various passages of

the epistles of Paul, and in the writings of the Christian Fathers. They are frequently associated in Scripture with other recognized office-bearers of the church. Thus Phil. i. 1, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." The character and qualifications of a deacon are plainly laid down in 1 Tim. iii. 8—13, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Jesus Christ."

But while the existence of this class of office-bearers is denied by no portion of the Christian Church, considerable diversity of opinion exists as to the precise duties which belonged to their office. The Greek word *diakonos*, a deacon, and its corresponding verb, have an extensive general application, denoting every kind of service. But in its more restricted signification, as relating to an office in the church, the word *deacon* implies one whose duty it is to receive the charities of the church, and to distribute their alms. In this view of the meaning of the name, the origin of the office is by many supposed to be described in Acts vi. 1—6, "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles; and when they had prayed, they laid their hands on them." This passage, however, is by no means universally believed to refer to the deacons of whom Paul speaks, but some suppose that the office which Luke describes, in the passage now quoted, was of a local and temporary character, arising out of a peculiar emergency which had arisen in the church of Jerusalem. But besides that the passage is so expressed as rather to point to a permanent than a mere temporary office, the whole early church is unanimous in believing that the seven

mentioned by Luke were deacons, holding an office identical with that referred to by Paul. And the number of writers who assert the contrary form a small minority of those who have discussed the subject. On this point Dr. Miller, in his work on the 'Office of the Ruling Elder,' observes, "The current opinion of all the most learned and judicious Christian divines of all denominations, for several centuries past, is decisively in favour of considering the passage in Acts vi. as recording the first appointment of the New Testament deacons. Among all classes of theologians, Catholic and Protestant, Lutheran and Calvinistic, Presbyterian and Episcopal, this concurrence of opinion approaches so near to unanimity, that we may, without injustice to any other opinion, consider it as the deliberate and harmonious judgment of the Christian church."

The Church of Rome and the Church of England agree in regarding the deaconship as the lowest order in the priesthood, while some of the Congregationalists consider the term deacon as synonymous with presbyter; and, therefore, so far spiritual in its nature. Presbyterians, on the other hand, view the office of a deacon as exclusively connected with the ecclesiastico-secular interests of the Christian church. In England deacons are permitted to baptize, to read in the church, and to assist in the celebration of the eucharist; but their duty in this matter is limited to the administration of the wine. They are not eligible to ecclesiastical promotion, but they may be chaplains to families, curates to beneficed clergymen, or lecturers to parish churches. The oversight of the poor is no longer committed to them, but to churchwardens chosen by the vestry for that purpose every year. Besides deacons, the Church of England has ARCHDEACONS (which see), and SUB-DEACONS (which see). In the German Protestant churches the assistant ministers are generally called deacons. Among Roman Catholics, the deacons are removed as far as possible from the original design of their institution. The deacon with them is an officer whose duty it is to perfume with incense the officiating clergyman and the choir; to lay the corporal or white cloth on the altar; to transfer the patten or cup from the sub-deacon to the officiating prelate; and the pix from the officiating prelate to the sub-deacon; and to perform various other duties of a similar kind. In the Church of Scotland, at one time, deacons were recognized as standing office-bearers in the church, but for many years they have fallen into abeyance. The Second Book of Discipline, however, declares the office of deacon to be "an ordinary and perpetual function in the Kirk of Christ." The Free Church of Scotland has revived this order of office-bearers, probably in consequence of the peculiar position of that church as no longer endowed by the State, and deriving its whole emoluments from the voluntary contributions of the people. In almost every other Presbyterian church, whether in Britain or America, deacons are dispensed with,

and their office merged in that of elders. Congregationalist churches have deacons, but their duties are both of a temporal and spiritual character. Accordingly, Dr. Henderson, when speaking of these officers, says that "the deacons, besides attending to the temporal concerns of the church, assist the minister with their advice; take the lead at prayer-meetings when he is absent; and preach occasionally to small congregations in the contiguous villages."

Thus has the office of deacon been either modified or lost sight of in almost all sections of the church of Christ. The most ancient authorities, indeed, speak of them as assisting the bishops and presbyters in their religious services and other official duties. Thus the Apostolical Constitutions say, "Let the deacon be the ear, the eye, the mouth, the heart, the soul of the bishop." It devolved on this class of office-bearers to recite the prayers of the church, and to give the signal for the commencement of each of the different portions of divine service. In the Western churches, the gospels, as containing the words spoken more immediately by our Lord himself, were appointed to be read, not like the other portions of Scripture by the prelector, but by the deacon. For a time it was thought necessary that the number of deacons in any single church should be seven, in order to correspond with the number belonging to the church of Jerusalem, as mentioned in the Acts of the Apostles. At a later period the original number was greatly exceeded, and in the sixth century the principal church in Constantinople had no fewer than a hundred deacons.

From their intimate connection with the bishops as their assistants and confidential agents, the deacons began gradually to assume an authority in the church to which their office did not entitle them. Arrogating to themselves a superiority to the presbyters, it became necessary for the synod to admonish them on this subject. Thus the council of Nice enjoins, "Let the deacons observe their proper place, knowing that they are indeed the assistants of the bishops, but that they are inferior to the presbyters." The presumption, which was in such plain terms corrected by the councils, was particularly chargeable upon the archdeacons, who stood at the head of the order, and from their position obtained a predominating influence which in some cases they abused.

In the Romish church, deacons are often called Levites, a name which in some of the councils of the Western church is applied to presbyters and deacons indiscriminately. Minute directions are given in the Roman Pontifical for the ordination of this class of ecclesiastical office-bearers, and in token of investiture with their office, they receive the book of the Gospels, which they touch with their right hand, while the officiating Pontiff says, "Receive ye power to read the gospel in God's church, as well for the living as for the dead." The ordination address, which compares their office to that of Levi of old, is

thus given in the Pontifical: "Dearly beloved sons, about to be promoted to the order of Levites, think seriously to how great a degree you ascend. For it behoveth a deacon to minister at the altar; to baptize; to preach. Now in the old law, of the twelve tribes one was chosen; that of Levi, that by special consecration it might serve perpetually the tabernacle, and its sacrifices; and of so great a dignity was it, that none could rise to that divine ministry and office, but of that stock. Insomuch that by a certain high prerogative of heritage, it deserved both to be, and to be called, the tribe of the Lord. Of these you, my dearly beloved sons, hold this day the name and the office, because you are set apart in the Levitical office for the service of the tabernacle of testimony, that is, the church of God: the which ever with her armour on, fights against her enemies in incessant combat. Hence, says the apostle: 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' This church of God you ought to bear, as they did the tabernacle, and fortify with a holy garniture, with divine preaching, and a perfect example. For Levi signifies, *added or adopted*: and you, dearly beloved sons, who receive your name from the paternal inheritance, be ye *adopted* from carnal desires, from earthly concupiscences which war against the soul; be ye comely, clean, pure, chaste, as becomes the ministers of Christ, and the stewards of the mysteries of God. And, because you are the *co-ministers and co-makers* of the Lord's body and blood, be ye strangers to all allurements of the flesh, as Scripture saith: 'Be ye clean who carry the vessels of the Lord.' Think of blessed Stephen elected to this office by the apostles for the merit of his pre-eminent chastity.—Take care that to whom you announce the gospel with the mouth, you expound it to the same by your living works, that of you it may be said: 'Blessed are the feet of them that preach the gospel of peace, that bring glad tidings of good.' Have your feet shod with the examples of the saints in the preparation of the gospel of peace. The which the Lord grant you through his grace."

There was another class of persons which arose in the ancient church under the name of SUBDEACONS (which see). These officers are still continued in the Roman Catholic church, and after serving for a time in this subordinate capacity, they are promoted to the more honourable degree of deacons.

DEACONS' COURTS, courts instituted by the Free Church of Scotland for the management of the ecclesiastical funds and temporal concerns generally of each congregation. Each deacons' court consists of the elders and deacons of the congregation, presided over by the pastor, and meets generally once a month, or as often as occasion requires. In most of the other Scottish dissenting churches secular matters are under the charge of the elders

and a secular body chosen by the members of the congregation under the name of managers.

DEACONESSES, a class of female officebearers in the early Christian church, who were helpers and assistants in the performance of various services, particularly in reference to the female portion of the communities. The term deaconess does not occur in the Sacred Scriptures, but the office appears to be distinctly referred to in Rom. xvi. 1, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea." The precise origin of this class of ecclesiastical persons has never been satisfactorily explained, but their existence is mentioned both by the ancient Fathers, and by several Pagan writers, particularly Pliny, Lucian of Samosata, and Libanius. Grotius thinks that, as in Judea, the deacons could administer freely to the female sex, the office of a deaconess must have been unknown to the Jews. He therefore supposes that deaconesses were first appointed in the churches of the Gentile Christians. From the second to the fourth century, the office was known in many churches in various countries, though it was never universally adopted. By means of deaconesses the gospel could be introduced into the bosom of families where, owing to the customs of the East, no man could find admittance. They were also bound, as Christian wives and mothers of tried experience in all the relations of their sex, to assist the younger women of the communities with their counsel and encouragements, besides fulfilling the office of private catechists to female catechumens.

It has been argued by some that those females were deaconesses of whom Paul speaks in 1 Tim. v. 3—10, as having been maintained by the church. This opinion is objected to by Neander, and with no small reason, when we take into account the advanced age, sixty years and upwards, on which the apostle fixes as the proper time of entering into the number of approved Christian widows—an age altogether incompatible with the active duties which belonged to the office of deaconesses. Some ancient Fathers, however, believed that the apostle had deaconesses in view. According to some councils, the age at which females were eligible to this office was forty, and even some were chosen at the early age of twenty. Their age probably varied, as Coleman thinks, with the particular duties to which they were appointed, matrons venerable for age and piety being selected for religious teachers, and young women for almsgiving, the care of the sick and other similar duties. Widows were generally preferred for deaconesses, and Tertullian directs that each should be the widow of one man, having children.

The mode of ordaining deaconesses was, as in the case of other church officers, by prayer and imposition of hands. This is plainly asserted in the Apostolical Constitutions, and the ordinary prayer of the bishop on such occasions is declared to run thus: "Eternal God. Father of our Lord Jesus Christ.

Creator of man and of woman; thou who didst fill with thy Spirit, Miriam, Deborah, Hannah, and Huldah; thou who didst vouchsafe to a woman the birth of thy only begotten Son; thou who didst in the tabernacle and the temple place female keepers of thy holy gates;—look down now also upon this thy handmaid, and bestow on her the Holy Ghost, that she may worthily perform the work committed to her, to thy honour, and to the glory of Christ." The Nicene council seems to have recognized and approved the employment of deaconesses in the usual manner. "But when exaggerated notions," says Neander, "about the magical effects of ordination and the dignity of the clerical order became continually more predominant, men began to conceive something offensive in the practice of ordaining deaconesses, and associating them with the *clerus*—which practice was, perhaps, already forbidden by the council of Laodicea in their eleventh canon. The Western church, in particular, declared very strongly against this custom. Western synods of the fifth and sixth centuries forbade generally the appointment of deaconesses. Where ordained deaconesses were still to be found, it was ordered that they should receive in future the blessing of the bishop along with the laity;—another proof that before this they were reckoned as belonging to the clergy. Those prohibitions came, however, only from French synods; and it cannot be inferred from them that the appointment of deaconesses in the Western church ceased at once, and in all the districts alike. In the East, the deaconesses maintained a certain kind of authority for a longer period. We find among them widows possessed of property, who devoted their substance to pious works and institutions, like Olympias, known on account of her connection with Chrysostom. They there had it in charge also, by private instruction, to prepare the women in the country for baptism, and to be present at their baptism. It was considered the privilege of the wives of bishops, who, by common understanding, separated from their husbands after the latter had bound themselves to a life of celibacy, that, if found worthy, they might be consecrated as deaconesses; and thus the female church-office continued to be preserved in the East down into the twelfth century."

DEAD (ABSOLUTION OF THE). See ABSOLUTION.

DEAD (ANNIVERSARIES OF THE). See ANNIVERSARIES.

DEAD (BEATING THE). The modern Jews believe that when one of their number is buried, an angel immediately comes and knocks upon the coffin, saying in Hebrew, Wicked! wicked! what is thy *Pasuk*? This question refers to a custom which prevails of naming every Jew after a fanciful allusion to some passage of Scripture; such as, if a child is named Abraham, his *Pasuk* is, "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest

him the name of Abraham." This *Pisuk*, in Hebrew, is taught the child as soon as he can speak, and he is to repeat it every morning and evening, that he may be able to answer the angel when he comes to the grave. If he is not able to repeat his *Pisuk* after his burial, the angel, it is said, beats him with a hot iron until he breaks his bones. See CHIBBUT HAKKEFER.

DEAD (BURIAL OF THE). See FUNERAL RITES.

DEAD (BURNING OF THE). Though the burial of the dead is in all probability the most ancient practice, it cannot be denied that the custom of burning the dead can be traced back to a remote antiquity. Lucian tells us, that the Greeks burned, and the Persians buried their dead, but this statement in reference to the Greeks is by no means borne out by the records of antiquity, which seem rather to show that both burning and burial were practised among that people. In the former case the body was placed on the top of a pile of wood, and fire being applied, it was consumed to ashes. From Homer it would appear that animals, and even captives or slaves, were buried along with their dead bodies in some instances, where honour was designed to be shown to the deceased. When the pile was burnt down, the fire was quenched by throwing wine upon it, after which the bones were carefully collected by the relatives, washed with wine and oil, and deposited in urns, which were sometimes made of gold, but most generally of marble, alabaster, or baked clay. Among the Romans it was customary to burn the bodies of the dead before burying them. When the place appointed for burning the body happened to be very near the place of burial, it was called *BUSTUM* (which see). The *bustum* of the family of Augustus was discovered last century at Rome, bearing the inscription *hic crematus est*, here he was burned. If the body was burnt at a distance from the place of interment, it was called *ustrinum*. When a general or emperor's body was burnt, the soldiers marched three times round the funeral pile. The practice of burning does not appear to have been adopted generally among the Romans, until the later times of the republic, but under the empire it was the universal mode of disposing of the dead. The introduction of Christianity led to its speedy disappearance, so that in the fourth century it had fallen into complete disuse.

In ancient Scandinavia, Odin is said to have introduced the custom of burning the dead, but whoever was the first to propose it, we know with certainty that burning the dead on funeral piles seems to have prevailed in the North at a very early period, and to have been superseded by burial, which may perhaps have been but the revival of a former custom. Be this as it may, when the body was burnt, the ashes were generally collected in an urn or small stone chest, over which a low mound not above a yard high was raised. The *Ynglinga Saga*, on which, however, antiquarians place no great confidence,

makes a distinction between the age of burning and the age of burial.

In modern times the practice of burning the bodies of the dead is still found in various heathen countries. In India, the Hindu sects generally prefer burning to burial, and until lately the widows were allowed, and even encouraged, to undergo voluntary cremations on the funeral piles of their husbands. The wives of Brahmans were compelled formerly by Hindu law to give themselves up to be burned alive along with the dead bodies of their husbands. This practice, called the *SUTTEE* (which see), has been prohibited by the British government, and if cases of the kind still occur, the utmost privacy is maintained. It is one peculiarity indeed which distinguishes the later Hindu or Aryan races from the earlier or non-Aryan races, that the former burn their dead, while the latter bury them. Among the Buddhists also in different countries, the cremation of their dead is frequently preferred.

DEAD (BURNINGS FOR THE). It was a custom among the ancient Hebrews to make burnings for their kings on the occasion of their death; kindling a large fire in which were collected all kinds of aromatics, along with the clothes, armour, and other things which belonged to the deceased. Thus it is said of king Asa, whose dead body they laid in his own sepulchre, that, 2 Chron. xvi. 14, they made a very great burning for him. At the funeral of Zedekiah, as we find in Jer. xxxiv. 5, spices were burnt over him. The Rabbis allege that a custom was handed down to them from their ancestors, of burning the beds and other articles of furniture belonging to the dead.

DEAD (DRIVING THE DEVIL FROM THE). Among some heathen nations the notion is entertained that the dead bodies of their relatives are liable to fall into the hands of the Devil, and various ceremonies are gone through with the view of expelling the evil spirits. A very interesting instance of this has been furnished to us in a private letter from a correspondent in Nepal, who was himself an eye-witness of the ceremony he describes, which is practised by the Hill-men of that country, who seem to be partly Buddhists, partly Hindus. The communication, which is dated 10th June 1856, we insert entire: "Figure to yourself a large hill, about 8,000 feet above the level of the sea, and on its summit a few houses similar to our own cottages. On a small plot outside one of them, and immediately behind an abrupt rise in the ground, some matting was erected on poles, within which the friends and priest were to sit. Exactly in front of them was placed a stage, which struck me as exactly resembling a perambulating Punch's opera. Inside of these were placed some trifles made of pastry, and a brass image of Budha—the sides of the stage being likewise covered with paintings of Budha-Demons, &c. Beneath, and on the ground, was a flooring of sand, on the top of which a few coppers were placed. The performers

were a priest and his two sons. The old man had a heavy, stolid, yet not unpleasant face; the two young men had high cheek-bones, and flat Mongolian features. They were all clad in white cloth gowns tied at the waist.

"The performances commenced by the old priest sitting down in front of the stage, with some books before him. These books had all separate leaves confined by two loose wooden boards, and painted by hand in the Sanscrit character. He then blew a shrill blast from a trumpet, made of—what? why, a man's thigh-bone, and called by them the trumpet bone; they cut off the head of the bone by the trochanter, and perforate the condyles.

"A little boy also beside him commenced blowing into a huge shell with a hole in it. The two sons then commenced operations, the one playing on a pair of cymbals, the other on a tambourine. The latter also put on a head-dress of Chinese paper, with hieroglyphics upon it. He then commenced dancing round the stage very gracefully, always whirling round about, giving a hop and thumping his drum which he carried in his hand, the drumstick being made of a piece of bamboo twisted in this manner, &c. After a while the old man took up his book, and recited a verse or two, then the three went to the front of the stage, singing each in parts most beautifully, and bowing occasionally to the image. The dancing again commenced as before. At last the crowning scene approached, two baskets were brought containing the clothes of the deceased and his kukrie, a kind of dagger worn by every body here. Two little faded flags were put in each basket. The ceremony now consisted, it was said, in driving the devil away. The three now sat down before the baskets, the old fellow blowing away on his trumpet and another on the shell. They then commenced a very sweet and plaintive melody, one of the sons having a bell, and a piece of brass consisting of two crowns joined together, and called a thunderbolt. This he kept moving to and fro over his left shoulder, while with his other hand he kept ringing the bell. The old man then took the deceased's kukrie, and danced several times round the stage, flourishing it about. Now sounds of wailing are heard at a distance, and two females presently appear sobbing bitterly, and each carrying in her hand a bowl of spirits made from rice. They then seat themselves before the clothes of the deceased. One was an old crone, the step-mother of the deceased, the other a girl of fifteen, his daughter.

"The singing recommences, and the two baskets are attached to each other by the priest's beads, and carried round the stage, the women following the priest. Here I left the motley group. I assure you, seen by torchlight, it was a most impressive scene. The singing after we left went on at intervals during the night, and in the morning we discovered the priest and sons singing before the stage by the book, and looking very *seedy*. They had killed a kid dur-

ing the night, for its head and hind quarters were lying before the stage. The ceremonies last for 24 hours. The priest gets for his work the clothes of the deceased, and a coin worth 10d. After it was over, I was told that a lad had gone up to the priest to ask him to worship me, as it was *likely I could raise the dead!*"

DEAD (EXAMINATION OF THE). When a dead body is laid in the grave, the Mohammedans believe that an angel gives notice of it to the two examiners, Monker and Nakir, terrific angels of livid and gloomy appearance, whose duty it is to inquire into the life and actions of the deceased. They order the dead person to sit upright, and if he obeys not instantly, they drag him up with an iron hook; and as these examiners are not supposed to be very patient, the Mohammedans have their graves made hollow, that they may be able to sit up without difficulty. The angels rigidly question the dead person respecting his faith; if he answers satisfactorily, they suffer him to be refreshed with the breezes of Paradise; but if not, they beat him on the temples with maces of iron, and pull him about with the iron hook or scythe, until he roars so loud as to be heard by the whole universe, except men and genii. They then thrust him back into the grave, giving him as companions ninety-nine dragons, with seven heads each, who gnaw his carcase until the day of judgment.

Mr. Lane, in his 'Manners and Customs of the Modern Egyptians,' thus notices this singular article of faith: "It is a part of the Moslems' creed, that the soul remains with the body the first night after the burial, and that two angels are sent by God to visit and examine it, and perhaps torture the body; a *Fackéé* is consequently hired to sit before the tomb, and perform the office of instructor of the dead; he repeats generally such sentences as follow: 'Answer the angels, God is my Lord in truth;' 'Mohammed is the apostle of God with veracity;' 'El-Islam is my religion;' 'The Koran is my book of direction, and the Moslems are my brothers,' &c. He concludes by saying, 'Sleep, O servant of God, in the protection of God.' A buffalo is sometimes slaughtered, and the flesh given to the poor; this is supposed to expiate some of the minor sins, but not the great sins. At the end of the first night after the burial, the soul is believed to depart either to the place of residence allotted to good souls until the last day, or to the prison appointed for wicked souls."

The Examination of the Dead, which may have been a notion derived from John xx. 12, is not directly mentioned in the Koran, and therefore rejected by those Mohammedans who strictly adhere to the text, but as the doctrine is distinctly alluded to, it is received by the majority of Mussulmans. The idea is probably borrowed from the religion of the ancient Persians, where the examination of the dead is taught, though it is believed to take place at a later period; and the examiners, Mithra and

Rashneé-râst, wait until the souls present themselves on the bridge (see AL-SIRAT) that separates earth from heaven.

In the 'Book of Traditions concerning the Actions and Sayings of Mohammed,' Abû-Horaira, a companion of the prophet, reports on the subject of the examination of the dead: "The prophet said, Verily, a dead body sits up in its grave without fear or noise, after which it is asked its religion in the world; it will reply, 'I was in Islâm.'—And what dost thou say concerning Mohammed?" It will say, 'He is the messenger of God, who brought wonders to us from God, and I consider him a teller of truth.'—And didst thou see God?"—It will say, 'It is not possible for any man to see God.' Then an opening will be made for it towards hell, to see some tearing others to pieces in flames; then it will be told, 'Look towards that from which God hath guarded thee;' after which an opening will be made for it towards Paradise, and it will see its beauties and pleasures, and it will be told, 'This is the place of thy abode, because thou livedst in the truth, and diedst in it, and God will raise thee up in it!' And a bad man will sit in his grave in lamentation and wailing. Then he will be asked, 'What he did?' he will say, 'I know not.'—But what dost thou say concerning Mohammed?"—He will say, 'I heard something about him.' For him then will be opened a crevice towards Paradise, and he will look at its beauties, and will be told, 'Look at those things which are withheld from thee;' then a hole will be opened for him towards hell, and he will see its wailing and gnashing of teeth, and will be told, 'This is thy abode, because thou livedst in doubt, and will be raised up in doubt, God willing.'" The Egyptians had a similar custom of examining the dead, particularly their kings. It was not, however, believed to be done by angels, but actually done by the living. As soon as a man was dead he was brought to trial. The public accuser was heard; if he proved that the deceased had led a bad life, his memory was condemned, and he was deprived of the honours of sepulture; but if his life had been honourable and useful, he was buried with great solemnity and respect.

DEAD (PRAYERS FOR THE). The practice of praying for the dead, which is maintained by the Church of Rome, meets with no countenance from the Word of God. Neither do the early Fathers of the Christian Church ever hint at the existence of such a custom. Tertullian, who died A. D. 220, is the first who speaks of prayer for the dead, as a custom of the church in his day. "We make anniversary oblations for the dead," he says, "for their birthdays," which was the usual term employed to indicate the days of their death. Both Origen and Cyprian, who also flourished in the third century, affirm that prayers were wont to be offered by the church in behalf of its departed members. Arnobius, in his 'Treatise against the Heathens,' written probably in the beginning of the fourth century,

mentions that after the consecration of the elements in the Lord's Supper, Christians prayed for pardon and peace on behalf of the living and the dead. Cyril of Jerusalem, who lived in the same century, records one of these prayers, which was to this effect: "We offer this sacrifice in memory of all those who have fallen asleep before us; first, patriarchs, prophets, apostles, and martyrs, that God, by their prayers and intercessions, may receive our supplications; and then we pray for our holy fathers and bishops, and all that have fallen asleep before us, believing that it is a great advantage to their souls to be prayed for whilst the holy and tremendous sacrifice lies upon the altar." It is impossible to trace the practice farther back than the end of the second century. About that time we find that immediately before the communion was celebrated, which was done on every occasion of public worship, a roll or catalogue, usually called the *Diptychs*, was read, containing the names of all the worthies who had belonged to the church. Then prayers were offered in behalf of the departed, after which the communion was dispensed. If any thing was proved inconsistent with Christian faith or practice, in the character of an individual thus registered and prayed for, his name was forthwith erased.

The first person who publicly protested against the practice of praying for the dead appears to have been Aërius, who denied that such prayers could be of any advantage to those who were the subjects of them. This objection was eagerly combated by Epiphanius, who argued the usefulness of the practice as testifying the faith and hope of the living, inasmuch as it showed their belief that the departed were still in being, and living with the Lord. Thus it was that the erroneous opinion crept into the church, that prayers and oblations ought to be made for the dead, while it was still a question on which Christians differed in opinion, whether the dead received any profit from such prayers. The Romish church perpetuated the practice by stamping it with the official authority of the Council of Trent, which, in its decree respecting the mass, declares it to be a propitiatory sacrifice "properly offered not only for the sins, punishments, satisfactions, and other necessities of living believers, but also for the dead in Christ, who are not yet thoroughly purified." And the third canon of the same council denounces any one who denies this doctrine in reference to the mass as accursed. Accordingly, a solemn office for the dead forms part of the service of that church, and is usually recited once a month, and in Lent once a week. On the Festival of All Souls' day extraordinary masses are said for the relief of departed souls. The Romish church appeal, in support of this doctrine, chiefly to a passage in the Second Book of Maccabees, which runs thus, xii. 46. "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." This citation from the Apocrypha is the only express warrant

which Romanism can discover for a practice, which, in connection with the doctrine of purgatory, has been a source of ample revenue to the clergy of that system. Other passages from the canonical Scriptures are no doubt pressed into the service, such as 1 Cor. xv. 29; 1 John v. 16; Matth. v. 26; xii. 32. But these portions of the Sacred Writings, when carefully examined, will be found, in no sense, to support the custom of praying for the dead. No explicit instance of the practice is to be found in the Scripture. On the contrary, the doctrine of the Bible evidently is, that at death the doom of every man is irrevocably fixed, either for weal or woe. Thus Rev. xiv. 13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from thenceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." John v. 24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." 2 Cor. v. 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Phil. i. 21, "For to me to live is Christ, and to die is gain."

It is a curious circumstance that, although in the ancient books of the Old Testament not the slightest reference is made to praying for the dead, as having been practised by the ancient Hebrews, the modern Jews observe the custom. Thus, among the Jews in some countries, it is customary, after the coffin has been nailed up, for ten men to walk in solemn procession round it seven times, repeating, at the same time, prayers for the soul of the deceased. Such a ceremony, however, is by no means universal. But it is a prevailing custom, that after the funeral of an Israelite ten Jews, who have passed the age of thirteen, repeat prayers for the dead, morning and evening; and at the close of these prayers, the sons of the deceased, or his nearest male relatives, repeat the *KODESH* (which see), a prayer which is considered of sufficient efficacy to deliver the deceased from hell.

The Greek church determines nothing dogmatically about the state of the departed, and yet intercessions are made for them that they may have enjoyment in the state into which they have passed, a joyful resurrection, and a final acquittal at the day of judgment, but not a word is uttered about purgatory. In the Russian church, services are performed over the graves in behalf of the departed on the third, ninth, and fortieth days after burial. The dead are also commemorated in the eucharist, but no money is paid for masses as in the Romish church to effect the deliverance of their souls. In the ARMENIAN CHURCH (which see), the doctrine of purgatory is not acknowledged by name, but prayers and masses are said continually for the

dead. The daily service is full of such prayers, which are frequently repeated, and incense burned over the graves of the deceased, particularly on Saturday evening, which is the special season for remembering the dead in prayers and alms. Mass is said for the souls of the departed on the day of burial, on the seventh, the fifteenth, and the fortieth day, and at the end of the first year after death. Alms are also given by the surviving relatives to the poor in the name of the deceased, under the idea that the merit of these deeds of charity will procure pardon for both the living and the dead.

DEAD (PRAYERS TO THE). See ANCESTOR-WORSHIP. SAINT-WORSHIP.

DEAD (RITES OF THE). Among the ancient Hebrews nearly the same rites were practised in the case of the dead, which are found at this day to prevail in the East. No sooner had the breath departed than the nearest relative hastened to close the eyes of the deceased, and to salute the lifeless body with a parting kiss. The corpse was then washed with water, and if not interred immediately, was laid out in an upper chamber. They then wrapped the body round with many folds of linen, and placed the head in a napkin. Sometimes after washing, the Hebrews proceeded to embalm the body (See EMBALMING).

The modern Jews, however, have departed widely from the customs of their fathers in their treatment of the dead. On this subject the following account will be found interesting: "Under the conviction that as the soul was about to leave the body, she became more elevated, and experienced a degree of inspiration, the children and relatives of the dying person surrounded his bed, in order to listen to his parting instructions, and to receive his dying blessing. The practice among the modern Jews, is to send a Rabbi with ten men, to receive his confession, his sins being arranged in the order of the alphabet. But the more intelligent act in the same manner as a Christian upon such an occasion. He prays that God would either restore him to health, or take care of his soul, and particularly that the pain of dying may prove the expiation of his guilt. Meanwhile his friends repair to the synagogue, and pray for him under another name, to indicate his repentance and change of conduct.

"But some with devout and solemn attention remain in the chamber to see him depart, and to receive his last embrace, which they denominate 'the soul of the dying.' Similar to the Greeks and the Romans, the nearest relation of the deceased closed his eyes. Then they rent their clothes, or beat their breasts, or tore their hair, or threw dust or ashes upon their heads; but in modern times, they content themselves with rending any small part of their garments. It is related that there was another custom that obtained, even that of throwing out into the street all the water that was found in the house or neighbourhood, that so the information of his death might

speedily be conveyed, and the general lamentation commence. It was one of the direful punishments threatened upon King Jehoiakim, that none should mourn or lament over him, saying, 'Ah, my brother, ah, Lord, or ah, his glory, he shall be buried with the burial of an ass.'

"The corpse was then placed upon a cloth on the ground, and the face covered, it being no longer lawful to behold the human countenance. Moved with a superstitious principle, they also bend the thumb into the hand, and bind it with the strings of the Thaled, assigning as a reason that the thumb having the figure of the name of God, the devil dares not approach it. The remainder of the hand remains open to indicate that the deceased has abandoned all the concerns of this world, as children come into the world closehanded, to indicate that God has put all the riches of the earth into their hands. The body was then bathed with water, say some, that it might appear clean before God; but others, with greater rationality, that the ointments and perfumes might more easily enter into the pores, which were opened with warm water.

"It was sometimes also customary to burn wood and sweet spices over the corpse. Of Asa, king of Judah, it is said, 'they laid him on a bed, which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries' art, and they made a very great burning for him.' It is probable that this was originally intended to remove the offensive smell of the dead bodies, but the vanity of particular persons carried this far beyond what was necessary. In the East, where perfumes are plenty, this practice is still continued; but in Italy, the Jews only mingle the water with which they wash the corpse, with dried roses and chamomile.

"When the body is washed it is shrouded, but in many places they only put on a pair of drawers and a white shift. Others say that it was usual to dress the dead in so sumptuous a manner, that the expenses exceeded all due bounds, and that Gamaliel the old corrected this abuse, by enjoining his disciples, without distinction of rank, to cover the dead body with a linen cloth. It was also deemed an act of devotion to bury a person in the clothes he was accustomed to wear. Some add a kind of rocket, over which they place the Kaled, and cover the head with a white cap.

"The body was exposed for some time previous to its interment, and a lighted candle was placed at the head. Some assert that this light was intended to enlighten the soul, and to facilitate her entrance, when she returns to visit the body; but the Jews reject this opinion, and say that this ancient custom was established only to ridicule the sorcerers, who maintained that the lighting of a wax candle near the dead body, was sufficient to occasion violent pain to the separate spirit."

Among the ancient Romans some peculiar customs existed in their treatment of the dead.

When the last breath was about to depart, the nearest relative endeavoured to catch it with his mouth. The ring was then taken from the hand of the lifeless corpse, and the eyes and mouth were closed by the nearest of kin, who called upon the deceased by name, exclaiming *vale*, farewell. The corpse was then washed and anointed with perfumes and oil by slaves. When the body was thus prepared, a small coin was placed in the mouth to pay Charon for conducting the deceased to Hades. The corpse was now dressed in the best garment usually worn by the deceased when alive; and having been stretched on a couch, was laid at the threshold of the house with the feet towards the door, at the entrance of which hung a branch of cypress, while the couch on which the body was placed was sometimes covered with leaves and flowers. The object of this exposure of the corpse, which was practised also by the ancient Greeks, from whom it had probably been borrowed, was, that the evidence of real death might be complete. In some points the Greeks differed from the Romans in this exposure of the dead. Thus, beside the bed on which the corpse lay, were placed painted earthen vessels, which were buried along with the deceased. A honey-cake was also placed near the body, which is thought to have been intended to soothe Cerberus, the guardian of the infernal regions. At the door of the house was placed a vessel of water that those who entered might purify themselves by sprinkling water on their persons. The relatives surrounded the bed on which the dead lay, uttering loud lamentations, the females rending their garments and tearing their hair. No persons were permitted to be present on these occasions who were under sixty years of age.

Among the Mohammedans considerable importance is attached to the bodies of their dead. As soon as a pious Moslem feels that his end is drawing near, he hastens, as far as strength permits, to perform the ordinary ablutions, that he may die in a state of bodily purification. When going on a protracted journey, it is not unusual for Mohammedans to carry their grave-clothes with them; and cases have been known of persons who, when taken ill in the desert, have made a trench in the loose sand, and laid themselves down to die, after putting on their grave-clothes, leaving only the face uncovered. When a Moslem is at the point of death, one of the family or attendants turns round the body to place the head in the direction of Mecca, and then closes the eyes of the expiring man, on which the male attendants exclaim, "Allah! there is no strength nor power but in God! to God we belong, and to him we must return; God have mercy on him!" The corpse is always buried the same day, or about twelve hours after death: it is carefully washed, wrapped in grave-clothes, and placed in a bier covered over with a shawl, but it is not buried in a coffin.

The ancient Egyptians, entertaining a firm belief in the transmigration of souls (see TRANSMIGRATION),

and that after the soul had performed a certain cycle in the animal kingdom, it would re-enter and re-animate its own original body, if preserved free from corruption and entire, naturally sought to preserve the bodies in an entire state, by embalming them, and by depositing them in well-constructed catacombs, tumuli, and mausoleums. (See EMBALMENT). This desire to preserve the bodies of their dead was not confined to the Egyptians, but extended also to the Hebrews, and has even been found among some heathen nations. Some savages, particularly North American Indians, deck the bodies of the dead in the richest dresses, and paint their faces and bodies with different colours. Nay, they even set apart provisions for them after death, imagining that they are able to eat and drink as during life. An old traveller gives a curious account of the manner in which some of the aboriginal Americans preserved the bodies of their sovereigns. "The Virginians preserve religiously the bodies of their kings and of their chiefs in the following manner. They first cut the skin all down the back, and take it off whole, if possible: they afterwards take the flesh from the bones, without hurting the nerves, to prevent the joints from disuniting: they then dry the bones in the sun, which they afterwards set again in the skin, having first taken care to moisten it with oil or fat, which keeps it from rotting. After the bones are fixed in the skin in their proper places, they fill up the hollows very dexterously with very fine sand, and sew it up in such a manner, that the body appears as entire as if they had not taken the flesh from it. After the corpse has been prepared in this manner, they carry it into a place made for that purpose, and lay it upon a great piece of wood matted over, that is raised a little from the ground, which they cover over with a mat to keep it from the dust. They expose the flesh which they have taken from the body to the sun, by laying it on a hurdle; and when it is thoroughly dried, they put it up into a basket sewed up very close, and set it at the feet of the corpse. They place an idol of Kiwasa in these sepulchres, which they say looks after those bodies."

Among the ancient Mexicans, as soon as an emperor died, guards were set round the body during the first four nights after his death. The attendants then washed the corpse, and a tuft of hair was taken from the head, which was carefully preserved as a relic, that tuft, as they imagined, representing the soul. They put an emerald into the dead emperor's mouth, wrapped him in seventeen mourning mantles very richly wrought, on the outermost one of which was painted an image of the idol which the deceased chiefly worshipped. They then covered his face with a mask, and carried him into the temple of his favourite idol, where, after a few preliminary ceremonies, they burned the body, and afterwards buried the ashes.

The Chinese, among whom ANCESTOR-WORSHIP (which see), extensively prevails, are accustomed,

when a relative dies, to enclose the remains in air-tight coffins, and to retain them for seven days in the house, every fourth day being devoted to special rites for the dead. Food is presented before the coffin, the essence of which the dead are supposed to eat, and prayers are offered by Buddhist and Taoist priests, for the happiness of their spirits. The Laplanders to this day provide their dead with a flint and everything necessary for lighting them along the dark passage they have to traverse after death. But while the same general idea of pleasing the spirits of the departed may be observed in many of the customs which prevail both in Asiatic and African nations, there are cases, as in South Africa, in which as much horror is felt at touching the dead body even of the nearest relative as would have been felt by an ancient Jew through dread of ceremonial pollution. A curious custom is related by Mr. Moffat in reference to the dying. When they see any indications of approaching dissolution, in fainting fits or convulsive throes, they throw a net over the body, and hold it in a sitting posture with the knees brought in contact with the chin till life is extinct. Sometimes the RAIN-MAKERS (which see), give orders that none of the dead are to be buried, but dragged at a distance from the town to be devoured by the hyenas and jackals.

The present mode of treating the dead among the Chinese is curious, as stated by the Abbe Hue in his recent work, 'The Chinese Empire.' "It is the custom in China to keep the dead a very long time in the house, sometimes even to the anniversary of their decease. In the meanwhile the body is placed in a coffin of extraordinary thickness, and covered with quick-lime, so that it does not occasion any inconvenience in the house. The object of this practice is to do honour to the dead, and give time for preparation for the funeral. His burial is the most important affair, one may say, in the life of a Chinese, the object of his most anxious solicitude. Death is a mere trifle; no one troubles himself much about that, but the quality of the coffin, the ceremonies of the funeral, the choice of a burial-place, and the spot where the grave is to be dug, all that is matter of serious consideration. When the death takes place these cares of course are left as a legacy to his relations. Vanity and ostentation certainly have much to do with these things; every one wishes to perform the ceremony in grand style, so as to create a sensation in the country, and outdo his neighbours. To obtain the funds necessary for such a display some management is often necessary, but people are not alarmed at the most extravagant expenses; they do not shrink from the most enormous sacrifices, they will even sell their property, and occasionally ruin the family outright, rather than not have a fine funeral. Confucius did not enjoin all these foolish excesses, in the fulfilment of an imaginary duty of filial piety, but he did advise people to devote as much as the half of their worldly property to the in

ternment of their parents. The reigning dynasty has endeavoured to check these exorbitant and useless expenses, but the laws made concerning them appear to affect only the Mantchoos; the Chinese continue to follow their ancient customs.

"After the body has been placed in the coffin, the relations and friends assemble at certain appointed hours, to weep together, and express their sorrow. We have often been present at these funeral ceremonies, in which the Chinese display with marvellous facility their really astonishing talents for dissimulation. The men and women assemble in separate apartments, and until the time comes at which it is settled they are to grieve, they smoke, drink tea, gossip, laugh, all with such an air of careless enjoyment that you can hardly persuade yourself that they are really supposed to be a company of mourners. But when the ceremony is about to begin, the nearest relation informs the assembly that the time has come, and they go and place themselves in a circle round the coffin. On this signal the noisy conversation that has been going on suddenly ceases, the lamentations begin, and the faces but now so gay and good-humoured instantly assume the most doleful and lugubrious expression.

"The most pathetic speeches are addressed to the dead; every one speaks his own monologue on the subject, interrupted by groans and sobs, and, what is most extraordinary, inconceivable indeed, by tears, —yes, actually real true tears, and plenty of them.

"One would suppose they were inconsolable in their grief—and yet they are nothing more than skillful actors—and all this sorrow and lamentation is only a display of histrionic talent. At a given signal the whole scene changes abruptly, the tears dry up, the performers do not even stop to finish a sob or a groan, but they take their pipes, and lo, there are again these incomparable Chinese, laughing, gossiping, and drinking tea. Certainly no one could guess that, instead of drinking hot tea, they had but a moment before been shedding hot tears.

"When the time comes for the women to range themselves round the coffin, the dramatic piece is, if possible, played with still greater perfection. The grief has such an appearance of sincerity, the sighs are so agonising, the tears so abundant, the voice so broken by sobs, that actually, in spite of your certainty that the whole affair is a purely fictitious representation, you can hardly help being affected at it." See FUNERAL RITES.

DEAD (SACRIFICES FOR THE). Among the ancient Greeks a sacrifice was offered for the dead on the second day after the funeral, but the principal sacrifice of this kind was offered on the ninth day. But among some modern Pagans the practice prevails of sacrificing for the dead, not irrational animals, but reasonable beings. This practice of sacrificing men to the dead is more common in Ashantee and Dahomey than anywhere else. The victims offered at the death of any member of the royal family, or of

any great personage, and which are repeated at stated periods afterwards, are intended to be servants or escorts to such persons in another world. They suppose that their deceased friends have all the bodily wants which they had in this world, and that they are gratified by the same kind of attentions which pleased them while on earth. The only instance of this practice which is to be found, as far as we can ascertain, in professedly Christian communities, occurs among the Armenians, who offer in connection with the dead an animal of one kind or another. The nature and origin of this peculiar ceremony are thus detailed by the American missionaries, Messrs. Smith and Dwight: "The priests, having brought it to the door of the church, and placed salt before the altar, read the Scripture lessons for such occasions, and pray, mentioning the name of the person deceased, and entreating the forgiveness of his sins. Then they give the salt to the animal, and slay it. A portion belongs to the priest; other portions are distributed to the poor; and of the remainder, a feast is made for the friends. None may remain till the morrow. These sacrifices are not regarded as propitiatory, like those of the Jews, (for the Armenians hold that they were abolished by the death of Christ,) but as a meritorious charity to the needy. They have always, at least in modern times, a special reference to the dead, and are generally, though not necessarily, made on the day that a mass is said for the same object. The other most common occasions are the great festivals of the saints, and what are called the Lord's festivals. At Easter especially, one or more is always sacrificed, the whole congregation frequently contributing to the expense, and then dividing the victim or victims among them. But even this is in memory of the dead. Its origin, we are told, on the authority of the Catholicos Isaac the Great, was as follows. When the nation embraced Christianity under the preaching of St. Gregory Loosavorich, the converted pagan priests came to him, and begged that he would provide for them some means of support, as the sacrifices on which they formerly lived were now abolished. He accordingly ordered, that a tenth of the produce of the fields should be theirs, and that the people, instead of their former offerings to idols, should now make sacrifices to God in the name of the dead as a charity to the hungry."

DEAD (WORSHIP OF THE). one of the early forms of idolatry. When men distinguished themselves during their lives by deeds of heroism or of usefulness, not only were they respected while on earth, but their memories were held in honour after their death. To such an extent was this feeling sometimes carried, that great and good men were invested with divine attributes, and came to be worshipped as gods. The Arabian writers, as Dr. Pococke informs us, trace the idolatry of their own nation to this origin. Diodorus Siculus says of the Egyptians, that "besides the celestial gods, they

say there are others which are terrestrial, who were begotten by them, and were originally mortal men, but by reason of their wisdom and beneficence have obtained immortality, of whom some have been kings of Egypt." Cicero and Pliny assure us, that deification was the ancient manner of rewarding those who had deserved well of their country and their kind, and Lactantius actually informs us, that Cicero lived to see divine honours paid to his own daughter Tulliola. No wonder that this eminent man declared in the beginning of his Tusculan Questions, "Those who are initiated must know that they worship the souls of men departed from their bodies, and that the *Dii Majorum Gentium* were such." Maximus Tyrius says the same thing of the Greeks. Herodotus actually charges Hesiod and Homer with having been the first who introduced a Theogony among the Greeks. He tells us plainly that these two early writers invented the genealogy of the gods; "imposed names upon each; assigned them functions and honours, and clothed them in their several forms," whereas "before that time," he adds, "they sacrificed and prayed to the gods in general without attributing either name or surname to any deity, which in those days they had never heard of." And in regard to the Theogony of Egypt, Syncellus reckons seven of the gods, and nine of the demi-gods, who reigned in Egypt, and assigns to every one of them a certain number of years for his reign. The Egyptians, however, were by no means willing to admit their gods to be of human origin. Their laws inflicted death upon any one who should say Serapis had once been a man.

That the deification of eminent men was one of the sources of polytheistic idolatry, is clearly laid down by Bishop Warburton in his 'Divine Legation of Moses.' "Gratitude and admiration," says he, "the warmest and most active affections of our nature, concurred to enlarge the object of religious worship, and to make man regard the inventors of arts and the founders of society as having in them more than a common ray of the divinity. So that godlike benefits bespeaking, as it were, a godlike mind, the deceased parent of a people was easily advanced into the rank of a demon. When the religious bias was in so good a train, natural affection would have its share in promoting this new mode of adoration. Piety to parents would naturally take the lead, as it was supported by gratitude and admiration, the *primum mobile* of the whole system; and in those early ages the natural father of the tribe often happened to be the political father of the people, and the founder of the state. Fondness for the offspring would next have its turn; and a disconsolate father at the head of a people, would contrive to soothe his grief for the untimely death of a favourite child, and to gratify his pride under the want of succession, by paying divine honours to its memory." The theory thus advanced by Warburton, as to the origin and progress of the worship of the dead, was in substance brought forward at a very

remote period by Sanchoniathon, in a fragment quoted by Eusebius. Not only, however, did the souls of the departed come to take their place among the gods, but the principle, once introduced, was carried still further, for in process of time they were exalted to a higher rank in the scale of the celestial deities. As time rolled on, and the true authentic history of the heroes thus honoured began to be lost, it was no difficult matter to persuade the great mass of the people, that he whom they had long worshipped was in reality possessed of divine attributes. Thus it was, that not only in Egypt, but in Greece and Rome, in Persia, in India, and in Scandinavia, much of their idolatry may be traced to the deification of departed heroes, and the worship of the dead.

DEAN (Lat. *decanus*, the ruler of a body of ten men), an ecclesiastical officer in the Church of England, not known, as is supposed, before the eleventh or twelfth century. The office was given originally to a presbyter, thereby investing him with authority over ten other presbyters, connected with a cathedral or collegiate church. He was, and still is, a dignitary of some importance, receiving the title of Very Reverend, and presiding over the whole CHAPTER (which see), or governing body of the cathedral, which receives the name of dean and chapter. This office ranks next to that of a bishop, and he receives his appointment by letters patent from the crown. His duty, generally speaking, is to superintend the whole establishment of the cathedral church. It has been proposed of late to unite the offices of bishop and dean in some cases at least. This, however, has been keenly resisted by the chief dignitaries, chiefly on the ground that the bishops are already overburdened with many and various duties, which engross all their time, and besides, it is alleged to be absolutely necessary that the cathedral chapter have a head constantly resident. Before the act of 1840 there was no dean either at St. David's or Llandaff. In the former case the precentor, and in the latter the bishop, exercised the functions of dean. Although the dean now receives his appointment direct from the crown, it was not always so; for at the period between the Norman Conquest and the Reformation, the dean was elected by the chapter summoned for that purpose. In some cases also a sub-dean was chosen to act in his absence. By the enactments of late years, the residence of a dean is fixed at eight months, and he is restricted from holding a benefice except in the cathedral city, and not above £500 per annum in value. No person can be appointed dean until he shall have been six years complete in priest's orders, except in case of professorships. By the law of England a dean is a sole corporation, that is, he represents a whole succession, and is capable of taking an estate as dean, and conveying it to his successors.

DEAN AND CHAPTER. See CHAPTER.

DEANS (RURAL), inferior officers in the Church of England, who existed long before the Reformation.

tion, acting as itinerant visitors of churches, subject to the authority of the ARCHDEACON (which see). Besides their own parochial labours, they have the inspection of a certain number of parishes, the name being probably derived from the circumstance that ten parishes, and these chiefly rural, were usually assigned to their superintendence. The proper office of a rural dean was the inspection of the lives and manners of the clergy and people within their district, in order to be reported to the bishop. Of late, accordingly, several bishops have been very anxious to revive the office, as affording in their view a better security for the efficiency of the clergy.

DEASUIL (Celt. *deas*, the south, and *suil*, a way), a Druidical ceremony which consisted in pæing thrice round an earthen walk, which externally encompassed the temple, and which is still visible at Stonehenge. The route represented the course of the sun, being from the east southward to the west; and a contrary progress was called *cartua-suil*, probably from the Celtic *car*, a turn, and *tuathal*, the left hand, which constituted a most bitter imprecation. This custom as a religious rite is of great antiquity, and most extensive; and it has been supposed to be an imitation of the Jewish ceremony of blessing the altar of burnt-offering, or of the march of the Israelites round the walls of Jericho. The benediction of the Deasuil was long used in Ireland, Wales, and the Scottish Highlands; and even at present it is said not to be entirely extinct. See DRUIDS.

DEATH (THE BROTHERS OF), a name usually given to the religious of the order of St. Paul the hermit of Thebais. They are said to have received this strange designation from the practice which they followed of keeping the figure of a death's head always before them, that they might never lose sight of their latter end. This order was probably suppressed by Pope Urban VIII.

DECANI, or DEANS, an order of men instituted in the French church in the ninth century, to assist the bishops in the inspection of their dioceses. Seven of the most enlightened men in each congregation were appointed under the name of *decani* to take special charge of the rest. When the bishop arrived in any part of his diocese to hold his spiritual court, which he was bound to do once every year, he commenced with receiving the oath of the Deans, who thereby solemnly promised not to allow themselves to be actuated by any respect of persons, so as to conceal any offence against the Divine Law. "He then questioned them," says Neander, "particularly and distinctly in reference to the observance of heathen customs, and whether every father taught his children the creed and the Lord's prayer. He also made enquiry as to the continued practice of those crimes which had been prevalent among the people in former times, and the enormity of which was then altogether disregarded. The appointed punishments, some of which were corporal, were

then duly inflicted, and that there might be no difficulty in this administration of punishment, the officers of government were bound, in case of necessity, to assist the bishops with their authority."

The officers appointed in the fourth century to undertake the conduct of funerals (see COPIATÆ), were sometimes called *Decani*, but for what reason does not appear. In the arrangement of monasteries also, those monks who presided over ten religious were called *Decani*.

DECANICA, places of custody or restraint connected with ancient Christian churches, in which ecclesiastical delinquents were wont to be shut up. Such places of confinement are expressly referred to in Justinian's Novels.

DECENVIRI SACRORUM (Lat. the ten men of sacred things), the members of a college of priests appointed among the ancient Romans to take charge of the Sibylline books, and to inspect them when required by the senate. It was about B. C. 365 that the college was appointed to consist of ten priests, one half of the number being chosen from the patricians, and one half from the plebeians. The same number appears to have continued for a long time to form the college, as we find them existing in the time of Cicero. Their office was for life, and it seems to have been their duty to act as priests of Apollo in celebrating his games, and each of them kept a bronze tripod dedicated to that god in his house.

DECATEPHORUS (Gr. *decate*, the tenth, and *phero*, to carry), the surname of Apollo at Megara, as being the god to whom the tenth part of the spoils was dedicated.

DECENNALIA (Lat. *decem*, ten, and *annus*, a year), festivals which were celebrated by the Roman emperors every tenth year of their reigns. They were first instituted by Augustus Caesar to impress the people with a high respect and veneration for the imperial authority. On these occasions games were held, sacrifices offered, gifts distributed among the people, and prayers offered in behalf of the emperor and the prosperity of the empire.

DECIMA (Lat. the tenth), a name given among the ancient Romans to LACHESIS (which see), one of the Fates, from the practice of decimation in the Roman army, when for any offence committed by any number, lots were drawn, which out of every tenth man should be put to death. The word is, accordingly, used to denote the fortune or lot of man.

DECIMÆ, the tenth of the spoils taken from the enemy, which both by the Greeks and Romans was dedicated to the gods. The Jews were also wont to devote to the Lord a portion of the booty obtained in war.

DECREES OF COUNCILS. See CANONS ECCLESIASTICAL.

DECRETALS. See BULL, CANONS ECCLESIASTICAL.

DECRETISTS, one of the two parties into which the students of Canon Law in the twelfth century

came to be divided in consequence of the general recognition at that period of the supreme authority of the Pope. The origin of the rise of the Legists and Decretists is thus clearly stated by Neander. "The change which had taken place in the supreme government of the church, necessarily brought along with it a change also in many things connected with legislation, in all parts of the church; and hence, the old collections of ecclesiastical laws no longer met the existing wants. Ever since the pseudo-Isidorian decretals began to be received as valid, men would already come to be sensible of this. The collision between the old and the new church legislation would occasion considerable embarrassment. Since the establishment of the validity of those decretals, several new collections of ecclesiastical laws had, it is true, been formed; as, for example, that of Regino, abbot of Prüm, in the tenth, and that of Burkhard, bishop of Worms, and that of Yves, bishop of Chartres, in the eleventh century; but still, these collections did not prove adequate to do away that contrariety. Add to this, that the new papal church system needed some counterpoise against a tendency which threatened to become dangerous to it. In the twelfth century great enthusiasm was excited for the renewed study of the Roman law, by the famous Imerius (Guarnerius), at the university of Bologna; and this study led to investigations and doctrines which were quite unfavourable to the interests of the papacy. Even Imerius stood forth as an ally of the imperial power, in the contest with the papacy, and it was, in fact, the famous teachers of law at that university, who were employed by the emperor Frederic the First, to investigate and defend his rights at the diet of Roncald. The more eager, therefore, would be the hierarchical party to oppose that hostile tendency, by setting up another, in defence of their own interests and principles, through the study of ecclesiastical law, from an opposite point of view. Thus it came about that—at the famous seat itself of the study of the Roman law—at Bologna, about the year 1151, a Benedictine, or according to another account, a Camaldulensian monk, Gratian, arranged a new collection of ecclesiastical laws, better suited to the wants of the church, and to the scientific taste of these times. As the title itself indicates, '*Concordia discordantium canonum*,' the Harmony of discordant canons, old and new ecclesiastical laws were here brought together, their differences discussed, and their reconciliation attempted,—a method similar to that employed by Peter Lombard in handling the doctrines of faith. This logical arrangement and method of reconciliation supplied a welcome nutriment to the prevailing scientific spirit. From that time the study also of canon law was pursued with great zeal, and the two parties called the Legists and the Decretists arose,—Gratian's collections of laws being denominated simply the '*Decretum Gratiani*.' The zeal with which the study of civil and ecclesiastical

law was pursued had, however, this injurious effect that the clergy were thereby drawn away from the study of the Bible, and from the higher, directly theological, interest, and their whole life devoted solely to these pursuits."

DECURSIO, a ceremony performed by the Greeks and Romans at the funeral of generals and emperors, in which the soldiers and the whole company present made a solemn procession three times round the funeral pile as soon as it was lighted, in token of respect for the deceased. On this occasion the procession moved to the left to indicate sorrow, motion to the right being the usual expression of joy. Homer alludes to this ceremony, which went by the name of *Peridrome* among the Greeks.

DEDICATION, the devotion or CONSECRATION (which see) of any person or thing to the Lord, or to sacred purposes. See ANATHEMATA.

DEDICATION (FEAST OF), a Jewish feast instituted by Judas Maccabæus, in remembrance of the cleansing of the second temple and altar, after they had been profaned by Antiochus Epiphanes. It began on the 25th of the month Chisleu, corresponding to our December, and lasted during eight days. The Jews on this occasion illuminated their houses as an expression of their joy and gladness. Hence it was also called the Feast of Lights, and is termed by Josephus *phota*, lights. As long as the festival lasted, hymns were sung, and sacrifices offered. This festival is minutely described in 1 Mac. iv. 52—59, in these words, "Now, on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice, according to the law, upon the new altar of burnt-offerings which they had made. Look at what time, and what day, the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away. Moreover, Judas and his brethren, with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness." The same feast is generally supposed to be alluded to in John x. 22, "And it was at Jerusalem the feast of the dedication, and it was winter." The reason why it is celebrated with lighted lamps is curiously explained by the Rabbies. They say that when the sanctuary had been cleansed

and dedicated in the time of the Maccabees, and the priests came to light the lamp which was to burn continually before the Lord, there was no more oil found than what would burn for one night, all the rest being polluted; and seven days' purification being necessary, with an additional day to gather olives and express the oil, eight days would be required before they could procure a fresh supply. But they tell us that the Almighty wrought so great a miracle that that small portion of oil burned eight days and nights, till they had time to obtain more. On this legendary story they found the present mode of celebrating the feast, which is essentially a feast of lights. On the first night they light one light in the synagogue; on the second night, two; on the third night, three; adding one every night, until the last, when they light up eight. These lamps ought to be lighted with oil of olive, but when that species of oil cannot be obtained, they use wax. Labour is not required to be suspended during this festival, but besides the lighting of lamps, and some additions being made to the ordinary prayers and lessons of the synagogue, the whole time is spent in mirth and feasting.

DEDICATION OF ALTARS. See ALTAR.

DEDICATION OF CHURCHES. It does not appear that, in the earliest ages of Christianity, any special ceremony was observed in consecrating or dedicating churches as buildings set apart for sacred purposes. There may possibly, on such occasions, have been solemn prayer and thanksgiving to God, but no evidence can be found on the subject, in so far as the three first centuries are concerned. In the reign of Constantine the Great, however, when numerous churches were built throughout the whole Roman Empire, it was customary to dedicate them with great solemnity, an appropriate sermon being delivered by one of the large body of bishops who were usually present. Eusebius informs us, that when Constantine built the church of Jerusalem over our Saviour's sepulchre, the dedication was attended by a full synod of all the bishops of the East, some of whom, says the historian, made speeches by way of panegyric upon the emperor and the magnificence of his building; others handled a common place in divinity suited to the occasion; while others discoursed upon the lessons of Scripture that were read, expounding the mystical sense of them. At the close of these numerous addresses, the assembly partook of the Lord's Supper, when prayers were offered for the peace of the world, the prosperity of the church, and a blessing upon the emperor and his children. In the course of the service a special dedication prayer seems to have been offered, a specimen of which is given by Ambrose in these words: "I beseech thee now, O Lord, let thine eye be continually upon this house, upon this altar, which is now dedicated unto thee, upon these spiritual stones, in every one of which a sensible temple is consecrated unto thee: let the prayers of thy servants, which are poured out in

this place, be always accepted of thy Divine mercy. Let every sacrifice that is offered in this temple with a pure faith and a pious zeal, be unto thee a sweet-smelling savour of sanctification. And when thou lookest upon that sacrifice of salvation, which taketh away the sins of the world, have respect to these oblations of chastity, and defend them by thy continual help, that they may be sweet and acceptable offerings unto thee, and pleasing unto Christ the Lord: vouchsafe to keep their whole spirit, soul, and body, without blame, unto the day of thy Son Jesus Christ our Lord. Amen."

It was the exclusive province of a bishop in these times to preside in the service of dedication, presbyters being prohibited from the performance of this solemn act. Thus the first council of Bracara, A. D. 563, declares any presbyter to be liable to deprivation who shall consecrate an altar or a church, and refers to former canons as having also forbidden any such act on the part of a presbyter. By the laws of Justinian the building of no church could be commenced before the bishop had first made a solemn prayer, and fixed the sign of the cross in the place where the building was to be erected. The day of dedication of a church was usually kept as one of the anniversary festivals to which the name of *ENCENIA* (which see) was given, and which are still observed in some parts of England under the name of *Vigils* or *Wakes*.

The ceremony to be observed in dedicating a Romish church is laid down with great minuteness in the Romish Pontifical.

DEDICATION OF PAGAN TEMPLES. See TEMPLES (PAGAN).

DEDICATION OF THE TABERNACLE. See TABERNACLE.

DEDICATION OF THE TEMPLE. See TEMPLE.

DEFENDER OF THE FAITH (Lat. *Fidei Defensor*), a peculiar title which is claimed by the sovereign of England. It was first conferred in 1521 by Pope Leo on King Henry VIII. in approval of his treatise, entitled 'A Vindication of the Seven Sacraments,' written against Martin Luther. "The Pope, to whom it was presented," says Robertson the historian, "with the greatest formality in full consistory, spoke of the treatise in such terms as if it had been dictated by immediate inspiration; and as a testimony of the gratitude of the church for his extraordinary zeal, conferred on him the title of *Defender of the Faith*, an appellation which Henry soon forfeited in the opinion of those from whom he derived it, and which is still retained by his successors, though the avowed enemies of those opinions, by contending for which he merited that honourable distinction." This production of Henry, which was written in Latin, was dedicated to the Pope, and received by his Holiness with such satisfaction that he granted an indulgence to every person who should peruse the book. The proposal to confer the title of

Defender of the Faith upon the royal controversialist did not meet with immediate assent from the consistory, for Roscoe, in his 'Life of Leo X.' lets us a little farther into the secret of the matter. "This proposition," he informs us, "gave rise to more deliberation, and occasioned greater difficulty in the sacred college than perhaps the Pope had foreseen. Several of the cardinals suggested other titles, and it was for a long time debated whether, instead of the appellation of the Defender of the Faith, the sovereigns of England should not in all future times be denominated *the Apostolic, the Orthodox, the Faithful, or, the Angelic*. The proposition of the Pope, who had been previously informed of the sentiments of Wolsey on this subject, at length, however, prevailed, and a bull was accordingly issued, conferring this title on Henry and his posterity: a title retained by his successors till the present day, notwithstanding their separation from the Roman church; which has given occasion to some orthodox writers to remark, that the kings of this country should either maintain that course of conduct in reward for which the distinction was conferred, or relinquish the title." The title, which Leo had thus conferred upon Henry, was afterwards confirmed by Clement VII.; but when Henry vigorously espoused the cause of the Reformation, and authorized the suppression of religious houses in England, the title of Defender of the Faith was withdrawn by the Pope, and Henry was excommunicated and deposed. The Parliament of England, however, in virtue of its own authority, confirmed the title which Henry had received, and, accordingly, the title *Defender of the Faith* has been used by Henry's successors on the English throne down to the present time. It is well worth notice, that although Leo X. is generally regarded by historians as originating the title in question, he is far from having any valid claim to such an honour. The fact is, that long before that Pope's pretended gift of the title to Henry VIII., we find Richard II., in all his acts against the Lollards, uniformly taking the title of *Defender of the Faith*. It appears, therefore, to have been an ancient right of the sovereigns of England, and in further proof of this, Chamberlayne appeals to several charters granted at different periods long anterior to the time of Henry VIII.

**DEFENSORS OF THE CHURCH** (Lat. *Defensores Ecclesie*), officers employed in the early ages of Christianity to plead the cause of the church, or any single ecclesiastic who happened to have been injured or oppressed, and had occasion for redress in a civil court; or if remedy was not found there, they were to address the emperors themselves in the name of the church, to procure a particular precept in her favour. It was the business of this important class of public functionaries to see that the rights of the church settled by law were maintained; and if any encroachments were made upon these rights, they were bound to prosecute the aggressors before the magistrates, and, even if necessary, to appeal to the

Emperor. From the laws of Justinian it appears that the defenders were appointed to exercise a kind of superintendence over the *COPHATÆ* (which see). They were likewise expected to make inquiry whether every clerk belonging to the church carefully attended the celebration of morning and evening service in the church, and to inform the bishop of those who neglected their duty in this respect, that they might be subjected to ecclesiastical censures. Authors are by no means agreed whether these officers were clergymen or laymen, but although it is not unlikely that at first they might be taken from the clerical order, it was afterwards found more suitable to have advocates possessed of legal qualifications. This change was made in the case of the African churches, about A. D. 407, by a decree issued by the emperor Honorius. From this time the office was frequently, though by no means universally, intrusted into the hands of laymen. The officers whom the Latins called *Defensores*, the Greeks called *Ecdici* or *Ecclesiædici*. Justinian decreed that to avoid clandestine marriages, parties of middle rank should be married in presence of the Defensor of the church.

**DEFENSORS OF THE POOR** (Lat. *Defensores Pauperum*), officers in the early Christian church whose business it was, if any of the poor, or virgins, or widows belonging to the church were injured or oppressed by the rich, to take steps without delay for maintaining their rights by all legal means. Accordingly, by a decree passed by the fifth council of Carthage, A. D. 401, which is also inserted in the African code, it was enacted, that "forasmuch as the church was incessantly wearied with the complaints and afflictions of the poor, it was unanimously agreed upon by them in council, that the emperors should be petitioned to allow defenders to be chosen for them by the procurement and approbation of the bishops, that they might defend them from the power and tyranny of the rich."

**DEGRADATION**, a punishment inflicted upon clergymen in the ancient Christian church. It consisted, as its name implies, in removing the offender from a higher to a lower grade of office. The sentence of degradation appears to have been final and irrevocable. Bishops were in this way sometimes transferred from a larger to a smaller or less important charge. Presbyters were often thus degraded to the order of deacons, and deacons to that of subdeacons. This species of punishment was also inflicted upon bishops in Africa, by superseding them in their expected succession to the office of archbishop or metropolitan. In its full meaning, however, the term *degradation* implied deprivation of orders, and reduction to the state and condition of a layman. Thus, in the third council of Orleans there is a canon which appoints, that if any clergyman was convicted of theft or fraud, because these were capital crimes, he should be degraded from his order, and only allowed lay communion. (See **COMMUNION**, **LAY**.) If after the infliction of such a sentence

he persisted in exercising clerical functions, he received in addition a formal excommunication, and was denied even the communion of laymen. See CENSURES (ECCLESIASTICAL), DEPOSITION.

DEIMA, the personification of fear among the ancient Greeks.

DEISTS, a name given to those who believe in the existence of a Supreme Being, but deny the divine authority and inspiration of the Bible. Such persons are generally strenuous advocates for a natural, as opposed to a revealed religion. They are termed *Deists*, from the Latin word *Deus*, God, a belief in God being the chief article of their creed. The word *Theists* would seem at first sight to bear the same meaning, being derived from the Greek word *Theos*, God. But the appellations *Deists* and *Theists* belong to two essentially different classes of people; the former being used to denote those who believe in God, in a future state of rewards and punishments, and in all those doctrines contained in what is usually called the religion of Nature, but refuse to acknowledge any written revelation of the will of God; the latter being employed to denote those who believe in the existence of God, in opposition to *Atheists* who deny his existence altogether. Deists, from their unbelief in Divine revelation, sometimes receive the name of Infidels or Unbelievers. The name Deists, as applied in its present signification, is said to have been first assumed about the middle of the sixteenth century, by some persons on the continent, who, while they rejected the Bible as an inspired book, were nevertheless most unwilling to be regarded as atheists. They therefore adopted an appellation, which set forth as their distinguishing character their belief in the existence of a God. Peter Viret, a French reformed divine of the period, is said to have been the first who mentions *Deists* as a separate class. Lord Herbert of Cherbury, however, was the first English writer who reduced Deism to a system; declaring the sufficiency of reason and natural religion to guide man to a knowledge of the Divine will, and rejecting the Bible as superfluous and unnecessary. His creed may be expressed in five articles, 1. That there is a God; 2. That he ought to be worshipped; 3. That piety and moral virtue are the chief parts of worship; 4. That God will pardon our faults on repentance; and 5. That there is a future state of rewards and punishments.

That there is a close and intimate connection between *Deism* and *Unitarianism* in its modern form it is impossible to deny. At numerous points they unite and coalesce into one harmonious system. On this subject Mr. Robert Hall offers some valuable remarks by way of instituting a comparison between the two: "Deism, as distinguished from atheism," he says, "embraces almost every thing which the Unitarians profess to believe. The Deist professes to believe in a future state of rewards and punishments,—the Unitarian does no more. The chief

difference is, that the Deist derives his conviction on the subject from the principles of natural religion; the Unitarian from the fact of Christ's resurrection. Both arrive at the same point, though they reach it by different routes. Both maintain the same creed, though on different grounds: so that, allowing the Deist to be fully settled and confirmed in his persuasion of a future world, it is not easy to perceive what advantage the Unitarian possesses over him. If the proofs of a future state, upon Christian principles, be acknowledged more clear and convincing than is attainable merely by the light of nature, yet as the operation of opinion is measured by the strength of the persuasion with which it is embraced, and not by the intrinsic force of evidence, the Deist, who cherishes a firm expectation of a life to come, has the same motives for resisting temptation, and patiently continuing in well doing, as the Unitarian. He has learned the same lesson, though under a different master, and is substantially of the same religion.

"The points in which they coincide are much more numerous, and more important, than those in which they differ. In their ideas of human nature, as being what it always was, in opposition to the doctrine of the fall; in their rejection of the Trinity, and of all supernatural mysteries; in their belief of the intrinsic efficacy of repentance, and the superfluity of an atonement; in their denial of spiritual aids, or internal grace, in their notions of the person of Christ; and finally, in that lofty confidence in the sufficiency of reason as a guide in the affairs of religion, and its authority to reject doctrines on the ground of antecedent improbability;—in all these momentous articles they concur. If the Deist boldly rejects the claims of revelation *in toto*, the Unitarian, by denying its plenary inspiration, by assuming the fallibility of the apostles, and even of Christ himself, and by resolving its most sublime and mysterious truths into metaphors and allegory, treads close in his steps. It is the same soul which animates the two systems though residing in different bodies; it is the same metal transfused into distinct moulds."

Dr. Samuel Clarke, in his *Evidence of Natural and Revealed Religion*, ranges Deists under four different classes, 1. "Those who would be thought to be Deists because they pretend to believe in the existence of an eternal, infinite, independent, intelligent Being, and to avoid the name of Epicurean Atheists, teach also that this Supreme Being made the world, though at the same time they agree with the Epicureans in this, that they fancy God does not concern himself in the government of the world, nor has any regard to, or care of, what is done therein.

2. "Some others there are that call themselves Deists, because they believe not only the being, but the providence of God; that is, that every natural thing that is done in the world is produced by the power, appointed by the wisdom, and directed by the

government of God; though not allowing any difference between moral good and evil, they suppose that God takes no notice of the morally good or evil actions of men; these things depending, as they imagine, merely on the arbitrary constitution of human laws."

The opinions of these two sorts of Deists, Dr. Clarke believes, can terminate consistently in nothing but downright atheism, and their practice and behaviour, he asserts, is exactly agreeable to that of the most openly professed Atheists. They not only oppose the revelation of Christianity, and reject all the moral obligations of natural religion as such; but generally they despise also the wisdom of all human constitutions made for the order and benefit of mankind, and are as much contempters of common decency as they are of religion.

3. "Another sort of Deists there are, who having right apprehensions concerning the natural attributes of God, and his all-governing providence; seem also to have some notion of his moral perfections also: that is, as they believe him to be a being infinitely knowing, powerful and wise; so they believe him to be also in some sense a being of infinite justice, goodness and truth; and that he governs the universe by these perfections, and expects suitable obedience from all his rational creatures. But then, having a prejudice against the notion of the immortality of human souls, they believe that men perish entirely at death, and that one generation shall perpetually succeed another, without any thing remaining of men after their departure out of this life, and without any future restoration or renovation of things. And imagining that justice and goodness in God are not the same as in the ideas we frame of these perfections when we consider them in men, or when we reason about them abstractly in themselves; but that in the Supreme Governor of the world they are something transcendent, and of which we cannot make any true judgment, nor argue with any certainty about them; they fancy, though there does not indeed seem to us to be any equity or proportion in the distribution of rewards and punishments in this present life, yet that we are not sufficient judges concerning the attributes of God, to argue from thence with any assurance for the certainty of a future state. But neither does this opinion stand on any consistent principles. For if justice and goodness be not the same in God, as in our ideas; then we mean nothing, when we say that God is necessarily just and good; and for the same reason it may as well be said, that we know not what we mean, when we affirm that he is an intelligent and wise being; and there will be no foundation at all left, on which we can fix any thing. Thus the moral attributes of God, however they be acknowledged in words, yet in reality they are by these men entirely taken away; and, upon the same grounds, the natural attributes may also be denied. And, so upon the whole, this opinion likewise, if we argue

upon it consistently, must finally recur to absolute atheism.

4. "The last sort of Deists are those who, if they did indeed believe what they pretend, have just and right notions of God, and of all the Divine attributes in every respect; who declare they believe that there is one, eternal, infinite, intelligent, all-powerful and wise Being; the creator, preserver, and governor of all things; that this supreme cause is a Being of infinite justice, goodness, and truth, and all other moral as well as natural perfections; that he made the world for the manifestation of his power and wisdom, and to communicate his goodness and happiness to his creatures; that he preserves it by his continual all-wise providence, and governs it according to the eternal rules of infinite justice, equity, goodness, mercy and truth; that all created rational beings, depending continually upon him, are bound to adore, worship and obey him; to praise him for all things they enjoy, and to pray to him for every thing they want; that they are all obliged to promote, in their proportion, and according to the extent of their several powers and abilities, the general good and welfare of those parts of the world wherein they are placed; in like manner as the divine goodness is continually promoting the universal benefit of the whole; that men in particular, are every one obliged to make it their business, by an universal benevolence, to promote the happiness of all others; that in order to this, every man is bound always to behave himself so towards others, as in reason he would desire they should in like circumstances deal with him; that therefore, he is obliged to obey and submit to his superiors in all just and right things, for the preservation of society, and the peace and benefit of the public; to be just and honest, equitable and sincere, in all his dealings with his equals, for the keeping inviolable the everlasting rule of righteousness, and maintaining an universal trust and confidence, friendship and affection amongst men; and, towards his inferiors, to be gentle and kind, easy and affable, charitable and willing to assist as many as stand in need of his help, for the preservation of universal love and benevolence amongst mankind, and in imitation of the goodness of God, who preserves and does good to all creatures, which depend entirely upon him for their very being and all that they enjoy; that, in respect of himself, every man is bound to preserve, as much as in him lies, his own being and the right use of all his faculties, so long as it shall please God, who appointed him his station in this world, to continue him therein; that therefore he is bound to have an exact government of his passions, and carefully to abstain from all debaucheries and abuses of himself, which tend either to the destruction of his own being, or to the disordering his faculties, and disabling him from performing his duty, or hurrying him into the practice of unreasonable and unjust things; lastly, that accordingly as men regard or neglect these obligations, so

they are proportionably acceptable or displeasing unto God; who being supreme governor of the world, cannot but testify his favour or displeasure at some time or other; and consequently, since this is not done in the present state, therefore there must be a future state of rewards and punishments in a life to come. But all this, the men we are now speaking of, pretend to believe only so far as it is discoverable by the light of nature alone; without believing any Divine revelation. These, I say, are the only true Deists; and indeed the only persons who ought in reason to be argued with, in order to convince them of the reasonableness, truth, and certainty of the Christian revelation."

Deism in the seventeenth and eighteenth centuries prevailed to a great extent in England, being openly avowed by several men of note, both in the political and literary world. Gibbon, Hume, Priestley, Bolingbroke, Shaftesbury, and Hobbes, commanded no small share of attention and even respect from their fellow-countrymen, and leading the way in the rejection of revealed religion, they were followed by no inconsiderable number of hasty superficial thinkers, such as are found invariably to follow in the wake of those who are superior to them whether in rank or talent. It was for the express purpose of opposing the English Deists that Robert Boyle founded those celebrated Lectures which bear his name, and which have done so much to uphold the theological reputation of England. For a time indeed the advocates of a Natural, as opposed to a Revealed religion, occupied no mean place in the ranks of British literature, and their writings were read by a large and not uninterested public. The Deists have had their day, and they are now scarcely to be found except among the lowest and least influential classes of the community; and even among these classes Deism has passed by an easy course into infidelity and atheism. Whether in the form of *Socialists* or *Secularists*, the Deists of the present day can no longer claim the standing and reputation of their predecessors of the last century. They are at once inferior in intellect, in position, and in influence.

The form which Deism assumed in France during the last century, was not that of *Naturalism* as in England, but a gross and sensuous *Materialism* as set forth in the writings of Condillac, Diderot, Helvetius, Voltaire, and those of the so-called Encyclopedists. But while Deists assumed a powerful front both in France and England, they were not long in making their appearance in Germany also. During the second half of the last century the most powerful attacks upon positive Christianity were made by the anonymous author of the *Wolkenbüttel* Fragments, which gave rise to a series of controversies in regard to the position which ought to be assigned to reason in matters of faith. It is somewhat remarkable that even some of the German mystics adopted deistic principles. The mind of the age, influenced

as it was by Frederic the Great, King of Prussia, also contributed to the spread of deistical tendencies, especially among the higher classes. The works of Wieland had no small effect in diffusing these mischievous principles. Some attempts were also made to form societies on the basis of Deism, such as the *Illuminators* founded by Weishaupt in 1777, and the *Friends of Enlightenment* at Berlin in 1783. Several theological writers, from whom better things might have been expected, contributed to the spread of deistic principles. The most conspicuous of these professed theologians was Bahrdt, who, though he set out apparently on the side of orthodoxy, yet in his writings composed in the latter part of his life, endeavoured to undermine all positive religion.

DEIFICATION. See APOTHEOSIS.

DELITY. See GOD.

DELEGATES (COURT OF), a court in England, deriving its name from these delegates being appointed by the royal commission, under the great seal, and issuing out of Chancery, to represent the sovereign, and all appeals in three causes: 1. When a sentence is given in any ecclesiastical cause by the archbishop or his official. 2. When any sentence is given in any ecclesiastical cause, in places exempt. 3. When a sentence is given in the admiralty courts, in suits civil or marine, by the civil law.

DELIA, a surname of ARTEMIS (which see), Delos having been supposed to be her birth-place. The same name is also applied sometimes to Demeter, Aphrodite, and the Nymphs.

DELIA, ancient Pagan festivals and games celebrated in the island of Delos, in honour of *Apollo* and *Artemis*. They were observed every fifth year with games, choruses, and dances, but in process of time they were suspended. The Athenians, however, revived the festival, adding to it horse-races. Besides these greater games, there were also lesser Delia, which were held every year in honour of Delian *Apollo*, when the Athenians sent to Delos the sacred vessel, which the priest of *Apollo* adorned with laurel branches. Theseus is said to have been the founder of the lesser Delia, but they are alleged by some authors to have been of much greater antiquity.

DELIUS, a surname of APOLLO (which see) arising from his having been born at Delos, an island in the *Ægean* sea.

DELIVERERS, a Christian sect mentioned by Augustine as having arisen about A. D. 200, and who derived their name from the doctrine which they maintained that upon Christ's descent into hell, infidels believed, and all were delivered from thence.

DELIVERING TO SATAN. See EXCOMMUNICATION.

DELPHI (ORACLE OF), the most celebrated of all the oracles of *Apollo*. The ancient name of the place was *Pytho*, and hence *Apollo* was sometimes known by the surname of *Pythius*, and the priestess who pronounced the oracular responses received the

name of Pythia or Pythonessa. Delphi being one of the places at which Apollo was particularly worshipped, there was a temple dedicated to him in that town, in the innermost sanctuary of which his statue was placed, while before it stood an altar on which burned a perpetual fire, fed only with fir-wood. The inner roof of the temple was wreathed with laurel garlands, and on the altar, laurel was burnt as incense. Fumes of vapour incessantly ascended from the crevices of a profound cavern within the temple, over which the priestess sat on a three-legged stool known as the tripod. These vapours powerfully affected the brain of the Pythia, and were deemed to be the sure and hallowed media of divine inspiration. Dr. Gillies, the historian of ancient Greece, speaking of the Delphian oracle, which was honoured by the protection and superintendence of the Amphictyonic council, says, "The inhabitants of Delphi, who, if we may use the expression, were the original proprietors of the oracle, always continued to direct the religious ceremonies, and to conduct the important business of prophecy. It was *their* province alone to determine at what time and on what occasion, the Pythia should mount the sacred tripod, to receive the prophetic steams, by which she communicated with Apollo. When overflowing with the heavenly inspiration, she uttered the confused words, or rather frantic sounds, irregularly suggested by the impulse of the god; the Delphians collected these sounds, reduced them into order, animated them with sense, and adorned them with harmony."

At first oracles were only given forth once every seventh year on the birth-day of Apollo; but as the fame of the Delphian oracle spread throughout Greece, it became necessary to set apart several days every month for the purpose. Those who came to consult the oracle were admitted by lot, unless when the magistrates of Delphi assigned to any one a right of preference. A fee was demanded from those who availed themselves of the oracle. Before the Pythia mounted the tripod, she spent three days in previous preparation, which consisted in fasting and bathing in the Castalian well. She is also said to have burnt laurel leaves and flour of barley upon the altar of the god. The consultants of the oracle, before they could approach the shrine, must previously sacrifice an ox, a sheep, or a goat, in honour of Apollo. Five priests were attached to the temple, all of whom were chosen from families descended from DEUCALION (which see), and held office for life.

The oracles of Greece were usually delivered in hexameter verse, and as the origin of this poetic measure was ascribed to the Delphian Apollo, it was also called the Pythian metre. At the later periods of Grecian history, however, when the oracle ceased to be consulted on great occasions, the oracular answers were given in prose. It is an undoubted fact, that the oracles exercised a highly important in-

fluence upon Greece, especially in the earlier periods of its civilization, often guiding public opinion, and urging on the spirit of national enterprise. But above all the other oracles, that of Delphi enjoyed a world-wide renown. Its responses revealed many a tyrant, and foretold his fate. Through its means many an unhappy being was saved from destruction, and many a perplexed mortal guided in the right way. It encouraged useful institutions, and promoted the progress of useful discoveries. Its moral influence was on the side of virtue, and its political influence in favour of the advancement of civil liberty. The time at length came, however, when the fame of the Delphian oracle began to diminish. Protracted struggles between Athens and Sparta for domination in Greece tended more than anything else to diminish the estimation in which the oracle was held. Its prestige was almost entirely gone in the days of Cicero and Plutarch, but it was still occasionally consulted down to the time of the Roman Emperor Julian, and only finally prohibited by Theodosius. See ORACLES.

DELPHINIUS, a surname of *Apollo*, derived from Delphi, one of the chief seats of his worship.

DELPHINIA, a festival celebrated in various towns of Greece in honour of *Apollo*, on which occasion a procession of boys and girls took place, each carrying an olive branch bound with white wool. This at least was the customary mode of observance at Athens, but in some other places, as at *Ægina*, it was celebrated with contests.

DELUBRUM. See TEMPLES (PAGAN).

DELUGE (TRADITIONS OF THE). It does not lie within the scope of the present work to consider the actual facts connected with the Deluge, as they are detailed in the Scriptures, or to examine the much disputed question, whether the inundation on that occasion was universal or partial in its extent; but we confine ourselves to the exhibition of a few of the most important traditions on the subject which are to be found in almost all the nations of the earth, and which present throughout so remarkable a uniformity of aspect as to afford a striking evidence of the truth of the Mosaic narrative. "These ancient traditions of the human race," says Humboldt, "which we find dispersed over the surface of the globe, like the fragments of a vast shipwreck, present among all nations a resemblance that fills us with astonishment; there are so many languages belonging to branches which appear to have no connection with each other, which all transmit to us the same fact. The substance of the traditions respecting the destroyed races and the renovation of nature is almost everywhere the same, although each nation gives it a local colouring. On the great continents, as on the small islands of the Pacific, it is always on the highest and nearest mountains that the remains of the human race were saved."

Bryant, in his 'System of Ancient Mythology,' followed more recently by Faber, enters into an elab-

borate and erudite argument to prove, that Noah was worshipped in conjunction with the sun, and the ark in conjunction with the moon, and that these were the principal deities among the ancient heathens. He labours to prove, with an extent of erudition seldom surpassed, that the primitive Egyptian gods were eight in number, that they represented the eight persons saved in the ark, and that almost all the heathen deities had a reference in some way to Noah and the deluge.

Both in the East and West, traditions in reference to the world having been destroyed by a great flood of waters have been found mingled with the beliefs of almost every country. Among the ancient Babylonians, such an event was related as having occurred in the time of Xisuthrus, the tenth of their line of kings, counting from the first created man, just as Noah was the tenth from Adam. The account of Berosus is interesting from its remarkable coincidence in many points with the narrative of the deluge given by Moses. "Warned in a dream by Chronus and Saturn of the approaching calamity, he was commanded to build an immense ship, and embark in it with his wife, his children, and his friends; having first furnished it with provisions, and put into it a number both of birds and four-footed animals. As soon as these preparations were completed, the flood commenced, and the whole world perished beneath its waters. After it began to abate, Xisuthrus sent out some of the birds, which, finding neither food nor resting-place, returned immediately to the ship. In the course of a few days he again let out the birds, but they came back to him, having their feet covered with mud. The third time of his sending them, they returned no more. Concluding from this that the flood was decreasing, and the earth again appearing, he made an aperture in the side of the vessel, and perceived that it was approaching a mountain, on which it soon after rested, when he descended with his family, adored the earth, built an altar, and sacrificed to the gods. Xisuthrus having suddenly disappeared, his family heard a voice in the air which informed them that the country was Armenia, and directed them to return to Babylon."

On the subject of the deluge the Hindu traditions also correspond in a remarkable degree with the principal facts of revelation. The popular view as given in the Purānas, amid all its Oriental luxuriance and exaggeration, approaches at many points to the Mosaic narrative. "The lord of the universe, loving the pious man who thus implored him, and intending to preserve him from the sea of destruction caused by the depravity of the age, thus told him how he was to act. 'In seven days from the present time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death; but, in the midst of the destroying waters, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds; and, accompanied by seven saints, encircled

by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it, secure from the flood, on one immense ocean, without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea-serpent on my horn; for I will be near thee: drawing the vessel with thee and thy attendants, I will remain on the ocean. O chief of men, until a night of Brahmā shall be completely ended. Thou shalt then know my true greatness, rightly named the supreme godhead. By my favour all thy questions shall be answered, and thy mind abundantly instructed.' Hari, having thus directed the monarch, disappeared; and Satyavrata humbly waited for the time, which the ruler of our senses had appointed. The pious king, having scattered towards the east the pointed blades of the grass *darbha*, and turning his face towards the north, sat meditating on the feet of the god who had borne the form of a fish. The sea, overwhelming its shores, deluged the whole earth; and it was soon perceived to be augmented by showers from immense clouds. He, still meditating on the command of Bhagavat, saw the vessel advancing, and entered it with the chiefs of Brāmans, having carried into it the medicinal creepers and conformed to the directions of Hari. The saints thus addressed him: 'O king, meditate on Késava; who will surely deliver us from this danger, and grant us prosperity.' The god, being invoked by the monarch, appeared again distinctly on the vast ocean in the form of a fish, blazing like gold, extending a million of leagues, with one stupendous horn: on which the king, as he had been before commanded by Hari, tied the ship with a cable made of a vast serpent, and happy in his preservation, stood praising the destroyer of Madhu. When the monarch had finished his hymn, the primeval male, Bhagavat, who watched for his safety on the great expanse of water, spoke aloud to his own divine essence, pronouncing a sacred Parāna, which contained the rules of the Śākhya philosophy: but it was an infinite mystery to be concealed within the breast of Satyavrata; who, sitting in the vessel with the saints, heard the principle of the soul, the Eternal Being, proclaimed by the preserving power. Then Hari, rising together with Brahmā from the destructive deluge which was abated, slew the demon Hayagriva, and recovered the sacred books. Satyavrata, instructed in all divine and human knowledge, was appointed in the present Kalpa, by the favour of Vishnu, the seventh Manu, surnamed Vaivasvata: but the appearance of a horned fish to the religious monarch was Māyā or delusion; and he, who shall devoutly hear this important allegorical narrative, will be delivered from the bondage of sin."

Thus plainly in the closing sentence of this extract do the Purānas admit that the description here given of the deluge is an allegory. A different version of the legend is found in the Mahabharata, which Professor Wilson thinks is more ancient than

that of the Purānas, but still in their main features there is a close resemblance, so close indeed as to show plainly that both are derived from the same original source. Another version of the same Hindu legend has been recently brought to light by the publication of the Yajur-Veda, to which there is appended the Satapat'ha-Brahmana, containing an account of the deluge much simpler than that which has been already given from the Purānas. We quote from Mr. Charles Hardwick's able work, at present in course of publication, entitled 'Christ and other Masters,' a work which is likely to throw much light on the points of coincidence, as well as of divergence between Christianity and other systems of religion. "One morning the servants of Manu brought him water for ablutions, as the custom is to bring it in our day when men's hands have to be washed. As he proceeded to wash himself he found a fish in the water, which spoke to him, saying, 'Protect me and I will be thy Saviour.' 'From what wilt thou save me?' 'A deluge will ere long destroy all living creatures, but I can save thee from it.' 'What protection, then, dost thou ask of me?' 'So long as we are little,' replied the Fish, 'a great danger threatens us, for one fish will not scruple to devour another. At first, then, thou canst protect me by keeping me in a vase. When I grow bigger, and the vase will no longer hold me, dig a pond, and protect me by keeping me in it; and when I shall have become too large for the pond, then throw me into the sea; for henceforward I shall be strong enough to protect myself against all evils.' The Fish ere long became enormous (*ghasha*), for it grew very fast, and one day it said to Manu, 'In such a year will come the deluge; call to mind the counsel I have given thee; build a ship, and when the deluge comes, embark on the vessel thou hast built, and I will preserve thee.' Manu after feeding and watching the Fish, at last threw it into the sea, and in the very year the Fish had indicated, he prepared a ship and had recourse [in spirit] to his benefactor. When the flood came, Manu went on board the ship. The Fish then reappeared and swam up to him, and Manu passed the cable of his vessel round its horn, by means of which he was transferred across yon Northern Mountain. 'I have saved thee, said the Fish, 'now lash thy vessel to a tree, else the water may still carry thee away, though thy vessel be moored upon the mountain. When the water has receded, then also mayest thou disembark.' Manu implicitly obeyed the order, and hence that northern mountain still bears the name of 'Manu's descent.' The deluge swept away all living creatures; Manu alone survived it. His life was then devoted to prayer and fasting in order to obtain posterity. He made the Pāka-sacrifice; he offered to the Waters the clarified butter, cream, whey, and curdled milk. His offerings were continued, and at the end of a year he thereby fashioned for himself a wife: she came dripping out of the but-  
ter; it trickled on her footsteps. Mitra and Varun'a

approached her and asked 'Who art thou?' She answered, 'The daughter of Manu.' 'Wilt thou be our daughter?' 'No:' the answer was, 'My owner is the author of my being.' Their solicitations were all vain; for she moved directly onward till she came to Manu. On seeing her, he also asked her, 'Who art thou?' And she answered, 'Thine own daughter.' 'How so, beloved, art thou really my daughter?' 'Yes; the offerings thou hast made to the Waters, the clarified butter, the cream, the whey, and the curdled milk have brought me into being. I am the completion of thy vows. Approach me during the sacrifice. If so, thou shalt be rich in posterity and in flocks. The desire which thou art cherishing shall be entirely accomplished.' Thus was Manu wedded to her in the midst of the sacrifice, that is, between the ceremonies that denote the opening and the close of it. With her he lived in prayer and fasting, ever-anxious to obtain posterity; and she became the mother of the present race of men which even now is called the race of Manu. The vows which he had breathed in concert with her were all perfectly accomplished."

Quitting the East, and proceeding to the Western nations, our attention is naturally called to the well-known legend of Deucalion's flood, as found in the writers of ancient Greece. The details are simply these. Deucalion, the hero of the legend, was a king in Phthia, whose wife was Pyrrha. Zeus having resolved, in consequence of the treatment he had received from Lysaon, to destroy the whole race of men from the face of the earth, Deucalion, following the advice of his father Prometheus, built a ship, which he stored with all manner of provisions, and in this vessel, when Zeus sent a flood all over Hellas, Deucalion and Pyrrha were alone saved. Their ship floated on the waters for nine days, at the end of which it rested on a mountain which was generally reputed to have been Mount Parnassus. When the waters had subsided, Deucalion offered up a sacrifice to Zeus Phyxius, who, in return for this pious act, sent his messenger Hermes to offer Deucalion whatever he should wish. Thereupon Deucalion implored of the god that mankind should be restored. It has sometimes been said that he and his wife repaired together to the shrine of Themis, and prayed for this boon. At all events their prayer was granted, and they were told to cover their heads, and throw the bones of their mother behind them as they walked from the temple. The rescued pair had some difficulty as to the meaning of the command, but at length coming to the conclusion that the bones of their mother could only mean the stones of the earth, they proceeded to execute the order of the deity by throwing stones behind them, when from those thrown by Deucalion sprung men, and from those thrown by Pyrrha sprung women. Thus was the earth once more peopled.

A curious tradition of the deluge is mentioned by Dr. Richardson, who accompanied Franklin in one

of his Arctic Voyages: "The Crees," he says, "spoke of a universal deluge, caused by an attempt of the fish to drown Woosachoochacht, a kind of demigod, with whom they had quarrelled. Having constructed a raft, he embarked with his family, and all kinds of birds and beasts. After the flood had continued some time, he ordained several waterfowls to dive to the bottom; they were all drowned; but a musk rat having been dispatched on the same errand was more successful, and returned with a mouthful of mud."

In the article *ARK-WORSHIP*, we have noticed various customs existing in ancient Egypt and other countries, which seem plainly to have originated in traditions of the universal deluge. None of these traditional practices indeed is more remarkable than that of carrying in their religious processions, as in Egypt and elsewhere, the figure of an ark. And it is remarkable that in examining the traditions of different nations, the farther back we go even into the most remote antiquity, the clearer become the traces which present themselves of the great cataclysm. Some writers have even made the Egyptians worship Noah and his three sons, but the recent researches of Wilkinson, Lepsius, and Bunsen have satisfactorily disproved this idea, and pointed out a still deeper source of such deities, as Osiris, Thoth, Isis, and other Egyptian gods, as being embodiments of certain cosmological notions and religious conceptions, having no reference whatever to the deluge. In the literature of China are to be found several notices of this awful catastrophe. In a history of China, said to be written by Confucius, the country is said to be still under the effect of the waters. The opposite sect of the Taoists make mention also of the deluge, as having taken place under Niu-hoa whom they consider as a female. On that occasion they allege, the seasons were changed, day and night were confounded, the world was overwhelmed with a flood, and men were reduced to the state of fishes. The same event is noticed by other Chinese writers.

Mohammed has preserved the traditions of the old Arabians in reference to the deluge, and recorded them in several chapters of the Koran. Several of the African tribes are found also to maintain the memory of a deluge. Both in North and South America traces have been discovered of the same tradition, which are thus sketched by Sharon Turner in 'The Sacred History of the World.' "The ancient inhabitants of Chili, the Araucanians, make the flood a part of their historical remembrances. The Cholulans, who were in the equinoctial regions of New Spain before the Mexicans arrived there, preserved the idea of it in a fantastic form in their hieroglyphical pictures. The Indians of Chiapa, a region in those parts, had a simpler narrative about it. The Mexicans, in their peculiar paintings, which constituted their books and written literature, had an expressive representation of the catastrophe. The nations contiguous to them, or connected with them,

had similar records of it, and depict the mountain on which the navigating pair who escaped were saved. It is still more interesting to us to find, that the natives of the province of Mechoacan had their own distinct account of it, which contained the incident of the birds that were let out from the ark, to enable Noah to judge of the habitable condition of the earth. These people had also applied another name to the preserved individual, Tezpi, which implies a different source of information from what they narrated. The belief of a flood has also been found to exist in the province of Guatimala. It was also in Peru and Brazil.

"We learn from Humboldt, to whom we owe so much knowledge of all sorts, of the natives of South America, that the belief prevailed among all the tribes of the Upper Orinoko, that at the time of what they call 'the Great Waters,' their fathers were forced to have recourse to their boats to escape the general inundation. The Tamanaiks add to their notions of this period, their peculiar ideas of the manner in which the earth was re-peopled. Upon the rocks of Encaramada figures of stars, of the sun, of tigers, and of crocodiles, are traced, which the natives connected with the period of this deluge. Humboldt appropriately remarks, that similar traditions exist among all the nations of the earth, and, like the relics of a vast shipwreck, are highly interesting in the philosophical study of our species.

"Ideas of the same sort existed in the Island of Cuba, and Kotzebue found them among the rude Pagans of Kamtschatka, at the extremity of the Asian continent. The Peruvians preserved the memory of a general destruction, as far as their own country was concerned, which their neighbours, the Guancas and others, also entertained. In Brazil, there were also various traditions of the diluvian catastrophe, which, though agreeing in fact, differed in the circumstances attending it. In Terra Firma it was also floating in the popular memory, and equally so among the Iroquois in Canada, and at the mouth of St. Lawrence.

"The Arrawak Indians near the Essequibo and Mazaworry rivers, have preserved still traditions both of the separate creation of the first male and female, and also of the deluge; and describe it as caused by the demoralization of mankind.

"In North America we find in the various Indian tribes of nations, who spread over it, some memorial intimations of this great event. Captain Beechey found that the natives of California had a tradition of the deluge. The Koliouges, on the north-west coast of America, have also peculiar notions upon it. Sir Alexander Mackenzie heard it from the Chipewyams. The idea prevailed, but with fantastic additions, among the Cree Indians. Mr. West heard a similar account from the natives who attended his school on the Red River. In Western or New Caledonia, which was an unexplored country beyond the rocky mountains in these parts, till Mr. Harmer

visited them, he found a vague and wild tradition of the same catastrophe, with the singular tradition of a fiery destruction."

Humboldt, when among the Red Indians of the Orinoco, was surprised and delighted at the glowing descriptions of the deluge given by this people in connection with the most absurd legends regarding the origin and distribution of mankind. Ellis, in his 'Polynesian Researches,' takes notice of a similar tradition among the barbarous tribes of the islands in the Pacific.

In short, among nations the most remote from one another in space, and in periods the most remote from one another in time, traditions of the deluge have been discovered, which agree in so many particulars with the simple narrative of the Sacred penman, that it is impossible for a moment to believe that they are anything more than accounts more or less distorted of the same great fact.

DEMETER, one of the principal divinities of ancient Greece, the daughter of Chronus and Rhea. By her brother Zeus, she was the mother of Persephone or Proserpine, who was carried off by Pluto into the infernal regions. Demeter forthwith set out in search of her daughter, and on the tenth day she met with Hecate, who went along with her to Helios, from whom they learned that Pluto had stolen Persephone with the consent of Zeus. Enraged at the tidings she had heard, Demeter refused to return to Olympus, but remained upon earth visiting it with the curse of barrenness. Zeus, unwilling that the human race should perish, sent Iris to prevail upon Demeter to return to the abode of the gods. Iris, however, was unsuccessful in her errand, and though all the gods in a body endeavoured to persuade Demeter to revisit Olympus, she remained inexorable, declaring her determined resolution to remain on earth until she had seen her daughter again. Hermes accordingly was despatched by Zeus to the realms of Pluto, to demand back Persephone, and having obtained her, he carried her to Eleusis, and restored her to the arms of her mother Demeter. Here Persephone was joined by Hecate, who from that time became her constant attendant and companion. Zeus now sent Rhea to prevail upon Demeter to return to Olympus, and allowed Persephone to spend the winter of every year in the shades below, and the rest of the year on earth in the company of her mother. Demeter was now won over, and consented to resume her place in the celestial abodes, but before quitting earth she gave instructions as to her worship and mysteries.

Demeter was the goddess of the earth and of agriculture. She presided also over marriage, and was worshipped especially by women. The myth of Demeter and her daughter seems to have been designed to represent the fertility of the earth as concealed during winter, reviving in spring, and enjoying the light and heat of the sun during a portion of the year. Some have explained the myth by a

reference to the mortality of the body, and the immortality of the soul. The worship of Demeter was carried on in Crete, Delos, Argolis, Attica, the western coast of Asia, and in Sicily and Italy. The principal festivals in honour of this goddess were the *Thesmophoria* and the *Eleusinian mysteries*. Swine were sacrificed to Demeter, and also bulls, cows, and various species of fruits. Her temples were known by the name of Megara, and were chiefly built in groves near towns.

The Romans, who worshipped Demeter under the name of Ceres, instituted a festival with games in her honour, called *Cerealia*, which were uniformly conducted by a Greek priestess, who, on receiving office, was invested with the privileges of a Roman citizen. The worship of Ceres held a high place in the estimation of the Romans, and the forfeited property of traitors was given over to her temple, in which were deposited the decrees of the senate, and it was the special business of the aediles to superintend this sacred place. See CERES.

DEMETRIA, a yearly festival instituted at Athens B. C. 307, in honour of Demetrius Poliorcetes, who, along with his father Antigonus, were consecrated as saviour gods. A procession was held, and sacrifices and games were celebrated, while the name of the festival of the *Dionysia* was changed into that of *Demetria*.

DEMIURGE, the world-former of the early Gnostics of the Christian church, a being of a kindred nature with the universe, formed and governed by him, and far inferior to the higher world of emanation, and the Father of it. But at this point arose a difference among the various Gnostic sects. They all admitted the subordination of the Demiurge to the Supreme God, but they did not agree as to the particular mode of the subordination. The varieties of opinion are well detailed by Neander. "Some taking their departure from ideas which had long prevailed among certain Jews of Alexandria (as appears from comparing the Alexandrian version of the Old Testament, and from Philo), supposed that the Supreme God created and governed the world by ministering spirits, by the angels. At the head of these angels stood one, who had the direction and control of all; hence called the officer and governor of the world. This Demiurge they compared with the plastic, animating, mundane spirit of Plato and the Platonicians, which, too, according to the Timæus of Plato, strives to represent the ideas of the Divine Reason, in that which is *becoming* and temporal. This angel is a representative of the Supreme God on this lower stage of existence. He acts not independently, but merely according to the ideas inspired in him by the Supreme God; just as the plastic, mundane soul of the Platonists creates all things after the pattern of the ideas communicated by the Supreme Reason. But these ideas transcend the powers of his own limited nature; he cannot understand them; he is merely their unconscious organ,

and hence is unable himself to comprehend the whole scope and meaning of the work which he performs. As an organ under the guidance of a higher inspiration, he reveals what exceeds his own power of conception. And here also they fall in with the current ideas of the Jews, in supposing that the Supreme God had revealed himself to their Fathers through the angels, who served as ministers of his will. From them proceeded the giving of the law by Moses. In the following respect, also, they considered the Demiurge to be a representative of the Supreme God; as the other nations of the earth are portioned out under the guidance of the other angels, so the Jewish people, considered as the peculiar people of God, are committed to the especial care of the Demiurge, as his representative. He revealed also among them, in their religious polity, as in the creation of the world, those higher ideas, which himself could not understand in their true significance. The *Old Testament*, like the whole creation, was the veiled symbol of a higher mundane system, the veiled type of Christianity.

"The other party of the Gnostics consisted mainly of such as, before their coming over to Christianity, had not been followers of the *Mosaic* religion, but had already, at an earlier period, framed to themselves an *Oriental* Gnosis, opposed as well to *Judaism* as to all popular religions, like that of which we find the remains in the books of the Sabæans, and of which examples may still be found in the East, among the Persians and the Hindoos. They regarded the Demiurge with his angels, not simply like the former class, as a subordinate, limited being, but as one absolutely hostile to the Supreme God. The Demiurge and his angels are for establishing their independence within their limited sphere. They would tolerate no foreign dominion within their province. Whatever higher existence has descended into their kingdom, they seek to hold imprisoned there, so that it may not ascend again above their narrow precincts. Probably, in this system, the kingdom of the world-forming angels coincided, for the most part, with the kingdom of the deceitful star-spirits, who seek to rob man of his freedom, to beguile him by various arts of deception,—and who exercise a tyrannical sway over the things of this world. The Demiurge is a limited and limiting being; proud, jealous, revengeful; and this his character expresses itself in the *Old Testament*, which proceeded from him."

The difference which thus existed between the Gnostic systems, in regard to the Demiurge, was one of no small importance. The one class, who held the Demiurge to be the organ and representative of the Supreme God, could see a divine manifestation in nature, and the earth itself pervaded by an influence which would tend to purify and exalt it. But the other class, which believed the Demiurge, or Creator of the world, to be essentially opposed to the Supreme God and his higher system,

were naturally led to look upon the world, not with benevolence, but with bitter hatred. The Gnostics of this last class, either encouraged celibacy, or proclaimed open hostility to marriage as an impure and profane connection. Regarding all that was human as necessarily unholy, they denied the humanity of Christ; and all that belonged to Christ's human appearance they represented as not a reality, but a mere vision. The opinions which were held, indeed, by the different classes of Gnostics in regard to the Demiurge, may be regarded as a characteristic mark of distinction between the two great classes.

DEMONS. See ANGELS (EVIL).

DEMON-WORSHIP. In all ages and in all countries there has existed in the popular mind a dread of spiritual beings, and an inclination to some extent to pay them homage. Among the ancient Greeks the Genii of the Romans were called demons, and every individual was supposed to have a good and an evil genius, the one prompting him to the practice of virtue and piety, the other to the practice of vice and wickedness. But it is in less cultivated tribes of men that the necessity of propitiating spirits by offering worship is more especially felt. Thus in Southern Guinea a firm belief is entertained that there are demons or spirits who control the affairs of men, and who are themselves possessed of great diversity of character. Some of them are viewed as good spirits, and their kind offices are eagerly sought. Houses are built for their accommodation, and frequent offerings are made to them of food, drink, clothing, and furniture. Native priests pretend to hold intercourse with them, and to act as channels of communication between mankind and these demons. There are other spirits, however, whose presence is feared, and all kinds of means are employed to expel them from their houses and villages: "On the Gold Coast," Mr. Wilson informs us, "there are stated occasions, when the people turn out *en masse* (generally at night) with clubs and torches, to drive away the evil spirits from their towns. At a given signal, the whole community start up, commence a most hideous howling, beat about in every nook and corner of their dwellings, then rush into the streets, with their torches and clubs, like so many frantic maniacs, beat the air, and scream at the top of their voices, until some one announces the departure of the spirits through some gate of the town, when they are pursued several miles into the woods, and warned not to come back. After this the people breathe easier, sleep more quietly, have better health, and the town is once more cheered by an abundance of food."

These spirits are also supposed to take up their abodes in certain animals, which on that account are regarded as sacred. Thus monkeys found near a grave-yard are supposed to be animated by the spirits of the dead. On some parts of the Gold Coast the crocodile is sacred; a certain class of snakes on the Slave Coast, and the shark at Bonny, are all regarded as sacred, and are worshipped not on their

own account, but because they are regarded as the temples or dwelling-places of spirits. In Western Africa also the practice of offering human sacrifices to appease the anger of evil spirits is common, but nowhere more frequent or on a larger scale than in the kingdoms of Ashantee and Dahomey, and on the Bonny river. A striking illustration of the dread of evil spirits as likely to prove injurious even to the dead, may be seen in the article DEAD (DRIVING AWAY THE DEVIL FROM THE).

Even the ancient Jews are alleged by some to have offered sacrifice to demons of a particular kind, which appeared especially in desert places in the form of goats, which in Scripture are called *seirim*, a word properly signifying goats. It appears more likely, however, that the Hebrews worshipped the demons adored by the ancient Tsabians, who appeared in the shape of goats. It is a fact well known to all who have carefully studied the mythology of antiquity, that the Chaldeans, Egyptians, and all the nations of the East, who believed in a superintending providence, were of opinion that the government of the world was committed by the heavenly intelligences to an intermediate class of beings called demons, who acted as subordinate ministers to fulfil the designs of the higher powers to whom it properly belonged to govern the universe. The noblest enjoyment which the Oriental mind could conceive to be experienced by the Supreme Being, was a state of entire and undisturbed repose; and accordingly the idea came naturally to arise, that the cares and anxieties of the active management of the universe were devolved upon inferior deputies or ministers, who received the name of demons. Plato arranged these beings into three classes, all of which were possessed of both a body and a soul, the latter being an emanation from the Divine essence, and the former being composed of the particular element in which the particular class of demons had its residence. "Those of the first and highest order," he tells us, "are composed of pure ether; those of the second order consist of grosser air; and demons of the third or lowest rank have vehicles extracted from the element of water. Demons of the first and second order are invisible to mankind. The aquatic demons being invested with vehicles of grosser materials, are sometimes visible, and sometimes invisible. When they do appear, though faintly observable by the human eye, they strike the beholder with terror and astonishment." Demons were supposed to be possessed with similar affections and feelings to those which actuate the human family, and therefore, while they filled the universe, they occupied each his own special locality. Every individual object in the visible creation had thus its presiding genius or demon; and in this way the religion of the heathen in its more primitive form was rather Pantheistic than Polytheistic. Hence Mallet, in his 'Northern Antiquities,' remarks, "Each element was, according to the faith of primeval man, under the guidance of some

being peculiar to it. The earth, the water, the fire, the air, the sun, moon, and stars, had each their respective divinity. The trees, forests, rivers, mountains, rocks, winds, thunder, and tempests, had the same; and merited on that score a religious worship, which at first could not be directed to the visible object, but to the intelligence with which it was animated."

Plutarch's doctrine in reference to demons was, that they were half related to the gods and half to men. But he supposed that among these intermediate beings there was a graduated subordination according to the predominance of the divine or the sensuous element. When the latter prevailed the demons were malicious, revengeful, and cruel, requiring in order to conciliate them the offering up in many instances of even human sacrifices. Into this idea Porphyry entered, representing these demons as impure beings related to matter, from which the Platonists derived all evil. Such explanations afforded the Christians a powerful weapon for assailing Paganism.

DEMONIANISTS, those who believe in the reality of demoniacal possession. The question has often been keenly agitated among learned men, whether or not the demoniacs of the New Testament were actually possessed by the Devil, and influenced by him both mentally and corporeally. The neological school of theologians contend that the demoniacs of Scripture were either madmen or persons afflicted with epilepsy or some other cerebral disease; and in support of this opinion they adduce medical cases in which similar symptoms have been exhibited. But the great mass of theological writers entertain very different and much sounder views of the subject, alleging that from the statements of the Evangelical historians, as well as from the whole facts of the cases brought forward, the demoniacs must have been clearly possessed by an evil spirit. The Demonianists, who hold firmly the doctrine of devil-possession, support their opinion by various arguments of a very conclusive character.

1. They refer to the whole sayings and doings of the demoniacs of Scripture, which are plainly inconsistent with the supposition that they were merely labouring under bodily disease. Thus in Mat. viii. 29, "They cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" The evil spirits are said on one occasion to have left the demoniac and passed into a herd of swine. Such a transition cannot possibly be reconciled with any species of insanity, and can only be explained by admitting that the persons were really possessed by devils, which by Divine permission entered into the swine and drove them headlong into the sea.

2. Various cases of demoniacs occur in the New Testament, in which not the slightest symptoms of mental derangement could be discerned. Thus in the dumb demoniac mentioned in Mat. ix. 32, and

Luke xi. 14, and in the dumb and blind demoniac referred to in Mat. xii. 22, we have no evidence that the intellect was in the least degree impaired or affected.

3. It is well worthy of being noticed as confirming the reality of the demon-possession, that even in those cases, as in Mat. xvii. 15, where the symptoms might be regarded as allied to those of epilepsy, an express statement is made attributing the morbid influences and effects to the agency of the devil.

4. The art of divination, the exercise of which requires no small ingenuity and skill, and which could only be practised by persons in sound possession of their mental powers, is alleged in Acts xvi. 16, to have been practised by a demoniac damsel at Philippi.

5. Testimony from various quarters can be adduced in proof of the demoniacs of Scripture being actually possessed by the devil. Thus we have the plain statement of the Evangelists in various passages, but more especially in Mat. iv. 24, in which it is expressly declared concerning Jesus, "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." We have the testimony of the very enemies of Christ, who would have willingly denied the reality of such possession if they could possibly have done it, but they are compelled, however unwillingly, to admit his power over unclean spirits, Mat. ix. 34, "But the Pharisees said, He casteth out devils through the prince of the devils." And last and greatest of all, we have the testimony of our blessed Lord himself, as in Mark ix. 25, "When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him;" and Luke xi. 19, "And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges."

6. That demoniacs were not persons labouring under disease, is plain from the circumstance that the sacred writers make an express distinction between demoniacs and diseased persons; and likewise between the casting out of demons and the healing of the sick. Thus Mark i. 32, "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Luke vi. 17, 18, "And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed;" Luke xiii. 32, "And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."

7. An additional argument in favour of the reality of the devil-possession of Scripture, may be drawn from the fact, that wherever circumstances are brought forward in reference to the demoniacs, they are generally such as serve to show that there was something extraordinary and preternatural in their case; for we find them doing homage to Christ and his apostles, and what is peculiarly striking, they all knew him, and united in confessing his divinity. Thus Mark i. 23, 24, "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God;" Luke iv. 41, "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ."

Nor is the opinion of the Demonianists a modern theory, unrecognized by the ancient Christian church. On the contrary, the Fathers of the church are unanimous in maintaining that the persons of whom we have been speaking were really possessed with demons, and the church itself, in accordance with this opinion, instituted a separate order of persons called EXORCISTS (which see), whose office it was to cast out evil spirits.

The doctrine of spiritual influence on the minds of men has been held in all ages and among almost all nations. The gods who watched over the heroes of the Iliad, the demon who assiduously tracked the steps of Socrates, the genii of the Eastern mythology, the fairies and witches of the Northern nations, the dreaded phantoms which are supposed to rule over the Southern hemisphere, proclaim the universal belief in an invisible spiritual agency, exerted for good or for evil, wherever the human race has been found. "At the present day," as Roberts informs us, "The universal opinion in the East is, that devils have the power to enter into and take possession of men, in the same sense as we understand it to have been the case, as described by the sacred writers. I have often seen the poor objects who were believed to be under demoniacal influence, and certainly, in some instances, I found it no easy matter to account for their conduct on natural principles; I have seen them writhe and tear themselves in the most frantic manner; they burst asunder the cords with which they were bound, and fell on the ground as if dead. At one time they are silent, and again most vociferous; they dash with fury among the people, and loudly pronounce their imprecations. But no sooner does the exorcist come forward, than the victim becomes the subject of new emotions; he stares, talks incoherently, sighs and falls on the ground; and in the course of an hour, is as calm as any who are around him. These men who profess to eject devils are frightful-looking creatures, and are seldom associated with, except in the discharge of their official

**duties.** It is a fact, that they affect to eject the evil spirits by their prince of devils. Females are much more subject to these affections than men; and Friday is the day of all others on which they are most liable to be attacked. I am fully of opinion that nearly all their possessions would be removed by medicine, or by arguments of a more tangible nature. Not long ago a young female was said to be under the influence of an evil spirit, but the father, being an unbeliever, took a large broom and began to beat his daughter in the most unmerciful manner. After some time the spirit cried aloud, 'Do not beat me! do not beat me!' and took its departure. There is a fiend called Poothani, which is said to take great delight in entering little children; but the herb called *pa-maruta* is then administered with great success."

In Western Africa supposed demoniacal possessions are very common, and the appearances which these cases exhibit, somewhat resemble those described in the Sacred Scriptures. Frantic gestures, convulsions, foaming at the mouth, feats of supernatural strength, furious ravings, lacerations of the body, gnashing of the teeth, and other affections of a similar kind, characterize those who are believed to be under the influence of the Evil One. In some of these cases, Mr. Wilson says, that the symptoms exhibited were, as he discovered, the effects of the exhibition of powerful narcotics, and in others they appeared to him to be plainly the result of an excited state of the nerves. On the Pongo coast there are four or five classes of spirits which it is believed, may enter into a man, and when any one is supposed to be possessed, he passes through the hands of the priests of these different orders, till some one declares it to be a case with which he is acquainted, and which he can cure. A temporary house is built, dancing commences, various ceremonies are performed, medicines are administered, and after a fortnight spent in this way, night and day, during which the performers are amply supplied with food and rum, the cure is pronounced complete. A house is then built near the residence of the cured demoniac, which is intended to accommodate the ejected devil, who is henceforth to become his tutelar god, to whom he must pay all due respect, and whose commands he must implicitly obey, if he would not incur the penalty of a return of the demoniacal possession.

**DENDRITES** (Gr. *dendron*, a tree), the god of a tree, a surname of **DIONYSUS** (which see).

**DENDRITES**, a name given to those Greek monks in the twelfth century who passed their lives on high trees.

**DENDRITIS**, the goddess of the tree, a surname of *Helen*, under which she had a sanctuary built to her at Rhodes.

**DENDROPHORI.** See **COLLEGIUM DENDROPHORIUM.**

**DENMARK (CHURCH OF).** The early history of the Danes, as well as of the other Scandinavian

tribes, is involved in mystery and legendary darkness. It is not improbable that Denmark was originally peopled by a colony of Scythians, from the north of the Euxine sea, and who, bearing the name of Cimmerians, gave rise to the appellation Cimbri, which this people bore so long before they assumed the name of Danes. Little is known of this early colony, except that they formed a portion of the barbarians from the North who overran the Roman Empire rather more than a century before the birth of Christ. Their own historical monuments, however, go no farther back than the arrival of Odin, which is usually dated B. C. 70. Saxo Grammaticus, who wrote about the middle of the twelfth century, supposes that the Danish monarchy was founded by a person of the name of Dan, from whom the country was called Denmark; that he lived in the year of the world 2910, and that the country has ever since been governed by his posterity. Sweno, a contemporary of Saxo, who also wrote a history of Denmark, traces the foundation of the monarchy to Skjöld, the son of Odin, thus following the statements of the Icelandic chronicles.

The existence of a powerful sovereign in the north of Europe, called Odin, is not merely borne out by the traditions prevalent throughout the Scandinavian territories, but by the ancient poems and chronicles, as well as by the institutions and customs of these northern nations. From the various records which profess to detail the history of this remarkable personage, we learn that he commanded the *Æsir*, a people inhabiting the country situated between the Euxine and the Caspian seas. The principal city was named Asgard. Having collected a numerous army, Odin marched towards the north and west of Europe, subduing all the nations through which he passed, and giving them to one or other of his sons for subjects. From these princes various noble families of the North claim their descent. Having distributed the new governments among his sons, he proceeded towards Scandinavia, where Denmark having submitted to his arms, he appointed his son Skjöld king over that country, the first who is alleged to have borne that title.

It is not easy to determine what was the precise nature of the religion anciently professed in the north of Europe. As far as it can be ascertained from Latin and Greek authors who have written on the subject, it consisted of various elementary principles, which are thus sketched by Mallet in his 'Northern Antiquities': "It taught the being of a 'supreme God, master of the universe, to whom all things were submissive and obedient.' Such, according to Tacitus, was the supreme God of the Germans. The ancient Icelandic mythology calls him 'the author of every thing that existeth; the eternal, the ancient, the living and awful Being, the searcher into concealed things, the Being that never changeth. This religion attributed to the Supreme Deity 'an infinite power, a boundless knowledge, an incorrup-

tible justice,' and forbade its followers to represent him under any corporeal form. They were not even to think of confining him within the enclosure of walls, but were taught that it was only within woods and consecrated forests that they could serve him properly. There he seemed to reign in silence, and to make himself felt by the respect which he inspired. It was an injurious extravagance to attribute to this deity a human figure, to erect statues to him, to suppose him of any sex, or to represent him by images. From this supreme God were sprung (as it were emanations of his divinity) an infinite number of subaltern deities and genii, of which every part of the visible world was the seat and temple. These intelligences did not barely reside in each part of nature; they directed its operations, it was the organ or instrument of their love or liberality to mankind. Each element was under the guidance of some being peculiar to it. The earth, the water, the fire, the air, the sun, moon, and stars had each their respective divinity. The trees, forests, rivers, mountains, rocks, winds, thunder and tempests had the same; and merited on that score a religious worship, which, at first, could not be directed to the visible object, but to the intelligence with which it was animated. The motive of this worship was the fear of a deity irritated by the sins of men, but who, at the same time, was merciful, and capable of being appeased by prayer and repentance. They looked up to him as to the active principle, which, by uniting with the earth or passive principle, had produced men, animals, plants, and all visible beings; they even believed that he was the only agent in nature, who preserves the several beings, and disposes of all events. To serve this divinity with sacrifices and prayers, to do no wrong to others, and to be brave and intrepid in themselves, were all the moral consequences they derived from these doctrines. Lastly, the belief of a future state cemented and completed the whole building. Cruel tortures were there reserved for such as despised these three fundamental precepts of morality, and joys without number and without end awaited every religious, just, and valiant man."

This primitive religion of the Northern nations lost much of its original purity, and underwent remarkable changes in the course of the seven or eight centuries which intervened between the time of Odin and the conversion of Denmark to the Christian faith. The most striking alteration which took place during that period was in the number of the gods who were to be worshipped. The Supreme Being, instead of presiding over and regulating universal nature, came to be restricted to one province, and passed among the great mass of the people for the God of War. The Danes seem to have paid the highest honours to Odin. The prose Edda reckons up twelve gods, and as many goddesses, to whom divine honours were due, and who, though they had all a certain power, were nevertheless obliged to

obey Odin, the most ancient of the gods, and the great principle of all things. Traces of the worship of these Scandinavian gods are to be found at this day in Denmark, Sweden, and Norway. In the middle of a plain, or upon some little hill, are to be seen altars around which the people were wont to assemble for sacrifice. These altars generally consist of three long pieces of rock set upright, which serve for a basis to a great flat stone forming the table of the altar. There is commonly found a large cavity underneath the altar, which might be intended to receive the blood of the victims, and stones for striking fire are almost invariably found scattered around it. At length, as the Scandinavians formed connections with other countries of Europe, temples began to be built, and idols introduced. The particular details of the ancient worship of these northern countries will be found in another article. (See SCANDINAVIANS, RELIGION OF THE ANCIENT.)

The first efforts to Christianize Denmark were made by Anglo-Saxon missionaries in the seventh century. An English presbyter named Willibrord, who in A. D. 696 was consecrated archbishop of the Frisias, passed into Jutland. His mission to that region failed, but he purchased thirty children of the natives, whom he instructed in the knowledge of Christianity, and when he landed on Heligoland, the island dedicated to the old German idol Fosite, he wished to establish his abode there in order to baptize them. But to disturb anything dedicated on the holy island to the Deity was regarded as a heavy offence. When Willibrord, therefore, ventured to baptize the children in the sacred fountain, and his companions slew some of the consecrated animals, the rage of the people was so violently excited, that they made the intruders cast lots which of them should be slain as an offering to the idols. The individual on whom the lot fell was sacrificed accordingly, and the rest of the party were dismissed into the Frankish territory.

It was only, however, in the ninth century, that Christianity can be said to have found a footing in Denmark. The circumstances which in the course of Providence led to this important event, are thus stated by Neander: "In Denmark certain feuds had arisen, touching the right of succession to the crown; and, on this occasion, the interference of Lewis the Pious, Emperor of Germany, was solicited by one of the princes, Harald Krag, who ruled in Jutland. In answer to this application, he sent, in 822, an ambassador to Denmark; and, with the negotiations which ensued, was introduced a proposition for the establishment, or at least to prepare the way for the establishment, of a mission among the Danes. The primate of France, Ebbo, archbishop of Rheims, a man educated at the imperial court, and for a time the emperor's favourite minister, was selected by him for the management of this business. Ebbo, who at the court of his sovereign had often seen ambassadors from the pagan Danes, had for a

long time before felt desirous of consecrating himself to the work of converting that people. Practised in the affairs of the world, and ardently devoted to the spread of Christianity, as well as confident of its triumphant progress, he was peculiarly qualified to unite the office of ambassador with that of a teacher among the heathen. Halitgar, bishop of Cambrai, author of the *Liber Penitentialis*, was for a while associated with him; and the emperor made him the grant of a place called Welanao or Welna, probably the present Munsterdorf, near Itzehoe, as a secure retreat, as well as a means of support during his labours in the north. He succeeded in gaining over king Harald himself, and those immediately about his person, to Christianity; though political reasons may no doubt have contributed somewhat to this success. In the year 826, the king, with his wife and a numerous train of followers, made a visit to the emperor at Ingelheim, where the rite of baptism was with great solemnity administered to him and to several others. The emperor himself stood godfather to the king, and the empress Judith, god-mother to the queen."

When king Harald proposed to return to his country, a monk of great zeal and piety, named Anskar or Ansgar, was selected to accompany him, with the view of endeavouring to convert the Danes from Paganism to Christianity. On reaching the scene of his missionary labours, Anskar commenced his work by purchasing native boys, whom, with others presented to him by the king, he took under his own care to educate and train as teachers for their countrymen. This missionary institution commenced with twelve pupils. The unsettled condition of the country prevented him from doing more. The king had alienated his people from him by embracing Christianity, and forming connections with the Franks, and in A. D. 828 he was driven from the country and compelled to seek refuge in a Frankish fief, which he had received as a present from the emperor. In consequence of the flight of Harald, Anskar was discouraged, and feeling that it was unsafe and inexpedient to continue his labours in Denmark, he availed himself of an invitation to pass over to Sweden, where some seeds of Christianity had already been scattered.

After the departure of Anskar, the Danish mission passed into the hands of a monk called Gislema, who, however, felt himself not a little crippled in his exertions by the determined opposition of Horick, king of Jutland, hitherto a violent enemy to Christianity. Anskar, in the course of a short time, having been compelled to quit his missionary sphere in Sweden, was elevated by the emperor of Germany to the rank of an archbishop, and taking advantage of his improved position, he entered into correspondence with Horick, and so won his confidence, that he was permitted to lay the foundation of a Christian church, and to establish Christian worship wherever he chose, as well as to instruct and bap-

tize all who desired it. Having selected Schleswig a town situated on the borders of the two kingdoms, he planted a church there, which was instrumental in turning many from the worship of idols to the adoption of the Christian faith.

The prospects of the mission in Denmark were in a short time clouded by the death of Horick, who was killed in battle, and the succession of Horick II., who was unfavourable to the Christian cause. The doors of the Christian church at Schleswig were closed, Christian worship was forbidden, and the priest obliged to flee. The check, however, was only temporary. Anskar was invited to send back the priest, the church at Schleswig was re-opened, and what the Pagans would not suffer through fear of enchantment, it was provided with a bell. Liberty was also given to form a second church at Ripen in Jutland. Anskar was unwearied in his efforts to carry forward the good work, and even on his dying bed the salvation of the Danes and Swedes occupied his mind. In a letter written during his last illness, he recommended to the German bishops and to King Lewis to use all their exertions for the continuance of these missions.

Rimbert, the successor of Anskar, strove to follow in his steps. He made several journeys, not without great danger, to Denmark and Sweden. But the circumstances of the times were far from favourable to the progress of Christianity among the Scandinavian tribes, engaged as they were in predatory and piratical incursions into Germany, England, and France. Yet the Danes, by their settlements in England, were brought more nearly within the range of Christian influences. During the first half of the tenth century, a violent persecution of the Christians in Denmark took place under the authority of King Gurm, who had usurped the throne of that country. At length, however, the German emperor, Henry I., in A. D. 934, interposed, and compelled the Danish sovereign not only to sheathe the sword of persecution, but to surrender the province of Schleswig to the German empire. This province afforded for the first time a stable and secure seat for the Christian church. It was now occupied by a colony of Christians, thus affording a convenient point from which Christianity might bear upon Denmark. The archbishop Unni taking advantage of this happy change, again made a missionary tour to the North. The king Gurm was as bitterly opposed as ever to the Christian faith; but it was otherwise with his son Harald, who had been trained up in a knowledge of Christianity by his mother Thyra, a daughter of the first Christian prince Harald. The young prince had not been baptized, but he openly avowed his favour for the Christians, and through the whole period of his reign of fifty years, he encouraged as far as possible the spread of Christianity in his dominions. A war between this prince and the emperor Otto I. terminated in A. D. 972 by a treaty of peace, which tended in no small degree to bring

about the first establishment of the Christian church in Denmark. Harald, with his wife Gunild, received baptism in the presence of the emperor, and the latter stood god-father at the baptism of the young Prince Sueno. It was in the reign of Harald that Adalag, archbishop of Hamburg and Bremen, was enabled to conceive and carry out the plan of consecrating several bishops for Denmark.

A keen contest now ensued between the Pagan and Christian parties among the Danes, the former being aided and abetted by Sueno, the king's son. In A. D. 991, Harald perished in battle, and Sueno, on mounting the throne, banished the Christian priests, and re-established the old religion. It was under this monarch that the Danes conquered England, and on establishing himself in a Christian land, Sueno gave up his opposition to Christianity, and even professed anew to embrace it. His son, Canute the Great, was won over to Christianity by the influence of the Christian Church in England, and on succeeding to the government, he applied himself with great zeal to the work of giving a firm foundation to the Christian church in Denmark. To reclaim the Pagans, who were still very numerous, churches were built and Anglo-Saxon missionaries appointed.

In the eleventh century, the church in Denmark was treated with much favour by Sweyn II. This monarch erected and liberally endowed a number of places of worship, besides founding four new bishoprics, two in Scania, and two in Jutland. But though thus zealous in advancing the spiritual good of his subjects, his own private character was more than questionable. By his licentious conduct he exposed himself to ecclesiastical censures. The following incident, showing the stern authority which the church could exercise even over a royal delinquent, is related by Dr. Dunham, in his 'History of Scandinavia': "Sweyn was a man of strong passions, and of irritable temperament. In a festival which he gave to his chief nobles in the city of Roskild, some of the guests, heated by wine, indulged themselves in imprudent, though perhaps true, remarks on his conduct. The following morning, some officious tale-bearers acquainted him with the circumstance; and in the rage of the moment he ordered them to be put to death, though they were then at mass in the cathedral—that very cathedral which had been the scene of his own father's murder. When, on the day following this tragical event, he proceeded to the church, he was met by the bishop, who, elevating the crozier, commanded him to retire, and not to pollute by his presence the house of God—that house which he had already desecrated by blood. His attendants drew their swords, but he forbade them to exercise any degree of violence towards a man who, in the discharge of his duty, defied even kings. Retiring mournfully to his palace, he assumed the garb of penance, wept and prayed, and lamented his crime during three days. He then presented himself, in the same mean apparel, before the

gates of the cathedral. The bishop was in the midst of the service; the *Kyrie Eleison* had been chaunted, and the *Gloria* about to commence, when he was informed that the royal penitent was outside the gates. Leaving the altar, he repaired to the spot, raised the suppliant monarch, and greeted him with the kiss of peace. Bringing him into the church, he heard his confession, removed the excommunication, and allowed him to join in the service. Soon afterwards, in the same cathedral, the king made a public confession of his crime, asked pardon alike of God and man, was allowed to resume his royal apparel, and solemnly absolved. But he had yet to make satisfaction to the kindred of the deceased in conformity with the law; and to mitigate the canonical penance, he presented one of his domains to the church. The name of this prelate (no unworthy rival of St. Ambrose) should be embalmed in history. He was an Anglo-Saxon ecclesiastic, William, whom the archbishop of Bremen had nominated to that dignity, and who had previously been the secretary of Canute the Great. During the long period that he had governed the diocese of Roskild, he had won the esteem of all men alike by his talents and his virtues. For the latter he had the reputation of a saint (and he deserved the distinction better than nineteenth-century semi-deities whose names disgrace the calendar), and for the former, that of a wizard. It is no disparagement to the honour of this apostolic churchman, that he had previously been the intimate friend of the monarch; nor any to that of Sweyn, that after this event he honoured this bishop more than he had done before."

From this time till his death Sweyn continued an obedient son of the Roman Catholic church. He spent large sums in supporting missions in Sweden, Norway, and the isles. In his reign the Pagans of Bernholm were converted to Christianity, destroying with contempt the idol Frigga, which they had so long been accustomed to worship. Towards the end of the eleventh century, the church in Denmark received considerable increase of power through the favour of Canute IV, surnamed the saint. He exempted ecclesiastics from all dependence on the secular authority; he raised bishops to a level with dukes and princes; he brought the clergy into his council, and endeavoured to give them a voice in the assembly of the states. A line of proceeding so unpopular with all parties, except churchmen themselves, could not fail to be followed with unhappy consequences. The people rose in revolt, and Canute fell a victim to the indignation of the mob. The unfortunate king was succeeded by his brother, Eric III., surnamed the Good, one of the best princes that ever occupied the Danish throne. To check the extravagant power of the archbishop of Bremen, whose jurisdiction extended over the whole North, this wary prince prevailed upon the Pope to erect an additional archbishopric at Lund. He made a pilgrimage to the Holy Land, and visited Rome in

person, that he might secure the favour and support of the Pontiff. He made large donations to the church in his own dominions, and gave a settlement to the Cistercian order among his people, besides founding at Lueca a cloister for the accommodation of Danish palmers. In short, such was his devotion to the interests of mother church, that he is styled a saint by more than one writer of his times.

Denmark was now to a great extent a professedly Christian country, but the population on the coasts were much molested by the incursions of Pagan pirates. At length Valdemar I., surnamed the Great, resolved to destroy the strongholds of these lawless rovers, to cut their gods in pieces, and convert them to Christianity. With these intentions he led an armament against the isle of Rugen, which was inhabited by a race of fierce and cruel idolaters. The account of the expedition is interesting, as given by Danham: "To their gigantic idol, Svantovit, they offered human sacrifices, and believed a Christian to be the most acceptable of all. The high-priest had unbounded power over them. He was the interpreter of the idol's will; he was the great augur; he prophesied; nobody but him could approach the deity. The treasures laid at the idol's feet from most parts of the Slavonic world were immense. Then there was a fine white horse, which the high-priest only could approach; and in it the spirit of the deity often resided. The animal was believed to undertake immense journeys every night, while sleep oppressed mortals. Three hundred chosen warriors formed a guard of honour to the idol; they too brought all which they took in war to the sanctuary. There was a prestige connected with the temple; it was regarded as the palladium not of the island merely, but of Slavonic freedom; and all approach to it was carefully guarded. Valdemar was not dismayed. He pushed with vigour the siege of Arcona; and was about to carry it by assault, when his two military churchmen, Absalom, bishop of Roskild, and Eskil, archbishop of Lund, advised him to spare the idolaters upon the following conditions: that they would deliver him their idol with all the treasure; that they would release, without ransom, all their Christian slaves; that all would embrace, and with constancy, the gospel of Christ; that the lands now belonging to their priests should be transferred to the support of Christian churches; that, whenever required, they would serve in the armies of the king; and that they would pay him an annual tribute. Hostages being given for the performance of these stipulations, the invaders entered the temple, and proceeded to destroy Svantovit, under the eyes of a multitude of Pagans, who expected every moment to see a dreadful miracle. The idol was so large, that they could not at once hurl it to the ground, lest it should fall on some one, and the Pagans be enabled to boast of its having revenged itself. They broke it in pieces; and the wood was cut up into logs for the fires of the camp. Great

was the amazement of the spectators to witness this tameness on the part of so potent a god; and they could only account for it by inferring that Christ was still more powerful. The temple was next burnt; and so were three others, all with idols. The numerous garrisons of the island were made to capitulate; the victors returned to Denmark in triumph; and missionaries were sent to instruct the inhabitants in the doctrines and duties of Christianity. At the instance of Bishop Absalom, the island was annexed to the diocese of Roskild. This was a glorious and it was an enduring conquest; a fierce people were converted into harmonised subjects, and piracy lost its great support."

But while Valdemar was thus zealous in attacking the idolaters on the coast of the Baltic, he yielded so much to the influence of the clergy of his own kingdom, that he was persuaded to collect the tithes even by the sword. The impost was unpopular, more especially among the Scanians, who were also unfriendly to bishops, and still more to clerical celibacy. Neither mild nor severe measures were effectual in inducing them to pay the obnoxious tax, and at length Valdemar, dreading greater evils, suspended the collection until the people should be more accessible to reason. In the thirteenth century, so unbounded had the power of the Danish clergy become, that Christopher I., in consequence of a supposed encroachment on the privileges of the church, was excommunicated, and his kingdom put under an interdict. This bold step roused the resentment of the king and his nobles, and in revenge a royal decree was issued revoking the concessions of privileges, immunities, and even domains made by his ancestors to the cathedral of Lund. A contest thus commenced between the king and the church, which must have led to the most disastrous results to the kingdom at large, had it not been abruptly terminated by the sudden death of the monarch; but the interdict continued for a number of years, until, by a general council held at Lyons A. D. 1274, it was removed, and the following year, the king, Eric VII. was reconciled to the church, though even after that time he frequently seized the church tithes, and applied to his own use the produce arising from the monastic domains. Nor was his son and successor, Eric VIII., less involved in quarrels with the church. Again was the kingdom placed under interdict on account of indignities offered to the archbishop of Lund; the king was condemned by the Pope and a commission of cardinals to pay a large fine, and in default of payment, not only was the kingdom to remain under interdict, but the royal offender was to be excommunicated along with his brother Christopher, who had been the main instrument in arresting the archbishop. Matters, however, were compromised, the fine was reduced to a comparatively small sum, and the quarrel came to an end. From this time onward till the Reformation in the sixteenth century, the church continued to maintain its authority and power

cured by the people and unopposed by the state.

From the contiguity of Denmark to the Protestant states of Germany the new opinions found their way into that country almost immediately after their promulgation by Luther. Christian, the heir of the thrones of Denmark and Norway, so far favoured the Protestant cause, that he sent for missionaries to preach it openly; but in a short time he withdrew his countenance from the movement, and even disavowed what he had previously sanctioned. Frederic I., the then reigning sovereign, not only tolerated the new doctrines, but secretly encouraged their diffusion. At the diet of Odensay in 1527, he went much farther, and exhorted the bishops to enforce, in their respective dioceses, the preaching of the pure word of God, divested of the corruptions which had been associated with it. The leaning to the Lutheran doctrines, which the king evidently showed, had its effect notwithstanding the opposition of the bishops. The assembled states decreed that there should be perfect liberty of conscience; that priests, monks, and nuns might lawfully marry; that the pallium should no longer be solicited from the Pope; that bishops should be elected by the chapters, and confirmed by the crown without Papal bulls. These were decided steps towards the introduction of the reformed principles into Denmark. The improvement went forward. Many of the religious establishments were forsaken by their inmates, and their revenues were seized by the crown, some of the domains being given up to the secular nobles. No bishop was now elected without the recommendation of the crown. Lutheran missionaries began everywhere to make their appearance, exciting a great sensation among the people by their zeal and the novelty of their manner. In the cities where intelligence more abounded, the new doctrines rapidly spread, and even in the rural districts not a few were found holding keenly Protestant views. The ancient church at this time received a blow from which it could not afterwards recover. The Romish clergy had now lost their hold of the people, and their system was plainly destined to fall. One of the last acts of Frederic I., who had been mainly instrumental in bringing about this important change, was to receive the Confession of Augsburg, which he imposed on his Protestant subjects, leaving those who still adhered to Romanism to follow their own conscientious convictions.

An interregnum followed the death of Frederic, and, taking advantage of the unsettled state of the country, the Romish clergy made great efforts to recover the privileges which they had lost during the late reign. Nor were they altogether unsuccessful. At a meeting of the states-general, held in A. D. 1533, a decree was passed that bishops alone should have the power of conferring holy orders; that the tithes should be duly paid, and whoever should not pay should have no protection from the civil

power; that bequests to the church might be lawfully made and peacefully enjoyed; that the church should be supported in her actual rights and possessions. These concessions, however, were all of them withdrawn by Christian III. on his accession to the throne. His first step was to exclude the bishops from the senate, and to interdict them from all authority in temporal concerns. Having accomplished this object, he called a private meeting of his senators, at which a resolution was passed, to confiscate the revenues of the bishops for the use of the state, to destroy their jurisdiction in the church, as well as in the state, and not to restore them it even a general council should decree their restoration, unless the king, the senate, and the states of the realm should revoke the present resolution. It was also agreed to adhere in future to the Protestant religion, and to defend and advance its interests. An act, embodying these resolutions, was signed by each member, who promised to keep them secret. Having thus secured the support of his senators, Christian proceeded to take some bold steps for the accomplishment of his design. All the bishops of the kingdom were seized and put in close custody. To justify this extraordinary step in the eyes of the nation and of Europe, Christian assembled the states at Copenhagen, when, after a violent denunciation of the Romish clergy by the king, their domination was formally declared at an end, and the Roman Catholic worship abolished. The church revenues were adjudged to state purposes, to the support of the Protestant ministers, to the maintenance of the poor, to the foundation of hospitals, and to the sustentation of the university and the schools.

Thus was the Protestant Church established in Denmark on the firm and solid footing on which it has rested down to the present day. It was not, however, till the reign of Christian V. that the constitution of the Danish Lutheran Church was fully settled, when, in 1683, the code of Danish laws, civil and ecclesiastical, which are still in force, was drawn up, confirmed, and sanctioned by the king. In this code, the religion of the Danish dominions is restricted to the faith of the Lutheran Church. The Danish ritual was first prepared, sanctioned, and published in 1685, and a Latin translation of it was published in 1706.

In Denmark, as well as in Sweden and Norway, no person is permitted to fill any office, civil or military, unless he belongs to the Lutheran church. Hence the great importance attached in these, and indeed in all Lutheran countries, to the rite of confirmation by the bishop or dean. "It is not only considered," says Mr. Samuel Laing, "as a religious, but also as a civil act, and one of the greatest importance to the individual in every station, from the highest to the lowest. It is the proof of having attained majority in years, and competency for offices, duties, and legal acts. The certificate of confirmation is required in all engagements, as regularly as

a certificate of character from the last employer." The manner in which an individual is trained before the administration of this important ceremony is thus detailed by the same shrewd and intelligent writer: "There is a long previous educational preparation, often of six or even twelve months, in which each individual is instructed by the parish minister. He is answerable, and his professional character is at stake, that each individual whom he presents for examination to the bishop or dean can read, understands the Scriptures, the catechism, the prayer-book, according to the means and opportunities of the parents to give, and the capacity of the young person to receive, education. The examination by the bishop, or dean, is strict; and to be turned back from ignorance would be a serious loss of character, affecting the material interests both of the clergyman who had brought forward the young person unprepared, and of the parents of the young person, whose state of minority is prolonged, and who, unless he is confirmed, can find no employer. In those purely Lutheran countries there is very little dissent from the established Church, in consequence, perhaps, of the educational preparation given to each individual for this rite, and of the importance attached to it; and the few dissenters, Memnonites or Herrenhutens, or Moravians, live together, in general, in distinct colonies, or towns, and are not scattered through the population. The individual not passing through the education preparatory to confirmation would stand alone in his neighbourhood, without employment or countenance from any other body of his own persuasion. One evil attends this strict examination preparatory to receiving confirmation. It unquestionably promotes, or rather enforces indirectly, the education of the youth by the interests of the parents, the youth himself, and the minister, and by the immediate advantage it presents of enabling the young person to enter into his future trade or profession as a man who has attained majority; but it is too liable to be considered as taking a final degree in religion and religious knowledge. Taking a degree in medical, legal, or theological science is very often the ultimate effort of the students, that at which they stand still all their lives. This is observable in the state of religion, in Lutheran countries. The mind may be saturated too early with the knowledge required for attaining a certain end, and the end being attained, the knowledge is thrown aside, or perhaps only remembered and referred to with disgust."

Confirmation in the case of the young, and confession in all cases, must in the Church of Denmark precede admission to the Lord's Supper, and the latter ordinance must have been received by both parties before marriage. In dispensing baptism, exorcism is practised, and the trine aspersion with the sign of the cross on the head and breast, accompanied with the imposition of hands. Lay baptism, even though performed by females, is in some cases considered as

valid. Five sponsors or witnesses, of both sexes, are usually present at the administration of baptism, but they bear no responsibility in regard to the child during the life of the parents. The Lord's Supper is celebrated in towns weekly, but in rural parishes monthly, or even more rarely. On these occasions wafers are used instead of bread, one of them being put into the mouth of each communicant by the officiating clergyman. In placing the wafer in the mouth, the minister says, *Hoc est verum Jesu corpus*, This is the true body of Jesus; and in giving the cup, he adds, *Hic est verus Jesu sanguis*, This is the true blood of Jesus. Sometimes the organ plays during the whole administration of the ordinance. Lighted wax candles are usually, in Denmark at least, though not in Sweden, nor in many of the Lutheran churches of Germany, placed upon the altar during the dispensation of the eucharist. Even in administering the ordinance to the sick, one or two lighted candles are enjoined by the ritual to be used. In receiving the sacrament the communicants kneel, the males on the right side of the altar, and the females on the left. In this point also the Lutheran church of Denmark differs from the Lutheran church in Germany, where in general the communicants do not kneel, but approach the altar singly, and after receiving the bread and wine retire. In the Danish church the minister neither kneels during any part of the service, nor does he partake of the elements himself, but is required by the ritual to communicate outside the altar rails, as the congregation do, using the ministry of another.

The three great festivals of Christmas, Easter, and Pentecost, are celebrated each of them for two successive days, three services being prescribed for each day, and the communion being appointed to be observed on the first morning of each festival, at the first of the three services. Lent is the only fast observed in this church. Various other festivals are celebrated in the course of the year, besides the three already mentioned.

The funeral ceremony in Denmark is simple, but exceedingly impressive, consisting merely in the repetition by the clergyman of these three sentences in Danish, "From the earth thou didst spring;" "To the earth thou shalt return;" "From the earth thou shalt rise again;" and at the repetition of each of these sentences, the minister throws a quantity of earth on the body when it is let down into the grave. Occasionally a funeral oration is delivered.

In Denmark, as indeed in all the Scandinavian countries, there is a peculiarity in reference to marriage, which recalls the Oriental customs—that the parties before being united by the marriage tie, have generally for some time been betrothed to each other. No small importance is attached to the latter ceremony, as we learn from the description of Mr. Laing in his 'Denmark and the Duchies': "The betrothal is a solemn act much more imposing and binding than our simple engagement to marry. The betrothal is

regularly a ceremonial in which rings are exchanged, and mutual acceptance before witnesses of the family friends of both parties, takes place, although the actual marriage is postponed for one, and even for several years. I have heard of parties having been betrothed above twenty years before they could afford to marry. In real life, there is both evil and good in this custom. Boys and girls engage themselves, exchange rings and love tokens, and conceive themselves bound together for life before they know their own minds, or circumstances, and, at a maturer age, inclination, as well as prudence, may forbid the banns. But they are betrothed; and although it may have been privately, and clandestinely, the betrothal is, in their own minds, as sacred as marriage. The betrothal is in Denmark, from the custom of the country, a kind of public solemn act, has a kind of sanctity attached to it, more than the simple private engagement, understanding, or promise, between the parties. People may be engaged to be betrothed, although the betrothal itself is only an engagement to be married. It always precedes the marriage by a few weeks, or months, even where there is no reason to delay the ceremony, and the betrothed lady has her status in society, different from that of the bride whose marriage day is fixed, or from that of the woman already married, but it is conventionally acknowledged. Parties may and do recede from it by mutual agreement, from prudential or other causes, without the censure, and *éclat*, of a dissolution of a marriage. They renounce their mutual obligations, return their rings, and quietly cease those exclusive attentions which showed they were betrothed. It is to the effect of betrothal, that the actual dissolution of the marriage tie is so much less frequent than we might expect from the facility with which, in most Lutheran countries, a divorce may be obtained. Incompatibility of temper, confirmed disease, insanity, conviction of crime, extravagance, habits of drunkenness, of gaming, of neglect, and even a mutual agreement to be divorced persevered in after an interval of two years from the formal notice by the parties to the Consistory of the district, are grounds upon which divorce will be pronounced in the ecclesiastical court of the district, and the parties released altogether from the marriage tie, and set free to marry again. The opportunity, which the betrothal affords, of parties knowing each other, and of getting rid of each other before marriage, if any such causes as would have led to dissolution of the marriage are discovered in either party, render divorces more rare, and the great facility of divorce less noxious in society than we might suppose."

The oldest churches in Denmark are built in the form of a cross. In some of the churches crucifixes are placed upon the altar, and paintings may be seen upon the walls, but not painted glass. The ceilings or roofs are occasionally ornamented with gilded stars, and the ceiling of the chancel with representations of the sun and moon. The attendance on

Divine worship is by no means so general among the Danes as among the Norwegians. The service is usually commenced, as well as closed, by a short prayer offered up by the catechist, standing on the steps leading up to the chancel with his face towards the congregation. A great part of the service consists of praise or rather chanting, for the passages selected from the Prayer-Book to be sung are not in metre but in prose. Though the churches are almost all of them provided with excellent organs, the people join in praise with scarcely a single exception. That the congregation may be fully aware what passages are to be sung, they are marked on boards which are hung up in different parts of the church. The collect and the epistle are read at the altar, or chanted at the pleasure of the officiating minister, and while so engaged he wears a surplice above his gown, and before commencing to read, he puts on, in the presence of the congregation, a humerale, that is, a cloak of crimson velvet hanging down before and behind, rounded at the bottom, and shorter than the surplice, edged all round with gold lace, with a large cross, also of gold lace, on the back. In the pulpit a black gown of a peculiar make is worn with a ruff round the neck and without a band. Before commencing the sermon an extempore prayer is offered. During almost the whole service the people sit, being only required by the rubric to stand when the Epistle and Gospel are read, and when the blessing, which is always AARON'S BLESSING (which see), is pronounced. While the sermon is being delivered, it is customary to carry the collecting boxes round the congregation that they may have an opportunity of contributing for the poor. This practice is enjoined by the ritual.

The government of the Church of Denmark is episcopal, there being in the whole country, including Iceland and its dependencies, nine bishops and one superintendent-general, who are all appointed by the king. The metropolitan is the bishop of Zealand, who resides in Copenhagen. By him all the other bishops are consecrated, while he himself is consecrated by the bishop of Fyn, as the bishop whose residence is nearest to Copenhagen. The metropolitan anoints the king on his accession to the throne. He wears the insignia of the highest order of knighthood, and is consulted in all matters ecclesiastical. The clergy are to some extent civil as well as ecclesiastical officers, being employed by the government in collecting certain taxes within their respective parishes. Their salaries are very limited, and even the bishops and dignitaries of the church are far from being overpaid. Only one-third of the tithes has since the Reformation been appropriated to ecclesiastical purposes, the other two-thirds having become the property of the king and the nobles. The church patronage is mostly in the hands of the sovereign, who nominates the bishops, and while the feudal proprietors have the privilege of nominating

three candidates for church livings on their own estates, it belongs to the king to choose one of the three who receives the appointment. No minister can be ordained until he has reached the age of 'twenty-five, though he is permitted to preach as soon as he has passed the regular theological examination, and may wear a peculiar short gown, but cannot appear in full canonical dress until he has been ordained. The bishops are bound to send an annual report to the king of the state of the churches and schools of their dioceses, and the condition of affairs spiritual and ecclesiastical among the people. The Synod of Zealand meets twice a-year; but the other diocesan synods meet only once, namely, during the eight days which follow St. John the Baptist's day. On these occasions the bishop and chief civil functionary of the district preside, and the ecclesiastical affairs of the diocese are carefully considered, and any new royal rescripts which may have been issued are read.

In the Danish German provinces the church government approaches more to that of the German Lutherans. They have no bishops, but one superintendent-general, who alone has the right to ordain, and twenty-one provosts.

**DEODAND** (Lat. *Deo*, to God, *dandus*, to be given), a thing given or forfeited to God in consequence of its having caused the death of a human being. Thus, if a man, when driving a cart, accidentally falls, and one of the cart-wheels crushes him to death, the cart becomes a *deodand*, or given to God, that is, it becomes the property of the sovereign to be distributed to the poor by the royal almoner, by way of expiation or atonement for the death which it has caused. The origin of this custom is probably to be found in Exod. xxi. 28, "If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit."

**DEPOSITION**, a term used in Presbyterian churches to indicate the sentence of a church court, whereby a minister is denuded of the office of the holy ministry, and solemnly prohibited from exercising any of its functions. The act of deposing is always preceded by prayer. The church of the deposed minister is declared vacant from the day and date of the sentence of deposition, and the usual steps upon occasion of a vacancy are taken. In the Church of Scotland the sentence of deposition cannot be pronounced by a presbytery in absence of the minister to be deposed, unless by authority of the General Assembly. A minister deposed for immorality cannot be restored to his former charge under any circumstances whatsoever, without the special authority of the General Assembly appointing it.

**DENOMINATIONS (THE THREE)**, an appellation given to an association of Dissenting ministers in and about London, belonging to the Presbyterian, Congregationalist, and Baptist denominations, and bearing the formal title of 'The General Body of

Protestant Dissenting ministers of London and Westminster.' The Three Denominations sprung from the original Nonconformists to the prelatial government of the Church of England, as established by Queen Elizabeth and the Stuart dynasty. It was in their behalf that the Toleration Act was originally passed, and the association thus formed among the principal bodies of English Dissenters in and near London, enjoys the privilege, along with the Established clergy of London and the two Universities, of approaching the sovereign on the throne. The ministers of the several dissenting denominations in London addressed the throne in the reign of William and Mary as separate bodies. We learn from Dr. Calamy, that in 1702 "they made an address to her Majesty (Queen Anne), in a large body made up of the three denominations of Presbyterians, Independents, and Antipædobaptists; and this being the first time of their joining together in an address at court, it was much taken notice of, and several were surprised and commended their prudence." From the passing of the Toleration Act in 1688, the Presbyterians and Independents had been gradually approaching nearer to each other, laying aside somewhat of their natural prejudices, and from their common hostility to Prelacy, becoming every day more prepared to coalesce. In 1691, accordingly, these two denominations of Dissenters agreed to merge their mutual differences, and "to reduce," as they themselves expressed it, "all distinguishing names to that of United Brethren." This union led to the drawing up of a declaration of faith in the same year, entitled "Heads of Agreement assented to by the United Ministers in and about London, formerly called Presbyterians and Congregational." When this document was printed, it had been subscribed by above eighty ministers. Similar associations were formed in all parts of the country, and throughout both denominations the union was very generally recognized. Two years thereafter a theological controversy having arisen on the subject of the mode and terms of justification, in consequence of the republication of the Works of Dr. Tobias Crisp (see **CRISPITES**), the United Ministers of London published a tract entitled, 'The Agreement in Doctrine among the Dissenting Ministers in London, subscribed Dec. 16, 1692.' The propositions contained in this tract were arranged under nine distinct heads, directed chiefly against the Arminian, Antinomian, Socinian, and Popish errors. Similar declarations were given forth by the United Ministers in the course of the Antinomian controversy, which raged in England between 1691 and 1699. And Dr. Calamy informs us, in his 'Brief but true Account of the Protestant Dissenters in England,' published in 1717, that "they generally agree in the doctrinal articles of the Church of England, which they subscribe, the Confession of Faith, and Larger and Smaller Catechisms compiled by the Assembly of Divines at Westminster, and the judgment of the

British Divines at the Synod of Dort, about the Quinquarticular controversy." The united body termed "The Three Denominations," was organized in 1727, and so harmonious was the association, that for some time they were able to join together in acts of Christian worship. At length, Socinianism having been embraced and openly taught by some of the Presbyterian and of the General Baptist ministers, it was found necessary to limit the proceedings of the united body to general points, connected with the political rights and privileges of Dissenters. The Unitarian ministers, however, have seceded from the general body of the Three Denominations, so that their proceedings are now conducted with greater harmony of deliberation and unity of purpose. See DEPUTIES (DISSENTING).

DEPRIVATION, a term used in England to denote an ecclesiastical censure, whereby a minister for some competent reason is deprived of his living. The sentence of deprivation, according to the canons of the Church of England, must be pronounced by the bishop only, with the assistance of his chancellor and dean, and some of the prebendaries, if the court be kept near the cathedral church, or of the archdeacon if he may be had conveniently, and two other at least grave ministers and preachers to be called by the bishop when the court is kept in other places.

DEPUTATI. See CEROFERARI.

DEPUTIES (DISSENTING), a committee of gentlemen chosen annually by the congregations belonging to the Three DENOMINATIONS (which see) of London and its vicinity, for the purpose of watching over and defending the rights and privileges of Protestant Dissenters in England. A few years after the union of the three bodies had been effected in 1727, the system of deputies was adopted. Each congregation belonging to the Three Denominations of Presbyterians, Independents, and Baptists, in and within twelve miles of London, appoints two deputies annually to represent them at the General Committee. The election has taken place regularly since 1737, and the Committee thus formed watch over any bills which may be introduced into Parliament affecting the interests of Dissenters, as well as the cause of religious liberty generally.

DERCETO. See ATERGATIS, DAGON.

DERRIHATIS, a surname of ARTEMIS (which see), derived from Derrhion, a town on the road from Sparta to Arcadia.

DERVISHES, Mohammedan monks who belong to the *Schîte* or Persian sect of Moslems, and who lay claim to special revelations from heaven, and to immediate supernatural intercourse with the Deity. The name is said to be derived from the Persian word *der*, "the threshold of the house," and metaphorically "humility." In Persia they obtained also the name of *Sotîs* from *Sof*, which signifies a coarse woollen dress worn by devotees. The orders of these Dervishes are numerous. D'Osson enumer-

ates no fewer than thirty-two, while Von Hammer estimates them at thirty-six. It is remarkable what a powerful influence they exercise upon the social condition of the whole Turkish empire. They are said to have existed in Persia long before the promulgation of Islamism, and indeed their system of doctrine may be traced back to the remotest periods in the history of all the regions of Central Asia. Mohammed, endeavouring to accommodate his system of religious belief to the peculiarities of the Oriental character, rendered Islamism so sensual and materialistic in its representations of God, that it suited the Pantheistic *Sotîs* or Dervishes, who believed every man to be an incarnation of Deity. This class of religious fanatics soon came to combine with their belief of the Koran much of the contemplative mysticism of the Hindu Fakirs. Some of them, as for example, the *Nachshbandîes*, without quitting the world for a monastic seclusion, bind themselves to the strict observance of certain forms of devotion. Other orders of Dervishes are still more rigid. Most of them impose a noviciate, the length of which is made to correspond with the progress which the candidate has already made. He is taught to repeat the list of the Divine attributes, seven of them only being communicated at a time. He is bound to tell all his dreams to his superior, who pretends thereby to be able to discover the advancement which the candidate is making in Divine knowledge. Some of the orders approach nearer to, and others are further removed from, the doctrines of the Koran. Twelve of the orders are alleged by Von Hammer to have existed before the foundation of the Ottoman Empire, while the rest were formed between the fourteenth and eighteenth centuries. In Persia, however, the Dervishes have always been most flourishing, and they have even ranked among their number some of the most celebrated Persian poets. Such was the popularity indeed of the Dervishes at one time in Persia, that one of them actually reached the throne, and founded the dynasty of the *Sophis*. In Turkey again, when the Janissaries were first organised in 1328, the Sultan prevailed upon a noted Dervish, named Bactasch, and the founder of the BACTASCHITES (which see), to bless them formally in order to inspire them with religious zeal. This the Dervish did by holding the sleeve of his robe over the head of each of the officers. In commemoration of this ceremony, the Janissaries ever after wore a piece of cloth hanging down from behind the turban.

The Dervishes make no open opposition to the Koran, but they pretend to be delivered by special Divine inspiration from the necessity of submitting to any law human or divine. This doctrine they never openly avow even to candidates seeking admission into their society. They craftily teach the initiated that the Koran contains only an allegory of precepts and maxims purely political: and that as soon as habits of mental devotion have been acquired,

the worship of God becomes a purely spiritual act, which entirely supersedes all outward forms and ceremonies, and all human interpretation of the written word. In this way outward authority and law are made to yield to inward impulses. They insist also upon implicit submission to the sheikh of their order. "Whatever you do, whatever you think, let your sheikh be ever present to your mind," is the mental ejaculation of every Dervish.

This class of superstitious devotees has succeeded in acquiring a strong hold over the minds and hearts of the lower class of Moslems. This influence they strive by all means to maintain and increase. They persuade the people that the descent of the Dervishes is to be traced to Ali, and even to Abubekr, the first of the four immediate successors of Mohammed. They profess to work miracles, and have recourse to all kinds of juggleries and impositions, with the view of exalting themselves in popular estimation. Though some of them are far from being correct in their moral conduct, yet the ignorant and superstitious among the people actually believe that the souls of these pretended saints are already purified and united with God, and therefore are in no way contaminated by the deeds of the body. The Sultans and Ulemas have more than once had occasion to dread the dangerous power of the Dervishes over the common people, which has actually led on some occasions to open rebellion against the rulers of the country. The Ulemas, who belong to the *Sonnite* sect of the Mohammedans, have always been at enmity with the Dervishes, and striving in every way to lessen their power, but hitherto with little success. One order, the *Bactaschites*, was aroused to fury in consequence of the destruction of the Janissaries by order of Sultan Mahmud, and were the chief instruments in raising revolts in various quarters; but the Sultan, with the advice of the Grand Mufti and chief Ulemas, had the three chiefs of the order publicly executed, banishing most of its members.

Most of the orders of Dervishes have convents. Only one order, that of the *Bactaschites*, can properly be called mendicant; many of these profess to live on alms alone, after the example of their founder. They are not very importunate beggars, rarely addressing private individuals, but for the most part they are found in crowded streets, crying, "Relief for the love of God." Others of this order become hermits, and profess to support themselves by manual labour. Though Dervishes are quite at liberty to quit their order and return to the world, should they feel so disposed, very few cases of the kind have been ever known to occur. They generally live and die in connection with the order they have joined. "Were the Dervishes of Turkey," says Dr. Taylor, "to lay aside their distinctive dress, they would still be recognized by their modest gait and submissive countenance." Wherever a Dervish appears he is warmly welcomed. Many wealthy persons keep a Dervish

in their house, like the confessor in rich Roman Catholic families; believing that his presence will bring down upon them the blessing of heaven. The Dervish is consulted on all occasions as one believed to be possessed of supernatural wisdom.

The mode in which the Dervishes in Turkey conduct religious services will be best described by quoting the statement of an eye-witness of one of their festivals: "The ceremony commenced by a procession, consisting of the Sheikh, Imams, Dervises, and people, along the street, many of them carrying long poles, having several lamps attached at the upper end, or else wooden lanterns. After they had entered the mosque, the Dervises, about fifteen in number, sat down cross-legged on matting, in an elliptic circle, and the people stood or sat closely round them. At one end of the mosque were the Sheikh, Imam, and moon-shids (or singers of poetry), and near the circle sat a player on a kind of small flute.

"The service commenced by the recital of a prayer called 'El-Fa'thhah,' in a slow, solemn chant, in which the whole assembly joined. After a few minutes' silence the Dervises began their special exercises, termed the *Zikr*, by chanting, in a slow measure and very low tone, the words, 'La' ila'ha, il'la-lah' (there is no deity but God), bowing the head and body twice in each repetition of the words; after continuing this for about a quarter of an hour, they repeated the same words to the same air for about an equal space of time, but in a quicker measure and with corresponding quickened motions; during this the moon-shids and Imam sometimes sung to a variation of the same air portions of an ode in praise generally of the Prophet;—the effect of the soft melody of this ode, contrasted with the hoarser voices of the Dervises, was at times pleasing.

"The Dervises then repeated the same words to a different air, beginning, as before, in a slow whisper, raised gradually to louder tones, with very rapid motions of the head and body. They next rose on their feet in a circle, repeating the same words in very hoarse tones, laying the emphasis chiefly upon the word 'La' and the first syllable of 'Allah,' which were uttered with great vehemence; each turned his head alternately to the right and to the left, bending also the body at the repetition of these syllables. The rapidity of their motions and ejaculations was gradually increased until they became apparently frantic with excitement, several of them jumping and throwing about their bodies in all directions; others, overcome with their intense exertions, were pausing and gasping for breath, uttering the most unearthly and horrible sounds, and sinking down from exhaustion, bathed in perspiration. The quickness of their motions and vehemence of their ejaculations seemed to be regulated in some measure by the chant of the moon-shids and Imam, who lowered their voices when the Dervises began to

appear exhausted, and urged them on again by raising their notes after they were somewhat rested.

"During these performances, one of the spectators who had joined the circle became highly excited, throwing about his arms and body, looking very wildly upwards, and ejaculating the words, 'Allah! Allah! la' la' la' lah!' with extreme vehemence. In a short time his voice became extinct, his strength exhausted, and he sank down on the floor violently convulsed and foaming at the mouth; it was a fit of epilepsy, and he was considered by the assembly to be possessed, or *melboo's*, like the demoniacs mentioned in the New Testament. Such occurrences are very frequent during these services.

"When these performances had lasted about two hours, they were completely suspended for some time, the actors taking coffee, and smoking; and the suddenness with which they subsided from the highest pitch of excitement into their ordinary dignified gravity of manner was very remarkable. After a short rest they resumed the *Zikr*, and continued the same frantic performances till day-break. They are enabled by habit to persevere in these exercises a surprising length of time without intermission. We were kept sitting up nearly all night, for it was impossible to sleep in the hearing of their wild groanings and howlings."

There is an extraordinary order of Dervishes called MEVLEVI (which see), or dancing Dervishes, whose religious ceremonies are of a truly singular kind, consisting of a series of rotatory motions, which are said to symbolize the eternal existence of the Divine Being. The members of this order belong chiefly to the higher class of Turks. Another class of Dervishes, called *Rufilics*, practise ceremonies of the most surprising kind, in the course of which they lick red-hot swords, cut and wound themselves with knives, and lacerate their bodies until they sink exhausted. There is a degraded class of Dervishes, called *Kalenders*, or wandering Dervishes, who are recognized only by the lowest ranks of society, and disowned by the members of the regular confraternities.

DESIGNATOR, the master of ceremonies at funerals among the ancient Romans, who regulated the order of procession, and made all proper arrangements. He was considered as the minister of the goddess *Libitina*, who presided over funerals.

DESK, the name usually given to the pulpit in which morning and evening prayers are read in the Church of England. Formerly this part of the service was performed in the upper part of the choir or chancel near the altar, and it does not appear to have been till the reign of James I. that the convocation ordered a desk to be provided in every church, in which the minister might read the service.

DESPERATI (Lat. desperate men), a name given to the early Christians by their enemies, as a term of reproach. This name they rejected as a calumny, throwing it back upon their enemies, who more justly

deserved it. Lactantius says, "Those who set a value upon their faith, and will not deny their God, they first torment, and butcher them with all their might, and then call them desperadoes, because they will not spare their own bodies; as if any thing could be more desperate than to torture and tear in pieces those whom you cannot but know to be innocent."

DESPENA, a surname of *Aphrodite*, *Demeter*, and *Persephone*.

DESTINIES (THE THREE), female divinities among the ancient Scandinavians, bearing the names respectively of *Urd*, the Past, *Verdandi*, the Present, and *Skuld*, the Future. They are represented as three virgins, who are continually drawing from a spring precious water, with which they water the Ash-Tree, so celebrated in Northern Mythology under the name of YGGDRASIL (which see). This water preserves the beauty of the ash-tree's foliage, and after having refreshed its leaves falls back again to the earth, where it forms the dew of which the bees make their honey. These three virgins always remain under the ash; and it is they who dispense the days and ages of men. Every man has a destiny appropriated to himself, who determines the duration and events of his life. In the prose Edda the Destinies are termed *Norns*.

DESTRUCTIONISTS. See ANNIHILATIONISTS.

DEUCALION, a son of Prometheus and Clymene. He was king in Phthia, and in his days a flood is said to have happened, which destroyed the whole human race except himself and his wife Pyrrha. Ovid gives a detailed account of this universal deluge, alleging it to have been a manifestation of the wrath of Jupiter on account of the wickedness of man. Deucalion and his wife, embarking in a small vessel, were saved, and when the flood abated, they landed on Mount Parnassus, and in obedience to the orders of the oracle of Themis they threw stones behind their backs; those which were thrown by Deucalion being changed into men, and those which were thrown by Pyrrha becoming women. In this way the earth is said to have been once more peopled. See DELUGE (TRADITIONS OF THE).

DEUTEREUOS, one of the assistants to the PATRIARCH (which see) of the Greek church.

DEUTERO-CANONICAL (Gr. *deuteros*, second, and *canonicos*, canonical), an epithet applied to certain books of Sacred Scripture, which were added to the canon after the rest, either because they were not written till after the compilation of the canon, or because of some doubt whether they were canonical or not. The *deutero-canonical* books in the modern canon are, the book of Esther, either the whole, or at least the seven last chapters; the epistle to the Hebrews; that of James, and that of Jude; the second epistle of Peter; the second and third epistles of John, and the Book of Revelation. The *deutero-canonical* parts of books are, the Hymn of the Three Children; the prayer of Azariah; the his-

tories of Susannah, of Bel and the Dragon; the last chapter of Mark; the narrative of the bloody sweat; the appearance of the angel in Luke xxii., and the history of the adulterous woman in John viii. See BIBLE.

DEUTEROPOTMI, a name given by the Athenians to such as had been thought dead, but recovered after the funeral rites. These persons were not allowed to enter the temple of the Eumenides, or any sacred place, until they had been emblematically born again.

DEUTEROSIS. See MISINA.

DEVAS, the generic name for gods among the Hindus. Throughout the Vaidic period they were mere shapeless and colourless abstractions. Human properties, it is true, were frequently ascribed to them; it was believed that even gods are ultimately mortal, and can only purchase an exemption from the common lot by drinking of the potent *amrita*, the draught of immortality, that is, the soma or milky juice of the moon-plant, the *asclepias acida* of botanists. But in the later period, when Brahmanism had been introduced, the Dévas became more completely humanised, assumed a definite shape in the imagination of the worshipper, and exhibited all the ordinary signs of individuality. But while they were acknowledged and worshipped as gods, the Dévas are regarded, in the ancient Hindu sacred books, as inferior to the One Great Spirit, who is the primal source of being, and of whom the Dévas worshipped by the undiscerning multitude are no more than scintillations of his majesty; they emanate from him who, when the worlds were brought into existence, had proceeded to create the "guardians of the worlds." Accordingly, in the Isa-Upanishad, a kind of pendant to the second Vêda, it is said, "This primal mover the Dévas even cannot overtake." But Dévas are worshipped, though inferior to Brahman, the Supreme Being, in order, as a Hindu writer alleges, that men's minds may be composed and conducted by degrees to the essential Unity. The *Mârti*, or one person, is distributed in three Dévas, or, in other words, Brahma, Vishnu, and Shiva. The Dévas have their dwelling place in *Meru*, the local heaven of the Hindus. They are of different degrees of rank, some of them being superior, and others inferior. The Vedas themselves distinguish between the great gods and the less, between the young gods and the old. *Devas* or *Devas* are also the deities of the Buddhists, whether denoting the divine persons on the earth, or in the celestial regions above. There are numberless dwellings of the Dewas in the *lôkas* or spheres above the earth. The following account of the Buddhist *Devas* is given by Mr. Hardy in his 'Manual of Buddhism': "The dévas of Buddhism do not inhabit the déwa-lôkas exclusively, as in the world of men there are also dévas of trees, rocks, and the elements. They resemble the saints of the Romanists, or the kindred *dii mî-* *vors* of a more ancient faith, as they are beings who

were once men but are now reaping the reward of their prowess or virtue. They reside in a place of happiness; but do not possess the higher attributes of divinity. They receive birth by the apparitional form, are subject to various passions, and in size are more than colossal. Their number must be incalculable by the numeration of mortals; as many myriads of myriads are represented as being present when Gôtama delivered the discourse called Maha Samaya, in the hall of Kûtâgâra, near his native city of Kapilawastu. When the acquisition of merit in previous births has been small, the déwas become subject to fear as they approach the period in which they are to pass into some other mode of existence. Thus Sekra himself, the ruler of Tawutisâ, previous to the occasion upon which he heard the sacred bana from the lips of Gôtama (by which he received merit, and thereby a prolongation of the period of his reign), became greatly sorrowful when he reflected that he was about to leave the pleasures he had so long enjoyed. But the déwas who possess a greater share of merit are free from fear, as they know that when they are re-born it will be in some superior state of existence.

"The functions of the déwas are of varied character, and in some instances inconsistent with the powers attributed to 'the three gems.' They endeavour to prevent the acquirement of merit by those who they fear will supplant them in the possession of the various pleasures and dignities they respectively enjoy. They take cognizance of the actions of men, as we learn from the legend of the guardian deities. They sympathize with those who act aright, as in the case of the nobleman Wisâkha; and punish those by whom they themselves are injured, or those who insult and persecute the faithful." See DEWALOKAS.

DEVATAS, gods worshipped by ordinary Hindus, such as Rama, Krishna, Shiva, Kali, and others.

DEVERRA, one of the three female divinities whose interposition was believed by the ancient Romans to defend the mother, at the birth of a child, from Sylvanus, the goddess of forests and fields, who was thought on such occasions to be ever meditating injury. The ceremonies observed in honour of Deverra were curious. The night after a child was born, three men walked round the house; the first struck the threshold with an axe, the second gave it a blow with a pestle, and the third swept it with a broom. The other two goddesses concerned in protecting women against Sylvanus were *Pilumnus* and *Intercidona*.

DEVIL. See ANGELS (EVIL).

DEVIL-WORSHIP. In addition to what has been already said on this species of idolatry under article DEMON-WORSHIP, it may be remarked, that the ancient Hebrews are distinctly charged with this sin in Dent. xxxii. 17, "They sacrificed unto devils, not to God." In later times they spoke of all false gods as devils, in consequence of the hatred which

they bore to all kinds of idolatry, and we find them calling the chief deity of the Phenicians **BEELEZ-BUB** (which see), the Prince of Devils.

Among the aboriginal races of Hindustan, remnants of which are still to be found in what are called the Hill-Tribes inhabiting the forests and mountain-fastnesses, Devil-Worship has always been widely prevalent. The evil spirits among these people are propitiated by means of bloody sacrifices and frantic dances. In Ceylon this kind of worship is mixed up with Buddhism. It is a curious fact, and shows how wide-spread this kind of superstition has once been, that it is found to characterize the **SHAMANISM** (which see) which prevails among the Ugrian races of Siberia, and the Hill-Tribes on the south-western frontier of China, the chief objects of Shamanite worship being demons, which are supposed to be cruel, revengeful, and capricious, and are worshipped by bloody sacrifices and wild dances. The officiating magician or priest excites himself to frenzy, and then pretends, or supposes himself, to be possessed by the demon to which worship is being offered; and after the rites are concluded, he communicates to those who consult him the information he has received. The demonolatry practised in India, by the more primitive Dravidian tribes, is not only similar to this but the same. Nothing strikes the Christian mind more deeply in surveying the superstitions of India than the worship so generally, and on the coast of Malabar, universally paid by all the lower castes of Hindus, to evil spirits. The following affecting description of the state of matters in this respect in Southern India is from the pen of an intelligent gentleman long resident in that quarter: "In the district of Canara, on the coast of Malabar, these evil spirits are worshipped by all classes of Hindoos except the Brahmins. Some of the Soodras make offerings also to the temples of the Hindoo gods, but their worship is chiefly directed to the evil spirits, those called *Suktis*, which are to be found in every village, nay, almost in every field. To the caste of slaves, which, in the estimation of their countrymen, is the lowest and most degraded of all castes, is attributed the power of causing an evil spirit to enter into a man, or, as it is expressed in the language of the country, to 'let loose an evil spirit' upon him. On the occurrence of any misfortune, they frequently attribute it to this, and suppose that it has been at the instigation of some enemy that the evil spirit has visited them, to preserve their houses and persons from which, charms are in general use. Petitions are frequently lodged before the magistrates, soliciting them to issue orders for the withdrawing of these evil spirits, and to punish the persons charged with having instigated and procured their visitation. The ordinary method used to remove the active cause of their calamities, is to employ an exorcist, who also generally belongs to the slave caste. The exorcist having come to the house from which he is employed to expel the evil spirit,

accompanied by musicians beating tom-toms, or native drums, commences his operations with groans, sighs, and mutterings, followed by low moanings. He gradually raises his voice, and utters with rapidity, and in a peculiar unearthly tone of voice, certain charms, trembling violently all the while, and moving his body backwards and forwards. The drum-beaters act in harmony with the motions of the exorcist, beating more loudly and rapidly as his excitement increases. In consequence of the supposed power of sorcery in the slaves, they frequently inspire the superior castes with terror; and it is a singular retribution, that these degraded beings thus enthral, by the terrors of superstition, those who hold their persons in bondage. A case of great atrocity occurred a few years ago in the district of Malabar, in which some Nairs, who are the landowners and gentry of that country, conspired and murdered a number of slaves, whom they suspected of sorcery. After much laborious investigation, the crime was brought home to them, and they were tried and convicted.

"The evil spirits are worshipped under the form of, and the idols represent, sometimes the simple figure of a man or woman clothed in coloured garments; at others, under the horrible looking form of a man, from whose mouth issue two large tusks, whose head is covered with snakes instead of hair, and who holds a sword in his hand; at others, under the form of a hog or a bullock, or a man with a bullock's head.

"Such are the demons to whom, in that unhappy country, is given the worship and honour due to the Eternal. The district of Malabar was ceded to the British government by Tippoo Sultan in 1792. Since then many years have passed, and no attempt has yet been made to dispel the moral darkness in which it is involved. A generation of men born since that time, under a Christian government and dominion, have already advanced far on the road to eternity, and yet no voice is to be heard proclaiming to them the glad tidings of great joy, and calling them to repentance. In every place the cry of 'Rama, Rama!' 'Nairain, Nairain!' is openly and loudly repeated; but no where is to be heard the glorious name of **JESUS**, the only name given unto men whereby we must be saved.

"The offerings made by the people to the evil spirits, consist of boiled rice, plantains and coconuts. The management of the devil temples is generally vested in the head of the principal Soodra family in the village. The jewels of the idol are kept in his possession, and he arranges and directs the performance of the feasts, which are held on stated occasions. The temple is considered village property; each family claims an interest in it, and five or six of the chief families have a hereditary right in superintending its concerns.

"On the feast days coconuts, betel-nut, and flowers taken from before the idol, and which are

therefore considered to be consecrated, are presented by the officiating priest to the heads of those families in succession, according to their rank, and on these occasions their family pride is exhibited in a remarkable manner, by the frequent disputes that occur regarding their rank. Actions of damage are often filed in the courts of law on account of alleged injuries on this head. There is a hereditary office of priest attached to these temples, the holder of which is supposed to be possessed by the evil spirit on the day of the feast. On these occasions he holds in his hand a drawn sword, which he waves about in all directions; his hair is long and loose; he becomes convulsed, trembles and shakes, and jumps about, and at times is held by the bystanders by a rope like an infuriated wild beast.

"The temples generally consist of an inclosed room in which the idol is placed, surrounded on three sides by verandahs, the walls of which are made of planks of wood, with open spaces between the planks; the whole is covered with a thatched or tiled pent-roof, and sometimes surrounded by an outer wall inclosing a piece of ground round the temple. Attached to some of the larger temples is a painted wooden figure of the demon, riding on a horse, or on a royal tiger, mounted on a platform cart with wheels, which is drawn a short distance by the villagers on the principal feast days. These are honoured as the chiefs of evil spirits, and are represented with a higher royal tiara on their head, and a sword in their hand.

"Around the temples there are generally some old spreading banyan trees, which, to the natural eye, gives a pleasing and picturesque appearance to the spot, but, in beholding them a contemplative Christian mind is pained by the reflection, that their appearance, which denotes their antiquity, declares, at the same time, the length of time Jehovah has been dishonoured, and the firm hold idolatry has over those who practise it there. The evil spirits are frequently worshipped on the top of hills and in dense groves, the trees in which are so high and so closely planted together as to cause a darkness and deep gloom, which creates in the beholder a feeling of awe. There are in the district of Canara altogether four thousand and forty-one temples dedicated to evil spirits, and three thousand six hundred and eighty-two other places of Hindoo worship."

The YEZIDI (which see), a people which are found in the countries lying between Persia and the north of Syria, as well as throughout various parts of Syria, have been accused by some writers of adoring the devil. This, however, is denied by others; but one thing is certain, that they cannot bear to speak of Satan, nor even to hear his name mentioned.

DEVOTED THINGS. See ANATHEMATA, CORBAN.

DEVOUT, a name given by the Jews to PROSELYTES (which see) of the Gate. Under this designation they are mentioned in Acts x. 2 and xvii. 14.

DEWALAS, the name given to temples in Ceylon in which the Bralmanical deities are worshipped. The officiating priests in the Dewalas are called *Kapueas*, who wear no particular costume, and are permitted to marry. They use the Sanskrit language in their service, though they themselves do not understand the meaning of the words, but repeat them from memory. Entrance to the Dewalas is forbidden to Europeans. Mr. Hardy says, "that in the sanctum are the armlets or foot-rings of Pattiné, or the weapons of the other deities, with a painted screen before them; but there are no images, or none that are permanently placed; in some of the ceremonies temporary images are made of rice, or of some other material equally perishable."

DEWA-LOKAS, the six celestial worlds which the Budhists believe to be situated between the earth and the Brahma-Lokas. In these worlds, where there are numberless mansions inhabited by the DEVAS (which see), perfect happiness is enjoyed. The Hindu Parásas teach that there are seven *Lokas* or spheres above the earth.

DEWI, the female of a Buddhist DEVA (which see).

DHARMA, virtue in the ancient Vedanta system of the Sanskrit philosophy. The *Purva Mimansa*, or first division of the Vedanta, is strong in praise of *dharma*.

DHARMMA, the teachings of Gotama Budha, or the system of truth among the Budhists. It is one of the three gems or great treasures which they prize above all other objects. Mr. Spence Hardy, in his 'Eastern Monachism,' thus describes the Dharma. "The different portions of the Dharma, when collected together, were divided into two principal classes, called Suttáni and Abhidhammáni. These two classes are again divided into three collections, called respectively in Singhalese:—1. Winaya, or discipline. 2. Sútra, or discourses. 3. Abhidhamma, or pre-eminent truths. The three collections are called in Pali, Pitakattayan, from pitakan, a chest or basket, and tayo, three; or in Singhalese, Tunpitaka. A Glossary and a Commentary on the whole of the Pitakas were written by Buddhagósha, about the year A. D. 420. They are called in Pali Atthakathá, or in Singhalese, Atuwáwa. The Rev. D. J. Gogerly has in his possession a copy of the whole of the sacred text, 'and the principal of the ancient comments, which, however, form but a small portion of the comments that may exist.' As this gentleman resided in 1835, and some subsequent years, at Dondra, near which place the most learned of the priests in the maritime provinces in Ceylon are found, he had admirable facilities for securing a correct copy of the Pitakas. Mr. Turnour states that the Pali version of the three Pitakas consists of about 4,500 leaves, which would constitute seven or eight volumes of the ordinary size, though the various sections are bound up in different forms for the convenience of reference." The Dharma is literally

worshipped, and the books are usually kept wrapped up with the utmost care in cloth. Whenever the Buddhists speak of these sacred books, they add an epithet of honour. Sometimes they are placed upon a kind of rude altar by the road-side, that those who pass by may put money upon it in order to obtain merit. The Dhamma is considered as perfect, having nothing superfluous and nothing wanting. See BANA.

**DIYANA**, a state of abstract meditation inculcated upon Buddhist ascetics, and which they believe leads to the entire destruction of all cleaving to existence.

**DIABATHERIA**, a sacrifice which the kings of Sparta offered to Zeus and Athena, when they had led their army beyond the frontiers of Lacedæmon. If the victims were unfavourable, they disbanded the army and returned home.

**DIACENISMUS** Gr. *Dia*, through, and *Kainos*, new, a name formerly given by the Greek church to the week after Easter, as being the Renovation or first week of the festival of our Saviour's resurrection or restoration to life. On the fifth day of that week, the patriarch of Constantinople, along with the bishops and principal clergy, were wont to repair to the palace, where the Emperor received them seated on his throne. The Patriarch commenced the ceremony of the day by perfuming the Emperor with incense, then blessed him, and saluted him with a kiss on the mouth. The bishops and other ecclesiastics then kissed the Emperor's hand and cheek. This ceremony has long since been discontinued.

**DIACONATE** Gr. *Diaconos*, a deacon, the office or order of a DEACON (which see).

**DIACONI** (Gr. ministers), the teachers or priests among the CATHARISTS (which see) of the twelfth century. All of them were held in great veneration.

**DIACONI REGIONARII** (Lat. district deacons). The cardinals, who now compose the ecclesiastical synod at Rome, were originally nothing more than deacons to whom the care of distributing alms to the poor of the several districts of Rome was intrusted. Hence the name of *Diaconi Regionarii*, which was afterwards exchanged for that of CARDINALS (which see).

**DIACONICON**, the sanctuary or BEMA (which see), of Christian churches in early times.

**DIACONICUM MAGNUM**. See CEIMELLARICHIUM.

**DIACONICUM MINUS**, the inner vestry of early Christian churches, to which the deacons brought the vestments and utensils belonging to the altar, out of the *Diaconicum Magnum*, to be ready for Divine service. Here the priests put on their robes in which they used to officiate, and to this apartment they returned when the public service was ended, that they might engage in private devotion. The charge of this place was committed to the deacons. It received also the name of SCETO-PHYLACIUM.

**DIACONISSÆ**. See DEACONESSÆ.

**DIACONOSTSCHINS**, a sect of RASKOLNIKS (which see), or Dissenters from the *Russo-Greek Church*. They derived their name from the *diaconos* or deacon Alexander their founder. He belonged to the church at Veska, but separated from it in 1706, in consequence of a dispute which had arisen relative to some ecclesiastical ceremonies.

**DIADEM**. See CROWN.

**DLAH**, the law of retaliation among the Moham-medans. When a murder has been committed, the nearest relative of the murdered person may claim the price of blood from the murderer—an evident imitation of the law of Moses. The words of the Koran on the subject of *Dlah* are these: "Retaliation is commanded you in cases of murder, a freeman for a freeman, a slave for a slave, and a woman for a woman. But he who shall pardon a murderer shall obtain mercy from God; and when a man shall have pardoned a murderer, he shall no longer have it in his power to exact retaliation from him."

**DIAMASTIGOSIS** (Gr. *dia*, through, and *mastix*, a scourge), a solemnity anciently observed at Sparta during the festival held in honour of *Artemis Orthia*. On this occasion Spartan youths were scourged at the altar of the goddess, until the blood gushed from the wounds made by the scourge and covered the altar. Pausanias explains the origin of this custom to have been that Artemis demanded human sacrifices in expiation of the pollution which her altar had sustained by the shedding of blood in her temple, and that Lyncus afterwards substituted the *diamastigosis* for human sacrifices, with the additional design of training the Spartan youth to the habit of patiently enduring pain and suffering. It was accordingly regarded as a highly honourable death to fall under the lash at the festival of *Artemis*.

**DIANA**, an ancient Italian goddess, identical with the ARTEMIS (which see) of the Greeks, and regarded as representing the moon. She was the daughter of Jupiter and Latona, and the sister of Apollo. Her birth-place was the island of Delos in the Ægean sea; hence she received the name of Delia. She was called *Diana* on earth, *Luna* in heaven, and *Hecate* in the infernal regions. Hesiod, however, describes these as three distinct goddesses. The Roman goddess Diana seems to have been first worshipped on the Aventine hill, in the time of Servius Tullius, and as she was the guardian of slaves, the day on which the temple was dedicated was held as a festival by slaves of both sexes, and was usually termed the day of the slaves. Diana seems to have been worshipped at Rome chiefly by the lower class of the community, who were wont to assemble every year on the Aventine, and offer sacrifices in her honour. According to Varro, she was originally a Sabine goddess. The goddess bearing the name of Diana, who was worshipped at Ephesus, differed from the goddess who was worshipped at Rome, and

corresponded rather to the *Cybele* than to the *Artemis* of the Greeks. She is generally represented with a great number of breasts, thus evidently symbolizing the principle of fertility, the fruitful mother of all things. The Ephesian temple of Diana was one of the wonders of the world, but its great glory was the image which fell down from Jupiter, as we find noticed in Acts xix. 35. This image, which is supposed to have been a black conical stone, probably of meteoric origin, was worshipped by the inhabitants of Ephesus. The following description will give some idea of the magnificent Ephesian temple.

"The temple of Diana at Ephesus was, as has been already remarked, considered one of the seven wonders of the world. This magnificent edifice, of which accounts have been handed down to us in the writings of Pliny and Vitruvius, occupied 220 years in building. It was erected on the site of that which had been destroyed by Eratosthenes on the day of Alexander's birth, and surpassed its predecessor in splendour; the cost of the work was defrayed by the contributions of all the Asiatic states, and so immense was the quantity of stone used in the building, that the quarries of the country are said to have been nearly exhausted by it. It was of the Ionic order, and surrounded by a double range of columns sixty feet high, thirty-six of which were adorned with sculpture, by Scopas, one of the most eminent artists of antiquity. The architect of the first temple was Ctesiphon; of the second, Denocrates or Cheremocrates. Twenty-seven kings contributed sculptured pillars to this magnificent edifice, and the altar was one of the master-pieces of Praxiteles. The length of this temple was 425 feet, and its breadth 220 feet; so that there are many cathedrals in England superior in dimensions to this famous building. Till the time of Tiberius it had enjoyed the privilege of an asylum, which had gradually increased till it took in the greater part of the city, but that prince finding the privilege abused rescinded it, and declared that even the altar should not serve as a sanctuary to criminals.

"The priests of the Ephesian Diana were held in great esteem, but their condition was far from enviable, for they were not only mutilated in honour of their goddess, (another proof identifying the *Artemis* of Ephesus with *Cybele*;) but they were restricted to a severe diet and prohibited from entering any private house; they were called *Estiatores*, and must have been a wealthy body, for they sent a statue of gold to Artemidorus, who pleaded their cause at Rome, and rescued their property out of the hands of the farmers of the public revenues, who had seized upon them. Once in the year was there a public festival held in honour of the goddess in the city of Ephesus, and to this festival all the Ionians who could do so, made a point of repairing with their wives and children, bringing with them not only costly offerings to Diana, but also rich presents for

the *Estiatores*." In Acts xix. 24, silver shrines for Diana are spoken of. These are said by Chrysostom to have been small boxes or chests wrought into the form of models of the temple, with an image of the goddess within. This explanation is shown to be correct by the representations on the Ephesian coins.

DIAPSALMA, a mode of singing adopted occasionally in the Christian churches in early times. The priests according to this practice led the psalmody, and the people sung responses.

DIASIA, a festival in honour of *Zeus*, surnamed *Meilichius*, celebrated at Athens outside the city. It was observed by all classes, the wealthy sacrificing animals, while the poor offered such gifts as their means allowed. This festival, which was observed with feasting and rejoicings, was held in the latter half of the month Anthesterion.

DIATAXEIS (Gr. ordinances), the word used by the author of the APOSTOLICAL CONSTITUTIONS (which see), to denote the forms and orders of worship in the early Christian church.

DICAIOPHYLAX (Gr. *dicaïos*, just, and *phylax*, a keeper), an officer in the Greek church who takes care of the church's title and her charters.

DICE (Gr. justice), a goddess among the ancient Greeks, the daughter of *Zeus* and *Themis*. She was regarded as one of the HORÆ (which see); and *Hesiod* represented her as approaching the throne of *Zeus* with tears and lamentations whenever a judge was guilty of injustice.

DICTÆUS, a surname of *Zeus*, derived from Mount Dictæ in Crete, where he had a temple.

DICTATES OF HILDEBRAND. See ROME (CHURCH OF).

DICTYNNA (Gr. *dictyon*, a net), a surname of *Artemis*, as being the goddess of hunting.

DICTYNNA, a festival celebrated in honour of *Artemis* at Cydonia in Crete. Little is known concerning it, except that it was accompanied with sacrifices.

DIDYMÆUS, a surname of *Apollo*, from the double light which he imparted to mankind; the one directly and immediately from himself, considered as the sun, the other by reflection, as the moon.

DIESPITER. See JUPITER.

DIFFAREATIO (Lat. *dis*, asunder, and *far*, wheat), a religious ceremony among the ancient Romans, by which alone a marriage could be dissolved which had been contracted by CONFARREATIO (which see), the most solemn marriage ceremony in the earlier periods of the Roman history. See DIVORCE.

DIGAMY (Gr. *dis*, twice, and *gameo*, to marry) The point was much disputed in the ancient Christian church, whether second marriages were lawful or otherwise, particularly in consequence of the strong opinions held by the *Novatians* and *Montanists*, who denounced such marriages as unlawful. This opinion was also maintained by several councils.

The laity were afterwards permitted to contract second marriages, while the prohibition still rested upon the clergy. The introduction of the law of celibacy, however, rendered this restriction, in so far as the clergy were concerned, altogether useless.

**DIGGERS**, a term of reproach applied to the **WALDENSES** (which see) because in consequence of the severe persecution to which they were exposed, they were under the necessity of digging for themselves caverns in which they might safely worship God.

**DIGNITARY**, a term used in England to denote one who holds cathedral or other preferment to which jurisdiction is annexed.

**DII** (Lat. gods). See **MYTHOLOGY**.

**DIPOLEIA**, a festival of great antiquity, celebrated annually in honour of *Zeus* on the Acropolis of Athens. An ox was sacrificed on this occasion, but in a peculiar manner. Barley mixed with wheat was laid upon the altar of *Zeus*, and the ox which was destined to be sacrificed was allowed to eat a portion of it; but while the animal was thus engaged, one of the priests, who received the title of *Bouphagos*, or ox-murderer, seized an axe, killed the ox, and ran away. The other priests, pretending to be ignorant who had committed the fatal act, summoned the axe with which the deed had been done, and declared it guilty of murder. This strange ceremony is said to have arisen from an ox having on one occasion devoured the cakes offered at the celebration of the **DIONYSIA** (which see), thus carrying us back for the origin of the *Diipoleia* to a time when the fruits of the ground were offered instead of animal sacrifices. Porphyry informs us, that three Athenian families claimed the privilege of taking a part in this ancient festival, one by leading the ox to the altar, a second by knocking it down, and a third by killing it, all of which functions were reckoned peculiarly honourable.

**DIMESSES**, an order of nuns, consisting of young maids and widows, founded in the state of Venice in the sixteenth century. The originator of this order was Dejanata Valmarana, the wife of a civilian of Verona; and the rules for their direction were laid down in 1584 by Anthony Pagani, a Franciscan. Three years' probation was required before entrance could be obtained into the order. The habit which the nuns wore was either of black or brown woollen, as they chose.

**DIMINUTOS**, a name used to denote those persons whose confessions before the Inquisition were defective and imperfect. There are three kinds of *Diminutos*, who as such were condemned to die. (1.) Those who having accused themselves after being imprisoned, or at least before sentence of condemnation had passed upon them, had consequently sufficient time to examine themselves and make a complete declaration. (2.) Those who did not confess till after sentence of condemnation had passed upon them. These were put to the

torture in order thereby to force them to complete their confessions, and thereby save their lives. This second kind of *diminutos* were allowed time to answer what was required of them till the Friday immediately preceding the *Auto da Fe*. (3.) Those who did not make a confession until they were given up to the confessors. These were never afterwards put to the torture, and could only be delivered from death by naming all their accomplices without a single exception. See **INQUISITION**.

**DIMISSORY LETTERS**, also called **CANONICAL LETTERS** (which see). In the Church of England *Dimissory Letters* are those which are given by a bishop to a candidate for holy orders, having a title in his diocese, directed to some other bishop, and authorizing the bearer to be ordained by him. When a person produces letters of ordination conferred by any other than his own diocesan, he must at the same time produce the letters dimissory given by his own bishop.

**DIMOERITES**. See **APOLLINARIANS**.

**DIN** (Arab. practice), the second of the two parts into which *Islamism* or the Mohammedan system is divided, faith and practice. The *din* or practice consists of, 1. Prayers and purifications. 2. Alms. 3. Fasting; and 4. The Pilgrimage to Mecca.

**DINA CHARIYAWA**, a manual of Daily Observances to be attended to by the Buddhist priests in Ceylon. Mr. Hardy, in his 'Eastern Monachism,' gives a translation of this production, and to give the reader an idea of its contents, we extract a passage containing the principal duties incumbent upon the priest: "He who, with a firm faith, believes in the religion of truth, rising before day-light, shall clean his teeth, and shall then sweep all the places that are proper to be swept, such as the court-yard, the platform near the bô-tree, and the approaches to the wihâra; after which he shall fetch the water that is required for drinking, filter it, and place it ready for use. When this is done he shall retire to a solitary place, and for the space of three hours (there are sixty hours in one day) meditate on the obligations, considering whether he has kept them or not. The bell will then ring, and he must reflect that greater than the gift of 100 elephants, 100 horses, and 100 chariots, is the reward of him who takes one step towards the place where worship is offered. Thus reflecting he shall approach the *dîgoba* (a conical erection under which some relic is placed) or the *lû* tree, and perform that which is appointed; he shall offer flowers, just as if Budha were present in person, if flowers can be procured; meditate on the nine virtues of Budha, with a fixed and determined mind; and having worshipped, seek absolution for his negligences and faults, just as if the sacred things (before which he worships) had life. Having risen from this act of reverence, he shall proceed to the other places where worship is offered, and spreading the cloth or skin that he is accustomed to place under him, he shall again worship (with his forehead

to the ground, and touching the ground with his knees and toes). The next act that he is required to perform is to look at his *lita*, or calendar, in order that he may learn the *awach'hāwa* (the length of the shadow, by which according to rules regularly laid down, varying with the time of the year, the hour of the day may be known), the age of the moon, and the years that have elapsed since the death of *Budha*; and then meditate on the advantages to be derived from the keeping of the obligations, carrying the alms-bowl, and putting on the yellow robe. It will now be time for him to take the alms-bowl, and when going his round, he is to bear in mind the four *karmasthānas*, not to go too near, nor to keep at too great a distance from, his *upādya* or preceptor; at a convenient distance from the village, having swept a small place clean, he is properly to adjust his robe. If going with his *upādya* or preceptor, he is to give the bowl into his hands, and accompany him to the village, carefully avoiding the sight of women, men, elephants, horses, chariots or soldiers. According to the rules contained in the *Sākhya*, he is to proceed along the road; and after the alms have been received he is to retire from the village in the manner previously declared. Taking the bowl and outer robe of his superior, he shall then proceed to the *wihāra*. If there be a place appointed for the robe, he shall put it there after folding it; then place a seat, wash his feet, enquire if he is thirsty, place before him the tooth-cleaner, and bring the alms-bowl, or if this be refused, a small portion of rice. The stanzas must be repeated that are appointed to be said before eating, after eating, and when the things are received that may be used as sick diet; and the food is to be eaten in the manner laid down in the *Sākhya*. Then taking the bowl of his superior he shall wash it, put it in the sunshine to dry, and deposit it afterwards in its proper place. This being done he is to wash his own face, and putting on his robe, he is first to worship his superior, and then *Budha*. The next act is to go again to some solitary place, and there repeat the appointed stanzas, considering whether he has omitted the practice of any obligation, or in any way acted contrary to them, after which he must exercise *maitri-bhāwanā*, or the meditation of kindness and affection. About an hour afterwards, when his weariness is gone, he is to read one of the sacred books, or write out a portion of one; and if he has anything to ask from his preceptor, or to tell him, this is the time at which it should be done. In some convenient place the *baṇa* is to be read; and when this is concluded, if there be time before the setting of the sun, he is again to sweep the court-yard, &c. as before."

**DIOCESE** (Gr. *diokesis*, administration), the district of country over which, according to ecclesiastical arrangement, the jurisdiction of a bishop extends. The division of a country into dioceses probably commenced in the time of Constantine, when the church first became connected with the state. The

term is used in Lutheran churches to denote all the parishes, usually from twenty to thirty, that are under the inspection of one superintendent. In Russia, the dioceses are called **EPARCHIES** (which see), and are thirty-six in number. In England and Wales there are twenty-eight dioceses or bishoprics, namely, Canterbury, York, London, Durham, Winchester, Bangor, Bath and Wells, Carlisle, Chester, Chichester, Ely, Exeter, Gloucester and Bristol, Hereford, Lichfield, Lincoln, Llandaff, Manchester, Norwich, Oxford, Peterborough, Ripon, Rochester, Salisbury, St. Asaph, St. David's, Worcester, Sodor and Man. It is the duty of the **BISHOP** (which see) to exercise a careful oversight of all the members of his diocese, both clerical and lay, in regard to spiritual and ecclesiastical matters. In matters of discipline an appeal is open from the clergy to the bishop of the diocese.

The average population in March 1851, when the last census was taken of each diocese in England and Wales, was 645,383. This appears to be a higher average than is to be found in any other country of Europe. From a Report of a recent Commission in France, on the subject of Episcopal Sees, we learn the following facts as to the average population of each diocese in various Roman Catholic and other countries in Europe. France reckons a bishop or archbishop for about 400,000 souls of Roman Catholic population. Bavaria has eight dioceses for 3,000,000 souls, or in other words, the average amount of a single diocese is 375,000. Austria has seventy-eight bishops or archbishops for 28,000,000 souls, that is, one diocese for 358,000. Ireland has twenty-nine dioceses for 6,500,000 Roman Catholics, which makes about 224,000 in each diocese. Spain has fifty-nine dioceses for 12,000,000 souls, that is, a diocese for 203,000 souls. The dioceses in Spain have recently undergone a slight reduction to fifty-six. Portugal has twenty-two episcopal or metropolitan dioceses for 2,500,000 souls, that is, a diocese for 113,000 souls. The two Sicilies have eighty dioceses for 8,500,000 souls, or one diocese for 106,000 souls. Sweden, with about 3,000,000 souls, has thirteen dioceses. Greece, with a population of less than 1,000,000, has twenty-four episcopal dioceses. The Protestant Episcopal Church in the United States of America has about 1,800 clergy, and thirty-two episcopal dioceses.

**DIOCESAN**, a word frequently used to denote a bishop in relation to his diocese.

**DIOCESAN CHURCH**, a term anciently used for a parish church. Thus the council of Tarraco decreed that bishops must visit their dioceses once a-year, and see that no diocesan church was out or repair.

**DIOCESAN EPISCOPACY**. See **EPISCOPACY**.

**DIOCESAN SYNODS**, ecclesiastical conventions which the patriarchs of the ancient Christian church had the privilege of summoning whenever occasion

required. These synods consisted of the metropolitans and all the provincial bishops.

**DIOCLEIA**, a festival celebrated at Megara in ancient Greece, in honour of Diocles, an Athenian, who, when banished from his native city, fled to Megara, and there having formed an attachment to youth, fell in battle while protecting his favourite with his shield. The Megarians, in admiration of this hero, instituted the *diocleia*, at which the young men engaged in gymnastic and other exercises.

**DIOMEDES**, the name of one of the inferior deities of the ancient Greeks. It is not improbable that he may have been a Pelasgian deity who came afterwards to be confounded with Diomedes, who next to Achilles was the most distinguished of the heroes of Greece.

**DIONÆA**, a surname of **APHRODITE** (which see).

**DIONYSIA**, festivals celebrated in ancient times in different parts of Greece, in honour of **DIONYSUS** (which see). They were known under a variety of different names, but were uniformly marked by one feature, that of enthusiastic merriment and joviality, such as were likely to characterize festivals sacred to the god of wine. The Attic festivals of Dionysus were four in number; the rural Dionysia, the *Lenæa*, the *Anthesteria*, and the city Dionysia. On all these occasions processions took place, in which both men and women joined, bearing the thyrsus in their hands, and singing dithyrambic odes and hymns in honour of the god. The phallus, the symbol of fertility, was also carried in these processions, and this was followed by men disguised as women. In some places it was counted as a dishonour done to the god to appear at the Dionysia without being intoxicated. The Greeks both in Asia and in Europe observed these festivals, but in Bœotia with more unrestrained joviality than anywhere else. In very early times, however, human sacrifices were offered on these occasions. When introduced among the Romans, the *Dionysia* received the name of **BACCHANALIA** (which see).

**DIONYSUS**, the god of wine among the ancient Greeks, worshipped also among the Romans under the name of **BACCHUS** (which see). He is usually described as the son of Zeus and Semele, but a tradition is given by Diodorus, that he was a son of Ammon and Amaltheia. Great difference of opinion exists as to the birthplace of the god, which is generally said to be Thebes, while others allege it to have been India, Libya, and other places. Traditions are so various as to the parentage, birthplace, and other circumstances connected with this god, that Cicero distinguishes five Dionysi, and Diodorus Siculus speaks of three.

The education of Dionysus is said to have been intrusted by Zeus to the nymphs of Mount Nisa in Thrace, and when he had reached the age of manhood, he travelled throughout many countries of the earth displaying his divine power, after which he led

his mother Semele out of Hades, and ascended with her to Olympus. As the cultivation of the vine came to be more extensively cultivated in Greece, the worship of Dionysus was more widely diffused. This god was the mythical representative of some power of nature, which leads man away from his natural mode of living. He was considered as revealing future events, and was even said to be as intimately connected with the oracle at Delphi as Apollo himself. He had oracles of his own in different parts, particularly in Thrace and in Phœcis. In the former province his worship was first accompanied with Bacchanalian orgies. In the earliest times human sacrifices were offered to him, but this barbarous custom was afterwards discontinued, and animals were sacrificed in place of men. The ram was the animal which was most frequently offered to Dionysus. The plants sacred to this god were the vine, the ivy, the laurel, and the asphodel, while among living creatures the magpie and the panther illustrated his divinity.

**DIOSCURI**, the name given to Castor and Pollux, sons of Zeus and Leda, who were ranked among the deities of ancient Greece. Homer, in the *Odyssey*, makes them sons of Leda and Tyndareus, king of Lacedæmon, and hence they are often called Tyndaridæ. Each of the brothers was famed for his skill in a particular accomplishment, Castor in managing horses, and Pollux in boxing. Various fabulous stories are related concerning these famed brothers. Thus they are said to have received divine honours from the Athenians, in consequence of the valour which they displayed in an expedition undertaken against Athens, in order to rescue their sister Helen who had been carried off from Sparta. They are also alleged to have had a part in the Argonautic expedition, and to have distinguished themselves in a battle with the sons of Aphareus. Zeus, in token of his approbation, gave the brothers a place among the stars, under the name of Gemini, the Twins. Müller considers the worship of the Dioscouri to have had its origin in some ancient Peloponnesian gods, who were in course of time confounded with the human Tyndaridæ, who had performed such exploits as to raise them to divine honours. Their worship spread from Peloponnesus, where it seems to have commenced, over Greece, Sicily, and Italy. They were considered as exercising a watchful care over all travellers, but more especially travellers by sea. Statues of the Dioscouri were placed at the end of the race-course at Sparta. The worship of Castor and Pollux was early introduced among the Romans, and a temple in their honour stood in the Forum at Rome. Two other temples dedicated to the Castores were afterwards built in the city, one in the Circus Maximus, and the other in the Circus Flaminius. From that time the Castores were regarded as the patrons of the Roman equites, who held a grand procession in their honour every year.

**DIOSCURIA**, festivals celebrated annually in

ancient Greece in honour of the *Dioscuri* (which see). Different ceremonies were observed on these occasions in different places. At Sparta sacrifices and rejoicings took place. The festival at Athens was called *ANACEA* (which see). Throughout many parts of Greece the worship of the *Dioscuri* prevailed, and their festivals were held.

**DIPAVALI**, a Hindu festival in honour of *VISHNU* (which see), the second person of the Hindu Triad or Trimurti. It was instituted in memory of an exploit which the god performed in the form of *KRISHNA* (which see). A certain *Ratjesja* had taken captive sixteen thousand virgins, but *Krishna* slew him, and set the maidens at liberty. Hence originated the *Dipavali*, when the Hindu holds a festival during the day, and the houses are illuminated at night. The children also go up and down the streets with lighted candles.

**DIPPERS**. See **DUNKERS**.

**DIPTYCHS**, two writing tablets among the ancient Greeks which could be folded together. This name was also given to the registers kept in the early Christian churches, in which were recorded the names of those who offered and presented themselves for baptism. They had several sorts of diptychs, some for the dead, and some for the living. It was usual in the ancient church, before making oblation for the dead, that the deacon read aloud the names of those eminent bishops, or saints, or martyrs, who were particularly to be mentioned in this part of the service. The diptychs seem to have been read before the consecration prayer, immediately after the kiss of peace. Cardinal Bona mentions three sorts of diptychs, which are thus described by Bingham: "One, wherein the names of bishops only were written, and more particularly such bishops as had been governors of that particular church: a second, wherein the names of the living were written, who were eminent and conspicuous either for any office and dignity, or some benefaction and good work, whereby they had deserved well of the church; in this rank were the patriarchs and bishops of great sees, and the bishop and clergy of that particular church; together with the emperors and magistrates, and others most conspicuous among the people: the third was, the book containing the names of such as were deceased in catholic communion." The diptychs were read from the *AMBO* (which see), or reading-desk. To erase any person's name from these ecclesiastical registers, was to declare them anathematized, and cast out of the communion of the church. When any one who had been excommunicated was restored, his name was inserted anew in the diptychs. When this was done, the penitent was absolved, and he was once more admitted to the communion and fellowship of the faithful. See **CENSURES** (**ECCLESIASTICAL**).

**DIRÆ**. See **EUMENIDES**.

**DIRECTORY**, regulations for the performance of public worship, drawn up by the Assembly of Di-

vines at Westminster in 1644. It was by express order from both Houses of Parliament that the Directory was composed, and with a view to supply the place of the Liturgy or Book of Common Prayer which had been abolished. Dr. Hetherington, in his 'History of the Westminster Assembly,' gives the following brief account of the proceedings of the Assembly on the subject of the Directory: "On the 21st of May 1644, Mr. Rutherford moved for the speeding of the directory for public worship, to which no attention had hitherto been paid. In consequence of this motion, Mr. Palmer, chairman of the committee appointed for that purpose, gave in a report on the 24th, which brought the subject fairly before the Assembly. Some little difference of opinion arose, whether any other person, except the minister, might read the Scriptures in the time of public worship, which terminated in the occasional permission of probationers. But when the subject of the dispensation of the Lord's Supper came under discussion, it gave rise to a sharp and protracted debate, chiefly between the Independents and the Scottish Commissioners. The Independents opposed the arrangement of the communicants, as seated at the communion table, it being the custom among them for the people to remain in their pews; while the Scottish members urgently defended the proposed method of seating themselves at the same table. Another disputed point was, with regard to the power of the minister to exclude ignorant or scandalous persons from communion. The debates on these points occupied the Assembly from the 10th of June to the 10th of July. The directory for the sacrament of baptism was also the subject of considerable debate, continued from the 11th of July to the 8th of August. The directory for the sanctification of the Sabbath was readily received; and a committee was appointed to prepare a preface for the completed directory for public worship. This committee consisted of Messrs. Goodwin, Nye, Bridge, Burgess, Reynolds, Vines, Marshall, and Dr. Temple, together with the Scottish ministers. The appointment of so many of the Independents was for the purpose of avoiding any renewal of the protracted contentions in which they had so long held the Assembly, as we learn from Baillie. This part of the Assembly's labours received the ratification of Parliament on the 22d of November 1644; with the exception of the directions for marriage and burial, which were finished on the 27th of the same month, and soon afterwards the whole received the full ratification of Parliament."

Among other directions in reference to the mode of conducting public worship, the use of the Lord's Prayer is enjoined as the most perfect model of devotion. Private or lay persons are forbidden to dispense the ordinance of baptism, and injunctions are given to baptize publicly in face of the congregation. Anything in the shape of a burial service for the dead is forbidden. In the observance of the

Lord's Supper, the communion table is ordered to be so placed that the communicants may sit about it. The use of the Directory having been enforced by an ordinance of the Parliament, which was repeated on 3d August 1645, King Charles II., in opposition to this injunction, issued a proclamation at Oxford on the 13th November of the same year, restoring the use of the Book of Common Prayer, which had been discontinued. The Directory was adopted by the General Assembly of the Church of Scotland, and published under their sanction.

DIS, a name given to PLUTO (which see), and, therefore, sometimes applied to the infernal regions over which that god reigned.

DISCALCEATI (Lat. barefooted), a brotherhood of monks in Spain, connected with the Franciscan order. They received the privileges of a separate association in A. D. 1532, by authority of Clement VII. They differed from others by adhering more strictly to the rules of St. Francis. They receive the name of *Recollets* in France, and *Reformati* in Italy.

DISCIPLE (Lat. *discipulus*, a scholar), the follower of any leader of a sect, or head of a school of religion or philosophy.

DISCIPLES OF CHRIST, a Christian denomination in the United States of America, which, though known by a variety of names, such as "Baptists," "Reformed Baptists," "Reformers," or "Campbellites," have themselves chosen the unsectarian appellation which heads the present article. The originator of the sect, as has already been noticed in the article BAPTISTS (AMERICAN), was Mr. Thomas Campbell, who was long a minister of the Secession branch of the Presbyterian Church of the North of Ireland, and who, having emigrated to America, settled in Washington county, Pennsylvania. Being soon after joined by his son Alexander, who had studied under Greville Ewing in Glasgow, they began to entertain and promulgate the idea, that a public effort should be made to restore the original unity of the church of Christ. With this view they urged it as a grand fundamental point, in order to Christian unity, that all human creeds, confessions of faith, and formularies of doctrine and church government, should be laid aside, and the Bible alone should be taken as the authorized bond of union and the infallible rule of faith and practice. A considerable number of individuals responded to this appeal, and a congregation was immediately organized upon Brush Run in Washington county, on the 7th of September 1810, where a place of worship was erected, and over this congregation Thomas Campbell and his son Alexander presided as joint pastors. Each applicant for admission to this body of Christians was required to give satisfactory evidence that he fully understood the relation he assumed, and the true scriptural ground of salvation. Accordingly, he was requested to give an answer to the question, "What is the meritorious cause of the

sinner's acceptance with God?" and upon expressing an entire reliance upon the merits of Christ alone for justification, and evincing a conduct becoming the Christian profession, he was received into the fellowship of the church.

This infant community enjoyed for a time the utmost harmony and peace. Most of the members being poor, they were unable to finish the interior of the church which they had built for the worship of God, and they were accordingly accustomed to assemble in the unfinished building without fire even in the depth of winter. They were also in the habit of visiting often at each other's houses, and spending whole nights in social prayer; searching the Scriptures, asking and answering questions, and singing hymns. The sunshine of peace which rested upon this small body of Christian disciples was ere long destined to be overclouded. A controversy arose on the much-disputed point of infant baptism, which distracted the minds both of pastors and people. The question was agitated with much keenness by parties on both sides, and at length, on the 12th June 1812, Thomas Campbell, his son Alexander, and the whole family, along with several members of the church, were immersed in the waters of adult baptism on a simple profession of their faith. This event, of course, affected, in no small degree, the church which had been formed. Those who adhered to the doctrines of the Pædobaptists left the community, while those who remained were, in consequence of the change in their views, brought into immediate connection with the Baptists. Accordingly, in the fall of 1813, they were received into the Redstone Baptist Association, stipulating, however, expressly in writing, that "no terms of union or communion other than the Holy Scriptures should be required."

The views which Alexander Campbell urged upon the Baptist churches, with which he and his father had now become connected, excited no small stir in that body, some entering readily into the new opinions, while others as firmly and resolutely opposed them. At length the church of Brush Run and its pastors came to be looked upon with jealousy and distrust by the other churches of the Redstone Association, and it became necessary, after a considerable time spent in the most unpleasant contentions, that about thirty of the members of Brush Run, including Alexander Campbell, should leave the church. This small body, accordingly, emigrated to Wellsburg, Virginia, where they were constituted as a new church, and admitted into the Mahoning Association of Ohio. Here they found a much more ready adoption of their sentiments, and so rapidly did they succeed in promulgating their peculiar opinions, that in 1828 the Mahoning Association rejected all human formularies of religion, and relinquished all claim to jurisdiction over the churches, resolving itself into a simple annual meeting for the purpose of receiving reports of the progress of the

churches, and for worship and mutual co-operation in the spread of the gospel. The bold step thus taken by so large a number of churches, embracing a considerable portion of the Western Reserve, excited the utmost alarm throughout the Baptist churches generally. The adjoining churches connected with the Beaver Association proceeded without delay to denounce as heretical, and to exclude from their communion, all who had adopted the views of the Disciples, as the followers of Campbell were termed. The schism thus commenced extended to Kentucky, to Eastern Virginia, and, in short, to all the Baptist churches and associations into which the new views had been introduced.

The Disciples, finding themselves thus cut off from communion with the Baptist churches, formed themselves everywhere into distinct churches on Congregationalist or Independent principles, co-operating together, as Thomas Campbell himself expressed it, for "the restoration of pure primitive apostolic Christianity in letter and spirit; in principle and practice." No sooner had the separation of the Disciples from the Baptist body been effected than their number rapidly increased. They were joined by many Baptists who had been led to embrace their principles. The prejudices which had been formerly entertained against them gradually disappeared, and the most friendly feelings arose between the Disciples and the Baptists. The very points, indeed, for which the Disciples contended, the rejection of creeds and baptism for the remission of sins, have been adopted by some of the most able ministers of the Baptist body. Many have come over to them from almost all the leading denominations in the States, and what is more pleasing, they have been successful in gaining numerous converts from the ranks of indifference and infidelity. The principles of the Disciples have found their way into England and Wales, by the diffusion of the writings of Mr. Campbell and his fellow-labourers, and the census of 1851 contains a return of three congregations or churches calling themselves by the name of Disciples of Christ. In the United States they are most numerous in Kentucky, Ohio, Indiana, Illinois, Missouri, and Virginia. There are a few churches holding the principles of the Disciples in the British Provinces of North America.

The doctrines of this large and rapidly extending body of American Christians will be best stated in the language of Mr. Campbell himself as communicated to the 'Encyclopedia of Religious Knowledge': "They regard all the sects and parties of the Christian world as having, in greater or less degrees, departed from the simplicity of faith and manners of the first Christians, and as forming what the apostle Paul calls 'the apostacy.' This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of com-

munion in all the parties which have sprung from the Lutheran reformation. The effects of these synodical covenants, conventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature, a human vocabulary of religious words, phrases and technicalities, which has displaced the style of the living oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

"To remedy and obviate these aberrations, they propose to ascertain from the holy Scriptures, according to the commonly-received and well-established rules of interpretation, the ideas attached to the leading terms and sentences found in the holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptation of them.

"By thus expressing the ideas communicated by the Holy Spirit in the terms and phrases learned from the apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to restore a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of the heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that speaking the same things in the same style, is the only certain way to thinking the same things.

"They make a very marked difference between faith and opinion; between the testimony of God and the reasonings of men; the words of the Spirit and human inferences. Faith in the testimony of God and obedience to the commandments of Jesus are their bond of union; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human creeds, have no place in their religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism, and all the opposing theories of religious sectaries, as *extremes* begotten by each other, they cautiously avoid them, as equi-distant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents of the Christian institution.

"They look for unity of spirit and the bonds of peace in the practical acknowledgment of one faith, one Lord, one immersion, one hope, one body, one Spirit, one God and Father of all; not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

"The holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work; the New Testament, or the living oracles of Jesus Christ, they

understand as containing the Christian religion; the testimonies of Matthew, Mark, Luke, and John, they view as illustrating and proving the great proposition on which our religion rests, viz. *that Jesus of Nazareth is the Messiah, the only-begotten and well-beloved Son of God, and the only Saviour of the world*; the Acts of the Apostles, as a divinely authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of the gospel by the Holy Spirit sent down from heaven, and the procedure of the apostles in setting up the church of Christ on earth; the Epistles as carrying out and applying the doctrine of the apostles to the practice of individuals and congregations, and as developing the tendencies of the gospel in the behaviour of its professors; and all as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ and his return with the kingdom which he has received from God; the Apocalypse, or Revelation of Jesus Christ to John in Patmos, as a figurative and prospective view of all the fortunes of Christianity, from its date to the return of the Saviour.

"Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, '*This is my Son, the beloved, in whom I delight*,' or, in other words, believes what the evangelists and apostles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in everything, they regard as a proper subject of immersion, and no one else. They consider immersion into the name of the Father, Son, and Holy Spirit, after a public, sincere, and intelligent confession of the faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission of all past sins and of adoption into the family of God.

"The Holy Spirit is promised only to those who believe and obey the Saviour. No one is taught to expect the reception of that heavenly Monitor and Comforter as a resident in his heart till he obeys the gospel.

"Thus while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission, and the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed after the glorification of Jesus, '*Be immersed every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit.*' They teach sinners that God commands *all men everywhere* to reform or to turn to God, that the Holy Spirit strives with them so to do by the apostles and prophets, that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and to turn to God.

"The immersed believers are congregated into societies according to their propinquity to each other, and taught to meet every first day of the week in honour and commemoration of the resurrection of Jesus, and to break the loaf which commemorates the death of the Son of God, to read and hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

"Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregations; and every church, either from itself or in co-operation with others, sends out, as opportunity offers, one or more evangelists, or proclaimers of the word, to preach the word and to immerse those who believe, to gather congregations, and to extend the knowledge of salvation where it is necessary, as far as their means extend. But every church regards these evangelists as its servants, and therefore they have no control over any congregation, each congregation being subject to its own choice of presidents or elders whom they have appointed. Perseverance in all the work of faith, labour of love, and patience of hope, is inculcated by all the disciples as essential to admission into the heavenly kingdom.

"Such are the prominent outlines of the faith and practices of those who wish to be known as the Disciples of Christ: but no society among them would agree to make the preceding items either a confession of faith or a standard of practice; but, for the information of those who wish an acquaintance with them, are willing to give at any time a reason for their faith, hope, and practice."

It is somewhat remarkable that in this statement of doctrine and discipline, drawn up by one of the originators of the sect of Disciples of Christ, one of their leading doctrines, that of baptismal regeneration, is scarcely made to occupy its due prominence. The Rev. R. Richardson of Virginia, however, himself a minister in connection with the body, is more explicit on the subject: "It was the *unity* of the church which first struck the attention: the subsequent submission to immersion is only one example, among others, of that progression which consistency with their own principles required. Thus, it was not until about ten years after this, that the *definite object of immersion* was fully understood, when it was recognised as the *remitting ordinance* of the gospel, or the appointed means through which the penitent sinner obtained an assurance of that pardon, or remission of sins, procured for him by the sufferings and death of Christ. Nor was it until a still later period, that this doctrine was *practically applied*, in calling upon believing penitents to be baptized for the purpose specified. This view of baptism gave great importance to the institution, and has become one of the prominent features of this reformation." Dr. Schall also in his '*America; Social, Political, and Reli*

gious,' when speaking of this sect, says of them, that "they identify baptism, that is immersion, with regeneration." Dr. Baird, who seems to entertain strong prejudices against this sect, says, that "Evangelical Christians in America, Baptists, as well as Pedobaptists, have many fears about Mr. Campbell and his followers." But the Disciples are gathering strength every day, and becoming a numerous and energetic body.

**DISCIPLINA ARCANI.** See **ARCANI DISCIPLINA**.

**DISCIPLINANTS.** See **FLAGELLANTS**.

**DISCIPLINE (ECCLESIASTICAL)**, the exercise of a judicial power which is claimed by the Christian church over her own members, in virtue of which she inflicts censures of various kinds and degrees on those of them who have transgressed the laws of Christ. For the nature of these censures, and the principles on which they rest, see **CENSURES (ECCLESIASTICAL)**. The right of the church to exercise discipline, or to exclude any from her communion, was keenly controverted by Erastus and his followers, on the ground that it belongs to the civil magistrate alone to punish the guilty. Such a view was in complete consistency with the principles of Erastus, who confounded the provinces of the church and the state with each other. The two, however, are essentially distinct and separate. The chief points of difference are thus briefly noticed by Dr. James Buchanan: "They *differ* in their origin—the civil governor holding primarily of God, as the universal sovereign; the church holding of Christ as mediator; and this difference is of some importance, notwithstanding the great truth which is clearly affirmed in Scripture, viz., that *both* are now placed under Christ, who is not only 'the Head of the church,' but 'Head over *all things* to the church.' They *differ* in their extent; civil government being an ordinance of God in all nations, the church being limited to those countries where the gospel is preached. They *differ* in respect to some of their *ends*; certain secular purposes being served by the state, which are not directly contemplated by the church as a spiritual body, however much she may be fitted to aid in their attainment; and certain spiritual purposes, again, being served by the church, which the state, considered as such, cannot effect. They *differ* in respect to some of the means by which these ends are to be promoted; the civil magistrate having the power of the sword, which is withheld from the church, and the prerogative of making war on just and needful occasions, which is not competent to a spiritual kingdom; while the church again has warrant to use the sword of ecclesiastical discipline with which the magistrate may not interfere. They *differ* in respect to their *officers*, the civil magistrate having no power, as such, to preach or to administer the sacraments of religion; and the officers of the church, as such, having no power to exercise any function of the magistracy; so that, even were there a na-

tion in which every subject of the state was also a member of the church, that nation would still be governed by two distinct sets of office-bearers, the one belonging to the church, the other to the commonwealth."

It is impossible to peruse the New Testament even in the most cursory manner, without being convinced that the primitive church asserted for itself the right of exercising discipline over its members. The case of the incestuous man is a case completely in point. This man had been guilty of a flagrant violation of the Divine law, and had brought serious discredit upon the Christian profession. Paul therefore enjoins the church of Corinth to which this person had belonged, "in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The discipline to be exercised upon a heretic the apostle lays down in Titus iii. 10, "A man that is an heretick, after the first and second admonition reject;" and in regard to an immoral person he says, in 2 Thes. iii. 6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Some of the seven churches of Asia Minor are reproved for their neglect of the exercise of discipline in various cases, and for in this way permitting unworthy persons to remain within the Christian church.

The discipline of the Christian church is in its nature strictly spiritual and moral, not civil. It is a gross perversion of its design, therefore, to connect it with civil pains, confiscation of goods, imprisonment, bodily torture, banishment or death. Neither is it consistent with the true character of the church of Christ, to deliver up an excommunicated person, as the Church of Rome does, to the secular arm, to endure civil penalties, or even death. The church has received power, not for destruction, but for edification, and all her censures, therefore, ought to have as their ultimate design the reformation and restoration of the offenders.

The theory of ecclesiastical discipline in the Church of England is to be found in the canons adopted by convocation in 1603, which having been authorized by the King's Commission, are held to be binding on the clergy; but not having been confirmed by Parliament, they are not binding on the laity except where they are explanatory of the ancient canon law. The principles on which discipline ought to proceed according to the constitution and canons of the church are thus laid down by Mr. Conder in his 'View of All Religions:' "According to the theory of the church, every parish is committed to the government of the minister, with the assistance of the churchwardens, (generally two,) who are chosen annually, in Easter week, from the body of







